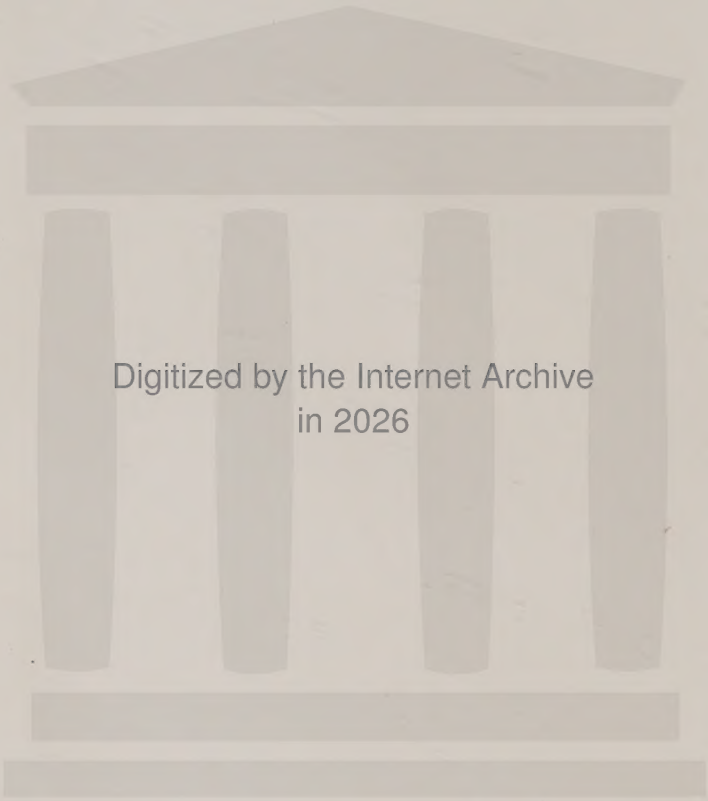
Ref BX2000.A4 B8x
v.4 Autumn
Catholic Church.
The Roman breviary; reformed
by order of the Holy
oecumenical council of
Trent;



Digitized by the Internet Archive
in 2026

https://archive.org/details/romanbreviaryvol0000john

THE ROMAN BREVIARY

THE ROMAN BREVIARY

REFORMED BY ORDER OF THE HOLY ŒCUMENICAL COUNCIL OF TRENT; PUBLISHED BY ORDER OF POPE ST PIUS V.; AND REVISED BY CLEMENT VIII., URBAN VIII., AND LEO XIII.

TOGETHER WITH THE

OFFICES SINCE GRANTED AND THE MARTYROLOGY

TRANSLATED OUT OF

LATIN INTO ENGLISH BY

JOHN, MARQUESS OF BUTE, K.T.

DOMINICAN COLLEGE LIBRARY SAN RAFAEL

A NEW EDITION

FOR USE IN ENGLAND

IN FOUR VOLS.

VOL. IV.—AUTUMN

DOMINICAN UNIVERSITY LIBRARY SAN RAFAEL, CALIFORNIA 94901

WILLIAM BLACKWOOD AND SONS
EDINBURGH AND LONDON
MCMVIII

All Rights reserved

4 vols
$18.00
O'Connor
APR 25 1930
R
264.13
B 976
v.4
17314

CONTENTS.

PAGE

THE PIE . . . . . *See* vol. i. p. xix

TWO EASY TABLES ix

THE KALENDAR xix

PRAYERS. ABSOLUTIONS AND BLESSINGS xxxiii

THE PSALTER—

MATTINS—

SUNDAY 1

MONDAY 73

TUESDAY 92

WEDNESDAY 108

THURSDAY 123

FRIDAY 140

SATURDAY 157

LAUDS—

SUNDAY 22

MONDAY 87

TUESDAY 105

WEDNESDAY 120

THURSDAY 137

FRIDAY 153

SATURDAY 171

THE PSALTER—

PRIME—
SUNDAY 35
WEEK-DAYS 45
TERCE 52
SEXT 59
NONE 66
VESPERS—
SUNDAY 176
MONDAY 185
TUESDAY 188
WEDNESDAY 190
THURSDAY 193
FRIDAY 197
SATURDAY 200
COMPLINE 205

PROPER OFFICE OF THE SEASON—

SEPTEMBER 213
OCTOBER 251
NOVEMBER 285
PRAYERS, HOMILIES, AND GOSPEL ANTIPHONS 323

THE COMMON OF SAINTS—

FOR APOSTLES' EVES 345
FOR APOSTLES AND EVANGELISTS 346
FOR ONE MARTYR 366
FOR MANY MARTYRS 382
FOR ONE BISHOP AND CONFESSOR 399
FOR A CONFESSOR NOT A BISHOP 415
FOR DOCTORS 431
FOR THE BLESSED VIRGIN MARY 436
FOR VIRGINS 451
FOR HOLY WOMEN 464
FOR DEDICATION OF A CHURCH 472

PROPER OFFICE OF THE SAINTS—

FEAST-DAYS IN AUGUST 493
" SEPTEMBER 509
" OCTOBER 604
" NOVEMBER 700
" DECEMBER 788

ADDITIONAL SERVICES—

LITTLE OFFICE OF THE BLESSED VIRGIN MARY . . . 793
OFFICE FOR THE DEAD 802
GRADUAL PSALMS 821
SEVEN PENITENTIAL PSALMS AND LITANY 822
GRACE BEFORE AND AFTER MEAT 827
PRAYERS FOR A JOURNEY 828
PREPARATION FOR COMMUNION 830
THANKSGIVING AFTER COMMUNION 836
DEVOTIONS AFTER COMMUNION 838

THE VOTIVE OFFICES—

ALL HOLY ANGELS 841
ALL THE HOLY APOSTLES 847
ST JOSEPH, SPOUSE OF THE BLESSED VIRGIN MARY . . . 849
THE MOST HOLY SACRAMENT OF THE ALTAR 856
THE PASSION OF OUR LORD JESUS CHRIST 866
THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY 874

GENERAL APPENDIX 881

OFFICES PECULIAR TO IRELAND 899

TWO EASY TABLES,

COMPILED FROM THE PIE.

And in which it can be seen at a glance what is to be done

(1) *When the Second Vespers of one Office fall on the same evening with the First Vespers of another Office.*

(2) *When two Offices fall on the same day.*

To use these Tables, find the little square in which lines drawn from the designations of the two Offices meet at right angles, and then look what direction is given underneath the Table, with the number inscribed in the square.

For instance, in Table A a Double of the Second Class meets a Semi-double in a square containing the numeral 4. And 4 gives the Rule "all of the former, with a Commemoration of the latter," but if the case be reversed they meet in 1, and the Service is "all of the latter, nothing of the former." And so in Table B, the case of a Double of the Second Class and a Semi-double falling on the same day is provided for in 4 and 3, and it is ordered that the Semi-double be commemorated and the Double of the Second Class observed. o indicates a case which either cannot occur, or which is the subject of special directions in its own place. However, it is first needful to know the rank of the different Offices.

LIST OF FEASTS ACCORDING TO THEIR CLASS.

Doubles of the First Class.

Christmas Day. Dec. 25.
Twelfth-Day. Jan. 6.
Maundy Thursday.
Good Friday.
Holy Saturday.
Easter Day.
Easter Monday.
Easter Tuesday.
Ascension Day.
Whitsun Day.
Whitsun Monday.
Whitsun Tuesday.
Corpus Christi.
The Sacred Heart.
The Immaculate Conception. Dec. 8.
Lady Day. March 25.

The Assumption. Aug. 15.
The Birthday of St John the Baptist. June 24.
St Joseph. March 19.
SS. Peter and Paul. June 29.
All Saints. Nov. 1.
St Thomas of Canterbury.[1] Dec. 29.
St George. April 23.
St Augustine of Canterbury. May 26.
The Dedication of the Particular Church.
The Feast of the Patron, or Titular of the Particular Church.
The Feast of the Chief Patron or Patrons of the diocese.

Doubles of the Second Class.

The Circumcision. Jan. 1.
The Holy Name.
The Most Holy Trinity.
The Most Precious Blood.
The Finding of the Cross. May 3.
Candlemas Day. Feb. 2.
The Visitation. July 2.
The Birth of the Blessed Virgin. Sept. 8.
The Solemnity of the Most Holy Rosary.
Michaelmas Day. Sept. 29.
The Patronage of St Joseph.
The Feasts of the Eleven Apostles, and of the Evangelists.
St Stephen. Dec. 26.
The Holy Innocents. Dec. 28.
St Lawrence. Aug. 10.
St Anne. July 26.
St Joachim.
St Gregory the Great. March 12.
St Edward. Oct. 13.

Greater Doubles.

The Commemorations—
Of the Prayer of our Lord,
Of His Sufferings,
Of His Coronation,
Of His Piercing,
Of His Enshroudment,
Of His Five Wounds,
Of His Precious Blood.
The Transfiguration. Aug. 6.
The Most Holy Redeemer. Oct. 23.
The Exaltation of the Cross. Sept. 14.
Dedication of the Church of St Saviour. Nov. 9.

[1] Regarding the rank of this Feast, see note under his day.

The Expectation of the Blessed Virgin. Dec. 18.
Her Espousal. Jan. 23.
Her Sorrows (the two Feasts).
The Blessed Virgin styled Help of Christians. May 24.
The Blessed Virgin styled of Mount Carmel. July 16.
Dedication of St Mary's of the Snows. Aug. 5.
The Name of Mary.
The Blessed Virgin styled of Ransom. Sept. 24.
The Presentation of the Blessed Virgin.
Her Motherhood.
Her Purity.
Her Patronage.
Manifestation of St Michael. May 8.
St Gabriel. March 18.
St Raphael. Oct. 24.
The Guardian Angels. Oct. 2.
The Beheading of the Baptist. Aug. 29.
St Peter's Chair at Rome. Jan. 18.
St Peter's Chair at Antioch. Feb. 22.
St Peter's Chains. Aug. 1.
The Conversion of St Paul. January 25.
Commemoration of St Paul. June 30.
Dedication of the Churches of SS. Peter and Paul. Nov. 18.
St John before the Latin Gate. May 6.
St Barnabas. June 11.
The Blessed John and his companions. May 4.
St Bede the Venerable. May 27.
St Alban. June 22.
Translation of St Thomas of Canterbury. July 7.
The Holy Relics (second Sunday in July).
St Ursula. Oct. 21.
St Edmund the Martyr. Nov. 20.
St Benedict. March 21.
St Dominic. Aug. 4.
St Francis. Oct. 4.
St Patrick. March 17.
St Francis Xavier. Dec. 3.[1]

Sundays of the First Class.

The First Sunday of Advent.
The First Sunday of Lent.
Passion Sunday.
Palm Sunday.
Easter Sunday.
Low Sunday.
Whitsunday.
Trinity Sunday.

[1] The Feast was an Ordinary Double when the Office given in this Breviary was printed.

Sundays of the Second Class.

The Second, Third, and Fourth Sundays in Advent.
Septuagesima Sunday.
Sexagesima Sunday.
Quinquagesima Sunday.
The Second, Third, and Fourth Sundays of Lent.

Greater Week-days.

Those of Advent.
Those of Lent.
The Ember Days.
Rogation Monday.

In the General Appendix will be found the following Greater Doubles.

Translation of the Holy House of Loreto.
The Finding of the Child Jesus in the Temple.
The Holy Home.
The Blessed Thomas Plumtree and his Companions.
The Flight of our Lord Jesus Christ into Egypt.
The Blessed Virgin Mary, styled of Good Counsel.
The Blessed Virgin Mary, styled the Mother of the Lord our Shepherd.
Lowliness of the Blessed Virgin Mary.
The Blessed Virgin Mary, styled Mother of Grace.
Translation of St Edmund.
The Blessed Virgin Mary, styled of Perpetual Succour.
The Blessed John Fisher.
The Blessed Thomas More.
Translation of St Cuthbert.
The Blessed Thomas Percy.

LIST OF PRIMARY FEASTS.

I. *Doubles of the First Class.*

Christmas.
Twelfth Day.
Easter Day.
The Ascension.
Whitsun Day.
Corpus Christi.
The Immaculate Conception.
Lady Day.
The Assumption.
The Birthday of St John the Baptist.
St Joseph.

SS. Peter and Paul.
All Saints.
St Thomas of Canterbury.
St George.
St Augustine of Canterbury.
The Dedication of the Particular Church.
The Patron or Titular.
The principal Patron or Patrons of the district or diocese.

II. *Doubles of the Second Class.*

The Circumcision.
The Most Holy Trinity.
Candlemas Day.
The Visitation.
The Nativity of the Blessed Virgin.
Michaelmas Day.
The Feasts of the Eleven Apostles, and of the Evangelists.
St Stephen. Dec. 26.
The Holy Innocents.
St Lawrence.
St Anne.
St Joachim.
St Gregory the Great.
St Edward.

III. *Greater Doubles.*

The Transfiguration.
The Dedication of St Saviour's.
Dedication of St Mary's of the Snows.
The Angels Guardian.
The Dedication of the Basilicas of SS. Peter and Paul.
St Barnabas.
St Benedict.
St Dominic.
St Francis.
St Gabriel.
St Raphael.
The Blessed John and his Companions.
St Bede the Venerable.
St Alban.
The Holy Relics.
St Ursula.
St Edmund the Martyr.
St Patrick.
St Francis Xavier.

IV. *Doubles.*

The Birthday (or day kept as such) of each Saint.

LIST OF SECONDARY FEASTS.

I. *Doubles of the First Class.*

The Most Sacred Heart of Jesus.

II. *Doubles of the Second Class.*

The Most Holy Name of Jesus.
The Finding of the Holy Cross.
The Feast of the Most Precious Blood.
The Solemnity of the Most Holy Rosary.
The Patronage of St Joseph.

III. *Greater Doubles.*

The Exaltation of the Holy Cross.
The Sorrows of the Blessed Virgin (the two Feasts).
The Blessed Virgin styled of Mount Carmel.
Her Holy Name.
The Blessed Virgin styled of Ransom.
Her Presentation.
The Manifestation of St Michael.
The Beheading of St John the Baptist.
St Peter's Chair at Rome.
St Peter's Chair at Antioch.
St Peter's Chains.
The Conversion of St Paul.
The Commemoration of St Paul.
St John before the Latin Gate.
The Commemorations—
Of the Prayer of our Lord,
Of His Sufferings,
Of His Coronation,
Of His Piercing,
Of His Enshroudment,
Of His Five Wounds,
Of His Precious Blood.
Feast of the Most Holy Redeemer.
The Espousal of the Blessed Virgin.
Her Motherhood.
Her Purity.
Her Patronage.
The Expectation of the Blessed Virgin.
The Blessed Virgin styled Help of Christians.
Translation of St Thomas of Canterbury.
All other Feasts of our Lord, the Blessed Virgin Mary, and the Saints not provided for in these lists.

TABLE A.

If the Second Vespers of	fall on the same evening with the First Vespers of									
	A Sunday.	A Double of the First Class.	A Double of the Second Class.	A Patron or Titular.	A Greater Double.	A Double.	A Semi-double.	A Simple.	An Octave-day.	A Day within an Octave.
An Higher Sunday (*i.e.*, of the First or Second Class)	0	3	3	3	3	3	4	4	3	4
An Ordinary Sunday	0	1	1	1	3	3	4	4	3	4
A Double of the First Class . . .	4	6	4	6	4	4	4	2	4	2
A Double of the Second Class . .	4	3	6	3	4	4	4	4	4	4
A Patron or Titular	4	6	4	0	4	4	4	2	4	2
A Greater Double	4	1	3	1	6	4	4	4	4	4
A Double	4	1	3	1	3	5	4	4	5	4
A Semi-double	5	1	1	1	3	3	5	4	3	4
An Octave-day	4	1	3	1	3	5	4	4	5	4
A Day within an Octave . . .	5	1	1	1	3	3	3	4	3	0

1. All of the latter, nothing of the former.
2. All of the former, nothing of the latter.
3. All of the latter, but with a Commemoration of the former.
4. All of the former, but with a Commemoration of the latter.
5. All of the former till the Chapter, exclusive; then of the latter, from the Chapter, inclusive, but with a Commemoration of the former.
6. All of the more important, but with a Commemoration of the less important; if equal, Vespers of the latter from the Chapter inclusive.

Note.

At the First Vespers of the Octave-days of the Ascension and of Corpus Christi and of other Primary Feasts of our Lord, the whole Service is of the Octave. If a Double Feast have occupied the day, it is only commemorated,

unless it be of the First or Second Class, in which case the Service is of it, with a Commemoration of the First Vespers of the Octave.

If the Second Vespers of the Octave-days of the Feasts of our Lord which are Primary and more solemn, such as those of Twelfth-Day, Easter, the Ascension, and the others, clash with the First Vespers of a Double (including the Octave-day of St John the Baptist), the Double is only commemorated, unless it be of the First or Second Class, the Patron, Titular, or Dedication Feast of the particular Church, in which cases the Service is of the Double, with a Commemoration of the Second Vespers of the Octave.

On the Octave-days of Primary Feasts of the Blessed Virgin, the Angels, St John the Baptist, St Joseph, and the Holy Apostles, there is only a Commemoration made of an Ordinary or Lesser Double that precedes or follows.

If a Double or Semi-double Feast have been reduced to the condition of a Simple according to the Pie, Chap. x., and a Double of the First Class fall upon the day before, the reduced Feast is commemorated at the Second Vespers of the Double of the First Class only if it is to be commemorated at the Lauds of the succeeding day, that is to say of its own day; but upon Doubles of the Second Class such a reduced Feast is commemorated at both Vespers in the same way as an Octave-day or a Sunday would be; but a day within an Octave is not commemorated unless the next day's Office be of the same.

When several Commemorations are to be made, they are arranged in the order of 1, Privileged Sunday; 2, Octave-Day; 3, Greater Double; 4, Reduced Double; 5, Ordinary Sunday; 6, Day within the Octave of Corpus Christi; 7, Semi-double; 8, Day within an Octave, reduced to the form of Simple; 9, Greater Week-day or Eve; 10, Simple.

[TABLE B.

TABLE B.

If	An Eve.	A Greater Week-day.	A Simple.	A Semi-double.	An Octave-day.	A Day within an Octave.	A Double.	A Double of a Doctor.	A Greater Double.	A Double of the Second Class.	A Double of the First Class.	An Ordinary Sunday.	A Sunday of the Second Class.	A Sunday of the First Class.	fall on the same day with
A Double of the First Class	6	4	6	6	4	6	6	2	2	2	8	4	4	1	
A Double of the Second Class	4	4	4	4	4	6	4	2	2	8	1	4	1	1	
A Greater Double	4	4	4	4	1	4	4	2	8	1	1	4	1	1	
A Double of a Doctor	4	4	4	4	1	4	0	0	1	1	1	4	1	1	
A Double	4	4	4	4	3	4	7	0	3	3	5	4	3	3	
A Day within an Octave	4	4	4	3	3	7	3	3	3	5	5	3	3	3	
An Octave-day	4	4	4	4	7	4	4	2	2	3	3	4	3	3	
A Semi-double	4	4	4	7	3	4	3	3	3	3	5	3	3	3	
A Simple	3	3	0	3	3	3	3	3	3	3	5	3	3	3	
A Greater Week-day	6	0	4	3	3	3	3	3	3	3	3	0	0	0	
An Eve	0	5	4	3	3	3	3	3	3	3	5	0	0	0	

1. The former is transferred, and the latter observed.
2. The former is observed, and the latter transferred.
3. The latter is observed, and the former commemorated.
4. The former is observed, and the latter commemorated.
5. The former is altogether omitted, and the latter observed.
6. The former is observed, and the latter altogether omitted.
7. The more important is observed, and the less important commemorated.
8. The more important is observed, and the less important transferred.

Note.

A Double of any sort, even the Patron, Titular, or Dedication Feast of the particular Church, if it fall on Dec. 24, Whitsun Eve, Jan. 1 or 13, Ash Wednesday, Holy, Easter, or Whitsun Weeks, Ascension Day, Corpus Christi Day, March 25, Aug. 15, Dec. 8, Midsummer Day, March 19, June 29, or Nov. 1, is transferred, if it can be transferred, but if not, it is simply commemorated upon its own day, or totally omitted, as may be directed in the Pie.

Within the Octave of the Epiphany no Feast can be kept except Double Feasts of the First Class, and that with Commemoration of the Octave. Other Feasts of Nine Lessons are permanently fixed on the first free day after the Octave; Simples are commemorated only. Within the Octave of Corpus Christi, Semi-doubles are reduced to the rank of Simples and commemorated, neither can Doubles be transferred thither unless they be of the First or Second Class, and a Commemoration is always made of the Octave. Within those Octaves, in which the observance of Feasts is allowed, a Semi-double, if it fall on a Sunday, is commemorated as prescribed by the Pie.

The Octaves of Christmas, Twelfth-Day, and Corpus Christi, are commemorated at every Vespers and Lauds, whatever be the Office.

Other Octaves, which are not in the Kalendar,[1] are not observed from Ash Wednesday to Low Sunday, or Whitsun Eve to Trinity Sunday, both inclusive, or from Dec. 17 to Jan. 6.

An Octave-day can never be transferred. Therefore, if Corpus Christi fall on Midsummer Day, and the Feast of St John were consequently kept on June 25, July 1 would be kept as the Octave of Corpus Christi, with a Commemoration of the Octave of St John at both Vespers and at Lauds.

If some other Saints be mentioned in the Kalendar on the same day with the Patron or Titular, the Feast of the Patron or Titular alone is observed. If the other Feast be a Double or Semi-double, it is permanently fixed on the first free day and kept as a Semi-double. If it is a Double of the First or Second Class, it is similarly transferred and kept as on its own day.[2]

The Week-days of Advent and Lent, if not kept as such, are always commemorated at both Vespers and Lauds, whatever be the Office; Ember Days, Eves, and Rogation Monday, at Lauds only. But if an Eve fall in Advent or Lent, on an Ember Day, a Double of the First Class, or the Patronal, Titular, or Dedication Feast of the particular Church, no notice is taken of it, even in Lauds.

[1] But in the diocese of Hexham there is a special privilege permitting the observance of an Octave in honour of St Cuthbert.

[2] *I.e.*, in that particular Church, it has a *day fixed* other than elsewhere.

KALENDAR.

JANUARY.

1. *Circumcision of our Lord.* Double of the Second Class.
2. Octave of St Stephen. *Double.* Commemoration of the Octaves of St Thomas of Canterbury, of St John, and of the Holy Innocents.
3. Octave of St John, Apostle and Evangelist. *Double.* Commemoration of St Thomas of Canterbury, and of the Octave of the Holy Innocents.
4. Octave of the Holy Innocents, Martyrs. *Double.* Commemoration of St Thomas of Canterbury.
5. Octave of St Thomas of Canterbury, Martyr. *Double.* Commemoration of the Eve of the Epiphany and of St Telesphorus, Pope of Rome, Martyr.
6. Epiphany of Our Lord. Double of the First Class.
7. Within the Octave of the Epiphany.
8. Within the Octave.
9. Within the Octave.
10. Within the Octave.
11. Within the Octave. Commemoration of St Hyginus, Pope of Rome, and Martyr.
12. Within the Octave.
    * Lord's Day within the Octave of the Epiphany. [*The Finding of the Child JESUS in the Temple.* Greater Double. General Appendix.]
13. Octave of the Epiphany. *Double.*
    * Second Lord's Day after the Epiphany. *Feast of the Most Holy Name of JESUS.* Double of the Second Class. Commemoration of the Sunday.
14. Hilary, Bishop [of Poitiers,] Confessor, and Doctor of the Church. *Double.* Commemoration of St Felix, Priest and Martyr.
15. Paul, the First Hermit. *Double.* Commemoration of St Maurus, Abbat.
16. Marcellus, Pope and Martyr. *Semi-double.*
17. Antony, Abbat. *Double.*
18. The Chair of St Peter at Rome. *Greater Double.* Commemoration of St Paul and of St Prisca, Virgin and Martyr.
19. Wolstan, Bishop [of Worcester,] Confessor. *Double.* Commemoration of SS. Maris, Audifax, Abachum, and Martha, Martyrs.
    * Third Lord's Day after the Epiphany. [*The Feast of the Holy Home, JESUS, Mary, and Joseph.* Greater Double. Gen. App.]
20. Fabian and Sebastian, Martyrs. *Double.*
21. Agnes, Virgin and Martyr. *Double.*
22. Vincent and Anastasius. *Semi-double.*
23. Espousal of the Blessed Virgin Mary to St Joseph. *Greater Double.* Commemoration of St Joseph and of Emerentiana, Virgin and Martyr.
24. Timothy, Bishop [of Ephesus,] Martyr. *Double.*

25. Conversion of St Paul. *Greater Double.* Commemoration of St Peter.
26. Polycarp, Bishop [of Smyrna,] Martyr. *Double.*
27. John Chrysostom, Patriarch [of Constantinople,] Confessor and Doctor of the Church. *Double.*
28. Raymond of Peñafuerte, Confessor. *Semi-double.*[1] Commemoration of St Agnes for the second time.
29. Francis de Sales, Bishop [of Geneva,] Confessor, and Doctor of the Church. *Double.*
30. Martina, Virgin and Martyr. *Semi-double.*
[*Double* in the Province of Westminster.]
31. Peter Nolasco, Confessor. *Double.*
* Friday after Septuagesima Sunday, *Prayer of our Lord in the Garden of Gethsemane.* Greater Double.
* Friday after Sexagesima Sunday, *Sufferings of our Lord.* Greater Double.

FEBRUARY.

1. Ignatius, Bishop [of Antioch,] Martyr. *Double.*
2. *Purification of the Blessed Virgin Mary.* Double of the Second Class.
3. Laurence, Archbishop of Canterbury, Confessor. *Double.* Commemoration of Blase, Bishop of Sebaste in Armenia, Martyr.
4. Andrew Corsini, Bishop [of Fiesole,] Confessor. *Double.*
5. Agatha, Virgin and Martyr. *Double.*
6. Titus, Archbishop [of Gortyna in Crete,] Confessor. *Double.* Commemoration of St Dorothy, Virgin and Martyr.
7. Romuald, Abbat. *Double.*
8. John de la Mata, Confessor. *Double.*
9. Cyril, Pope of Alexandria, Confessor, and Doctor of the Church. *Double.* Commemoration of St Apollonia, Virgin and Martyr.
[The Twenty-six Holy Martyrs who suffered in Japan. *Double.* Gen. App.]
10. Scholastica, Virgin. *Double.*
11. Gilbert [of Sempringham,] Confessor. *Semi-double.*
12. Benedict Biscop, Abbat, Confessor. *Double.*
13. The Seven Founders of the Servite Order, Confessors. *Double.*
[Kentigern, Bishop [of Glasgow,] Confessor. *Double.* Gen. App.]
14. Valentine, Priest and Martyr.
[Thomas Plumtree and his Companions, Martyrs. *Greater Double.* Gen. App.]
15. Faustinus and Jovita, Martyrs.
16.
17. [The Flight of our Lord Jesus Christ into Egypt. *Greater Double.* Gen. App.]
18. Simeon, Bishop [of Jerusalem,] Martyr.
19.

[1] *See* vol. i. p. 723.

20.
21.
22. The Chair of St Peter at Antioch. *Greater Double.* Commemoration of St Paul.
23. Peter Damian, [Cardinal] Bishop [of Ostia,] Confessor, and Doctor of the Church. *Double.* Commemoration of the Eve.
24. *Matthias, Apostle.* Double of the Second Class.
25.
26. Ethelbert, King of Kent, Confessor. *Double.*
27. [Margaret of Cortona, Penitent. *Semi-double.* Gen. App.]
28.

In Leap-Year February has 29 days, the additional day is inserted after the 23rd, the 24th is then the Eve of St Matthias, and the following days are each counted one later, the Feast of St Matthias being the 25th, &c.

* First Friday in Lent, *Coronation of our Lord with Thorns.* Greater Double.

Second Friday in Lent, *Piercing of Our Lord with Spear and Nails.* Greater Double.

Third Friday in Lent, *Enshroudment of our Lord.* Greater Double.

Fourth Friday in Lent, *The Five Most Holy Wounds of our Lord.* Greater Double.

MARCH.

1. David, Archbishop [of Caerleon,] Confessor. *Double.*
2. Chad, Bishop [of Lichfield,] Confessor. *Double.*
3. Aelred, Abbat, Confessor. *Semi-double.*
4. Casimir, Confessor. *Semi-double.* Commemoration of St Lucius, Pope of Rome, and Martyr.
5.
6.
7. Thomas of Aquino, Confessor, and Doctor of the Church. *Double.* Commemoration of SS. Perpetua and Felicitas, Martyrs.
8. Felix, Bishop [of Dunwich,] Confessor. *Double.*
9. Frances of Rome, Widow. *Double.*
10. The Forty Martyrs. *Semi-double.*
11. John of God, Confessor. *Double.*
12. *Gregory [the Great,] Pope of Rome, Doctor of the Church, and Apostle of England.* Double of the Second Class.
13.
14.
15.
16.
17. Patrick, Archbishop [of Armagh,] Confessor. *Greater Double.*
18. The Archangel Gabriel. *Greater Double.*
19. Joseph, Husband of the Blessed Virgin Mary. Double of the First Class.

20. Cuthbert, Bishop [of Lindisfarne,] Confessor. *Double.*
[In the diocese of Hexham and Newcastle this Feast has an Octave. See Gen. App.]
21. Benedict, Abbat and Confessor. *Greater Double.*
22. Cyril, Bishop [of Jerusalem,] Confessor, and Doctor of the Church. *Double.*
[Edward, King of England, Martyr. *Double.* Gen. App.]
23.
24.
25. Annunciation of the Blessed Virgin Mary. Double of the First Class.
26. [The Penitent Thief. *Double.* Gen. App.]
27. John of Damascus, Confessor, and Doctor of the Church. *Double.*
28. John of Capistrano, Confessor. *Semi-double.*
29.
30.
31.

* Friday in Passion Week, *Sorrows of the Blessed Virgin Mary.* Greater Double.

APRIL.

1.
2. Francis of Paola, Confessor. *Double.*
3. Richard, Bishop [of Chichester,] Confessor. *Double.*
4. Isidore, Archbishop [of Seville,] Confessor, and Doctor of the Church. *Double.*
5. Vincent Ferrer, Confessor. *Double.*
6.
7.
8.
9.
10.
11. Leo the Great, Pope of Rome, Confessor, and Doctor of the Church. *Double.*
12.
13. Hermenegild, Martyr. *Semi-double.*
14. Justin, Martyr. *Double.* Commemoration of SS. Tiburtius, Valerian, and Maximus, Martyrs.
15.
16.
17. Stephen Harding, Abbat, Confessor. *Semi-double.* Commemoration of St Anicete, Pope of Rome, and Martyr.
18.
19. Ælphege, Archbishop of Canterbury, Martyr. *Double.*
20.
21. Anselm, Archbishop [of Canterbury,] Confessor, and Doctor of the Church. *Double.*
22. Soter and Caius, Popes of Rome, and Martyrs. *Semi-double.*

23. George, Martyr, Patron of England. Double of the First Class.
24. Faithful of Sigmaringen, Martyr. *Double.* Commemoration of the Octave of St George and of St Mellitus, Archbishop of Canterbury.
25. *Mark, Evangelist.* Double of the Second Class.
26. Cletus and Marcellinus, Popes of Rome, and Martyrs. *Semi-double.* Commemoration of the Octave of St George.
[The Blessed Virgin Mary, styled of Good Counsel. *Greater Double.* Gen. App.]
27. Egbert, Confessor. *Semi-double.* Commemoration of the Octave of St George.
28. Paul of the Cross, Confessor. *Double.* Commemoration of the Octave of St George and of St Vitalis, Martyr.
29. Peter, Martyr. *Double.* Commemoration of the Octave of St George.
30. Octave of St George, Martyr. *Double.*
* Third Lord's Day after Easter, *Patronage of St Joseph.* Double of the Second Class. Commemoration of the Sunday.
[In some dioceses this Feast has an Octave. See Gen. App.]

MAY.

1. *Philip and James, Apostles.* Double of the Second Class. Commemoration of St Asaph, Bishop of St Asaph.
[* First Lord's Day in May, *The Blessed Virgin Mary, styled the Mother of the Lord our Shepherd.* Greater Double. Gen. App.]
2. Athanasius, Pope of Alexandria, Confessor, and Doctor of the Church. *Double.*
3. *Finding of the Holy Cross.* Double of the Second Class. Commemoration of SS. Alexander, Eventius, and Theodulus, Martyrs, and Juvenal, Bishop of Narni, Confessor.
4. John, Cardinal Bishop of Rochester, Thomas More, and their companions, Martyrs. *Greater Double.*
5. Katharine of Sienna, Virgin. *Double.*
6. John, Apostle and Evangelist, before the Latin Gate. *Greater Double.*
7. Stanislaw, Bishop [of Crakow,] Martyr. *Double.*
8. Manifestation of the Archangel St Michael. *Greater Double.*
9. Gregory of Nazianzus, Patriarch [of Constantinople,] Confessor, and Doctor of the Church. *Double.*
10. Antonine, Archbishop [of Florence,] Confessor. *Double.* Commemoration of SS. Gordian and Epimachus, Martyrs.
11. Pius V., Pope of Rome, Confessor. *Double.*
[John Rochester and James Walworth and their Companions, Martyrs. *Double.* Gen. App.]
12. Nereus, Achilles, the Virgin Domitilla, and Pancras, Martyrs. *Semi-double.*
[Lowliness of the Blessed Virgin Mary. *Greater Double.* Gen. App.]
13. Walburg, Virgin. *Double.*
14. Monica, Widow. *Double.* Commemoration of St Boniface, Martyr.

15. [Jean-Baptiste de la Salle, Confessor. *Double.* Gen. App.]
[The Blessed Virgin Mary, styled Mother of Grace. *Greater Double.* Gen. App.]
16. Simon Stock, Confessor. *Double.*
17. Paschal Baylon, Confessor. *Double.*
18. Venantius, Martyr. *Double.*
19. Dunstan, Archbishop [of Canterbury,] Confessor. *Double.* Commemoration of St Pudentiana, Virgin.
20. Bernardine of Sienna. *Semi-double.*
21. Peter Celestine, Pope of Rome, Confessor. *Double.*
22. Ubald, Bishop [of Gubbio,] Confessor. *Semi-double.*
23. John Baptist de' Rossi, Confessor. *Double.*
24. The Blessed Virgin Mary, styled "Help of Christians." *Greater Double.*
[In the dioceses of Shrewsbury and Westminster, *Double of the First Class, with an Octave.* Gen. App.]
25. Aldhelm, Bishop [of Sherborne,] Confessor. *Double.* Commemoration of St Urban, Pope of Rome, and Martyr.
26. Augustine, Archbishop of Canterbury, Confessor, Apostle of England. Double of the First Class.
27. Bede the Venerable, Confessor, and Doctor of the Church. *Greater Double.* Commemoration of the Octave of St Augustine and of St John I., Pope of Rome, and Martyr.
28. Gregory VII., Pope of Rome, Confessor. *Double.* Commemoration of the Octave of St Augustine.
[The Blessed Margaret Pole, Countess [of Salisbury,] Martyr. *Double.* Gen. App.]
29. Eleutherius, Pope of Rome, Martyr. *Double.* Commemoration of the Octave of St Augustine.
30. John of Nepomuc, Martyr. *Double.* Commemoration of the Octave of St Augustine and of St Felix, Pope of Rome, and Martyr.
31. Angela Merici, Virgin. *Double.* Commemorations of the Octave of St Augustine and of St Petronilla, Virgin.
* Third Lord's Day after Pentecost, *the Most Sacred Heart of JESUS.* Double of the First Class. Commemoration of the Sunday.

JUNE.

1. Within the Octave of St Augustine of Canterbury.
2. Octave of St Augustine of Canterbury. *Double.* Commemoration of SS. Marcellinus, Peter, and Elmo, Martyrs.
3. Mary Magdalen de' Pazzi, Virgin. *Double.*
4. Francis Caracciolo, Confessor. *Double.*
5. Boniface, Archbishop [of Maintz,] Martyr. *Double.*
[In the diocese of Plymouth, a *Double of the First Class, with an Octave.* Gen. App.]
6. Norbert, Archbishop [of Magdeburg,] Confessor. *Double.*
7.

8. William, Archbishop of York, Confessor. *Double.*
9. Primus and Felician, Martyrs.
   [*In the diocese of Portsmouth*, Translation of St Edmund, Archbishop of Canterbury, Confessor. *Greater Double.* Gen. App.]
10. Margaret, Queen of Scots, Widow. *Double.*
11. Barnabas, Apostle. *Greater Double.*
12. John of San Fagondez. *Double.* Commemoration of SS. Basilides, Cyrinus, Nabor, and Nazarius, Martyrs.
13. Anthony of Padua, Confessor. *Double.*
14. Basil the Great, Archbishop [of Cæsarea-in-Pontus,] Confessor and Doctor of the Church. *Double.*
15. Philip Neri, Confessor. *Double.* Commemoration of SS. Vitus, Modestus, and Crescentia, Martyrs.
16.
17. Botolph, Abbat, Confessor. *Semi-double.*
    [Lord's Day before the birth of St John the Baptist, *the Blessed Virgin Mary, styled of Perpetual Succour.* Greater Double. Gen. App.]
18. Mark and Marcellian, Martyrs.
19. Juliana de' Falconieri, Virgin. *Double.* Commemoration of SS. Gervase and Protase, Martyrs.
20. Silverius, Pope of Rome, and Martyr.
21. Aloysius Gonzaga, Confessor. *Double.*
22. Alban, Proto-Martyr of Britain. *Greater Double.* Commemoration of Paulinus, Bishop of Nola, Confessor.
    [First Free Day after June 22, the Blessed John Fisher, Cardinal Bishop of Rochester, Martyr. *Greater Double.* Gen. App.]
23. Etheldreda, Virgin. *Double.* Commemoration of Midsummer Eve.
24. Birth of St John the Baptist. Double of the First Class.
25. William, Abbat, Confessor. *Double.* Commemoration of the Octave of St John.
26. John and Paul, Martyrs. *Double.* Commemoration of the Octave of St John.
27. Within the Octave of the Birth of St John.
28. Leo II., Pope of Rome, and Confessor. *Semi-double.* Commemoration of the Octave of St John, and of the Eve of the Apostles.
29. Peter and Paul, Apostles. Double of the First Class.
    [Commemoration of all the Holy Apostles. Gen. App.]
30. Commemoration of St Paul. *Greater Double.* Commemoration of St Peter, and of the Octave of St John.

JULY.

* First Lord's Day in July, *the Most Precious Blood of our Lord JESUS Christ.* Double of the Second Class. Commemoration of the Sunday.

1. Octave of the Birth of St John the Baptist. *Double.* Commemoration of the Octave of SS. Peter and Paul.

2. *Visitation of the Blessed Virgin Mary.* Double of the Second Class. Commemoration of SS. Processus and Martinian, Martyrs.
3. Within the Octave of the Apostles.
4. Within the Octave of the Apostles.
5. Anthony Mary Zaccaria, Confessor. *Double.* Commemoration of the Octave of the Apostles.
6. Octave of the Holy Apostles Peter and Paul. *Double.*
   [First Free Day after July 6, the Blessed Thomas More, Martyr. *Greater Double.* Gen. App.]
7. Translation of Thomas, Archbishop [of Canterbury], Martyr. *Greater Double.*
   * Second Lord's Day in July, *the Holy Relics.* Greater Double. Commemoration of the Sunday.
8. Isabel, Queen of Portugal, Widow. *Semi-double.*
9. Willibald, Bishop of Eichstad, Confessor. *Double.*
10. The Seven Brethren and the Holy Virgins Rufina and Secunda, all Martyrs. *Semi-double.*
11. Cyril, Bishop of Moravia, and Methodius, Bishop of Kieff, Confessors. *Double.* Commemoration of St Pius I., Pope and Martyr.
12. John Gualberto, Abbat [of Passignano,] *Double.* Commemoration of SS. Nabor and Felix, Martyrs.
13. Anaclete, Pope of Rome, and Martyr. *Semi-double.*
14. "Buona-ventura," [Cardinal] Bishop [of Albano,] Confessor, and Doctor of the Church. *Double.*
15. Swithun, Bishop [of Winchester,] Confessor. *Double.*
   [The Division of the Apostles. *Double.* Gen. App.]
   [Third Sunday in July, Commemoration of All the Holy Bishops of Rome. *Double.* Gen. App.]
16. The Blessed Virgin Mary, styled of Mount Carmel. *Greater Double.*
   [In the diocese of Salford, *Double of the First Class.* Gen. App.]
17. Osmund, Bishop [of Salisbury,] Confessor. *Double.*
18. Camillus de' Lelli, Confessor. *Double.* Commemoration of St Symphorosa and her Seven Sons, Martyrs.
19. Vincent de Paul, Confessor. *Double.*
20. Jerome Miani, Confessor. *Double.* Commemoration of St Margaret, Virgin and Martyr.
21. Henry II., Emperor of the Romans, Confessor. *Semi-double.* Commemoration of St Praxedes, Virgin.
22. Mary Magdalen. *Double.*
23. Apollinaris, Bishop [of Ravenna,] Martyr. *Double.* Commemoration of St Liborius, Bishop of Mans, Confessor.
24. Alexis, Confessor. *Semi-double.* Commemoration of the Eve of St James, and of St Christina, Virgin and Martyr.
25. *James, Apostle.* Double of the Second Class. Commemoration of St Christopher, Martyr.
26. *Anne, Mother of the Blessed Virgin Mary.* Double of the Second Class.
   [*In the diocese of Leeds*, Double of the First Class. Gen. App.]
27. Pantaleon, Martyr.
28. Nazarius, Celsus, and Victor, Martyrs, and Innocent, Pope of Rome, and Confessor. *Semi-double.*

29. Martha, Virgin. *Semi-double.* Commemoration of SS. Felix, Simplicius, Faustinus, and Beatrix, Martyrs.
30. Germanus, Bishop of Auxerre, Confessor. *Double.* Commemoration of SS. Abdon and Sennen, Martyrs.
31. Ignatius, Confessor. *Double.*

AUGUST.

1. The Chains of St Peter. *Greater Double.* Commemoration of the Holy Machabees, Martyrs.
2. Alphonsus Mary de' Liguori, Bishop [of Santa-Agata-de'-Goti,] Confessor, and Doctor of the Church. *Double.* Commemoration of St Stephen, Pope of Rome, and Martyr.
3. Finding of the body of St Stephen, the First Martyr. *Semi-double.*
4. Dominick, Confessor. *Greater Double.*
5. Dedication of St Mary's of the Snows. *Greater Double.*
6. Transfiguration of our Lord. *Greater Double.* Commemoration of St Xystus, Pope of Rome, and SS. Felicissimus and Agapitus, Martyrs.
7. Gaëtan, Confessor. *Double.* Commemoration of St Donatus, Bishop of Arezzo, Martyr.
8. Cyriacus, Largus, and Smaragdus, Martyrs. *Semi-double.*
9. Oswald, King of the Northumbrians, Martyr. *Double.* Commemoration of the Eve of St Lawrence, and of St Romanus, Martyr.
10. *Lawrence, Martyr.* Double of the Second Class.
11. Within the Octave of St Lawrence. Commemoration of SS. Tiburtius and Susanna.
12. Clare, Virgin. *Double.* Commemoration of the Octave of St Lawrence.
13. Within the Octave of St Lawrence. Commemoration of SS. Hippolytus and Cassian, Martyrs.
14. Within the Octave of St Lawrence. Commemoration of the Eve of the Assumption, and of St Eusebius, Confessor.
15. Assumption of the Blessed Virgin Mary. Double of the First Class.
* The Lord's Day within the Octave of the Assumption, *St Joachim, Confessor, Father of the Blessed Virgin Mary.* Double of the Second Class. Commemoration of the Sunday.
16. Hyacinth, Confessor. *Double.* Commemoration of the two Octaves.
17. Octave of St Lawrence. *Double.* Commemoration of the Octave of the Assumption.
18. Helen, Empress of the Romans, Widow. *Double.* Commemoration of the Octave of the Assumption, and of St Agapitus, Martyr.
19. Within the Octave of the Assumption.
20. Bernard, Abbat [of Clairvaux,] Confessor, and Doctor of the Church. *Double.* Commemoration of the Octave of the Assumption.
21. Jeanne Frances Frémiot de Chantal, Widow. *Double.* Commemoration of the Octave of the Assumption.
22. Octave of the Assumption of the Blessed Virgin Mary. *Double.* Commemoration of SS. Timothy, Hippolytus, and Symphorian, Martyrs.

* The Lord's Day after the Octave of the Assumption of the Blessed Virgin Mary. [*Office of the Most Pure Heart of the Blessed Virgin.* Greater Double. Vol. iii., Gen. App., p. 1028; vol. iv., Gen. App., p. 916.]

23. Philip Benizzi, Confessor. *Double.* Commemoration of the Eve of St Bartholomew.
24. *Bartholomew, Apostle.* Double of the Second Class.
25. Louis IX., King of France, Confessor. *Semi-double.*
26. Zephyrinus, Pope of Rome, and Martyr.
27. Joseph Casalanz, Confessor. *Double.*
28. Austin, Bishop [of Hippo,] Confessor, and Doctor of the Church. *Double.* Commemoration of St Hermes, Martyr.
29. Beheading of St John the Baptist. *Greater Double.* Commemoration of St Sabina, Martyr.
30. Rose of Lima, Virgin. *Double.* Commemoration of SS. Felix and him that joined him, Martyrs.
31. Aidan, Bishop [of Lindisfarne,] Confessor. *Double.*

SEPTEMBER.

1. Raymond the Unborn, Confessor. *Double.* Commemoration of St Giles, Abbat, and of the Twelve Holy Brethren, Martyrs.
2. Stephen, King of Hungary, Confessor. *Semi-double.*
3.
4. [Translation of St Cuthbert, Bishop [of Lindisfarne] and Confessor. *Greater Double in the diocese of Hexham.* Gen. App.]
5. Lawrence de' Giustiniani, Patriarch of Venice, Confessor. *Semi-double.*
6.
7.
8. *Birth of the Blessed Virgin Mary.* Double of the Second Class. Commemoration of St Adrian, Martyr.

   * The Lord's Day within the Octave, *The Holy Name of the Blessed Virgin Mary.* Greater Double. Commemoration of the Sunday.
9. Within the Octave of the Birth of the Blessed Virgin. Commemoration of St Gorgonius, Martyr.
10. Nicolas of Tolentino. *Double.* Commemoration of the Octave of the Birth of the Blessed Virgin.
11. Within the Octave of the Birth of the Blessed Virgin. Commemoration of SS. Protus and Hyacinth, Martyrs.
12. Within the Octave of the Birth of the Blessed Virgin.
13. Within the Octave of the Birth of the Blessed Virgin.
14. Uplifting of the Holy Cross. *Greater Double.* Commemoration of the Octave of the Birth of the Blessed Virgin.
15. Octave of the Birth of the Blessed Virgin. *Double.* Commemoration of St Nicomede, Martyr.

    * Third Lord's Day in this Month, *The Seven Sorrows of the Blessed Virgin Mary.* Greater Double. Commemoration of the Sunday.

16. Cornelius, Pope of Rome, and Cyprian, Bishop of Carthage, Martyrs. *Semi-double.* Commemoration of SS. Euphemia, Lucy, and Geminian, Martyrs.
17. Marking of the Body of St Francis with the marks of Our Lord. *Double.*
18. Joseph of Cupertino, Confessor. *Double.*
19. Januarius, Bishop [of Benevento,] and his Companions, Martyrs. *Double.*
20. Eustace, Agapitus, Theopistus, and Theopista, Martyrs. *Double.* Commemoration of the Eve of St Matthew.
21. *Matthew, Apostle and Evangelist.* Double of the Second Class.
22. Thomas of Villanueva, Archbishop [of Valencia,] Confessor. *Double.* Commemoration of St Maurice and his Companions, Martyrs.
23. Linus, Pope of Rome, and Martyr. *Semi-double.* Commemoration of St Thecla, Virgin and Martyr.
24. The Blessed Virgin Mary, styled "of Ransom." *Greater Double.*
25. Ninian, Bishop [of Galloway,] Confessor. *Double.*
26. Theodore, Archbishop of Canterbury, Confessor. *Double.* Commemoration of SS. Cyprian and Justina, Martyrs.
27. Cosmas and Damian, Martyrs. *Semi-double.*
28. Wenceslaus, Duke [of Bohemia,] Martyr. *Semi-double.*
29. *Dedication of the Church of St Michael, the Archangel.* Double of the Second Class.
    [In the dioceses of Menevia and Newport, ST MICHAEL AND ALL ANGELS. Double of the First Class. Gen. App.]
30. Jerome, Priest, Confessor, and Doctor of the Church. *Double.* Commemoration of St Honorius, Archbishop of Canterbury.

OCTOBER.

* First Lord's Day in the Month, *The Holy Rosary of the Blessed Virgin Mary.* Double of the Second Class. Commemoration of the Sunday.

1. Remy, Bishop of Rheims, Confessor. *Simple or Semi-double at will.*
2. The Guardian Angels. *Greater Double.*
3. Thomas, Bishop of Hereford, Confessor. *Double.*
4. Francis, Confessor. *Greater Double.*
5. Placidus and his Companions, Martyrs.
6. Bruno, Confessor. *Double.*
7. Mark, Pope of Rome, Confessor. Commemoration of SS. Sergius and his Companions, Martyrs.
   * Second Lord's Day in the Month, *Motherhood of the Blessed Virgin Mary.* Greater Double. Commemoration of the Sunday.
8. Bridget, Princess of Nericia, Widow. *Double.*
9. Denys, Bishop of Paris, Rusticus, and Eleutherius, Martyrs. *Semi-double.*
10. Paulinus, Archbishop of York, Confessor. *Double.*
11. Francis Borgia, Confessor. *Semi-double.*
12. Wilfred, Archbishop [of York,] Confessor. *Double.*
13. *Edward, King of England, Confessor.* Double of the Second Class.

14. Kallistus, Pope of Rome, Martyr. *Double.* Commemoration of the Octave of St Edward.
    * Third Lord's Day in the Month, *Purity of the Blessed Virgin Mary.* Greater Double. Commemoration of the Sunday.
15. Theresa, Virgin. *Double.* Commemoration of the Octave of St Edward.
16. Within the Octave of St Edward.
17. Iadwiga, Widow. *Semi-double.* Commemoration of the Octave of St Edward.
18. *Luke, Evangelist.* Double of the Second Class.
19. Peter of Alcántara, Confessor. *Double.* Commemoration of the Octave of St Edward.
    [In the diocese of Shrewsbury, *Double of the First Class.* Gen. App.]
20. Octave of St Edward. *Double.*
21. Ursula and her Companions, Virgins and Martyrs. *Greater Double.* Commemoration of St Hilarion, Abbat.
    * Fourth Lord's Day in the Month, *Patronage of the Blessed Virgin Mary.* Greater Double. Commemoration of the Sunday.
22. John of Kenty, Confessor. *Double.*
23. Feast of the Most Holy Redeemer. *Greater Double.*
24. The Archangel Raphael. *Greater Double.*
25. John of Beverley, Archbishop [of York,] Confessor. *Double.* Commemoration of SS. Chrysanthus and Daria, Martyrs.
26. Evaristus, Pope of Rome, Martyr.
27. Eve of SS. Simon and Jude.
28. *Simon and Jude, Apostles.* Double of the Second Class.
29.
30.
31. Eve of All Saints.

NOVEMBER.

1. Feast of All the Saints. Double of the First Class.
2. Within the Octave of All Saints. Commemoration of all the Faithful Departed.
3. Winefrid, Virgin and Martyr. *Double.* Commemoration of the Octave of All Saints.
4. Charles, [Cardinal] Archbishop [of Milan,] Confessor. *Double.* Commemoration of the Octave of All Saints, and of Saints Vitalis and Agricola, Martyrs.
5. Within the Octave of All Saints.
6. Within the Octave of All Saints.
7. Within the Octave of All Saints.
8. Octave of All Saints. *Double.* Commemoration of the Four Crowned Martyrs.
9. Dedication of the Cathedral Church of Our Most Holy Saviour. *Greater Double.* Commemoration of St Theodore, Martyr.

10. Andrew Avellino, Confessor. *Double.* Commemoration of SS. Tryphon, Respicius, and the Virgin Nympha, Martyrs, and of St Justus, Bishop of Rochester, Confessor.
11. Martin, Bishop [of Tours,] Confessor. *Double.* Commemoration of St Mennas, Martyr.
12. Martin, Pope of Rome, Martyr. *Semi-double.*
13. Diego, Confessor. *Semi-double.*
14. Erconwald, Bishop of London, Confessor. *Double.*
[Thomas Percy, Earl of Northumberland, Martyr. *Greater Double.* Gen. App.]
15. Gertrude, Virgin. *Double.*
16. Edmund Rich, Archbishop of Canterbury, Confessor. *Double.*
[In the diocese of Portsmouth, EDMUND OF CANTERBURY. Double of the First Class. Gen. App.]
17. Hew, Bishop of Lincoln, Confessor. *Double.*
18. Dedication of the Churches of SS. Peter and Paul. *Greater Double.*
19. Elizabeth, Widow. *Double.* Commemoration of St Pontian, Pope of Rome, and Martyr.
20. Edmund, King of the East Angles, Martyr. *Greater Double.*
21. Presentation of the Blessed Virgin Mary. *Greater Double.*
22. Cecily, Virgin and Martyr. *Double.*
23. Clement, Pope of Rome, Martyr. *Double.* Commemoration of St Felicity, Martyr.
24. John of the Cross, Confessor. *Double.* Commemoration of St Chrysogonus, Martyr.
25. Katharine, Virgin and Martyr. *Double.*
26. Sylvester, Abbat, Confessor. *Double.* Commemoration of St Peter, Pope of Alexandria, Martyr.
27. Gregory, the Wonder-worker, Bishop [of Neo-Cæsarea in Pontus,] Confessor. *Double.*
28. Jehoshaphat, Archbishop of Polotsk, Martyr. *Double.*
29. Willibrord, Archbishop of Utrecht, Confessor. *Double.* Commemoration of the Eve of St Andrew, if out of Advent, and of St Saturninus, Martyr.
[Cuthbert Maine, Martyr. *Double.* Gen. App.]
30. *Andrew, Apostle.* Double of the Second Class.

DECEMBER.

1. Felix de Valois, Confessor. *Double.*
[Edmund Campion and his Companions, Martyrs. *Double.* Gen. App.]
2. Bibiana, Virgin and Martyr. *Semi-double.*
3. Francis Xavier, Confessor. *Double.*[1]
4. Peter Chrysologus, Archbishop [of Ravenna,] Confessor, and Doctor of the Church. *Double.* Commemoration of St Barbara, Virgin and Martyr.

[1] Since raised to the rank of a *Greater Double.*

5. Brian, Bishop [of Dorchester,] Confessor. *Double.* Commemoration of St Saba, Abbat.
6. Nicolas, Archbishop [of Myra,] Confessor. *Double.*
   [In diocese of Liverpool, Double of the First Class. Gen. App.]
7. Ambrose, Bishop [of Milan,] Confessor, and Doctor of the Church. *Double.*
8. Immaculate Conception of the Blessed Virgin Mary. Double of the First Class.
9. Within the Octave of the Conception.
10. Within the Octave of the Conception. Commemoration of St Melchiades, Pope of Rome, Martyr.
    [Translation of the Holy House of Loreto. *Greater Double.* Gen. App.]
11. Damasus, Pope of Rome, Confessor. *Semi-double.* Commemoration of the Octave of the Conception.
12. Within the Octave of the Conception.
13. Lucy, Virgin and Martyr. *Double.* Commemoration of the Octave of the Conception.
14. Within the Octave of the Conception.
15. Octave of the Immaculate Conception of the Blessed Virgin. *Double.*
16. Eusebius, Bishop [of Vercelli,] Martyr. *Semi-double.*
17.
18. The Blessed Virgin Mary looking shortly to be delivered. *Greater Double.*
19.
20. Eve of St Thomas.
21. *Thomas, Apostle.* Double of the Second Class.
22.
23.
24. Christmas Eve.
25. Birthday of Our Lord Jesus Christ. Double of the First Class.
26. *Stephen, the First Martyr.* Double of the Second Class. Commemoration of the Octave of Christmas.
27. *John, Apostle and Evangelist.* Double of the Second Class. Commemoration of the Octaves of Christmas and of St Stephen.
28. *The Holy Innocents.* Double of the Second Class. Commemoration of the Octaves of Christmas, of St Stephen, and of St John.
29. Thomas, Archbishop of Canterbury, Martyr. Double of the First Class.[1] Commemoration of the Octaves of Christmas, [of St Stephen, of St John, and of the Innocents.]
30. Office of the Sunday within the Octave of Christmas, or of the Octave. Commemorations of the Octaves of [Christmas,] of St Thomas of Canterbury, of St Stephen, of St John, and of the Innocents.
31. Silvester, Pope of Rome, Confessor. *Double.* Commemoration of the Octaves of Christmas, of St Thomas of Canterbury, of St Stephen, of St John, and of the Innocents.

[1] See the note to the Office in the Breviary.

PRAYERS. ABSOLUTIONS AND BLESSINGS.

A Prayer before a Service.

O Lord, open Thou my mouth that I may bless Thy Holy Name. Cleanse my heart from all vain, evil, and wandering thoughts; enlighten my understanding; kindle my affections, that I may pray to, and praise Thee with attention and devotion; and may worthily be heard before the presence of Thy Divine Majesty. Through Christ our Lord. Amen.

Lord, in union with that Divine Intention wherewith Thou didst Thyself praise God, while as Thou wast on earth, I offer these Hours unto Thee.

A Prayer after a Service.

In respect of which Pope Leo X. has granted to all persons who after saying the Divine Office shall devoutly recite it on their knees, condonation of the shortcomings and faults committed by them from human frailty in saying the Office.

To the Most Holy and undivided Trinity, to the Manhood of our Lord Jesus Christ Crucified, to the fruitful Virginity of the most blessed and most glorious Mary, always a Virgin, and to the holiness of all the Saints be ascribed everlasting praise, honour, and glory, by all creatures, and to us be granted the forgiveness of all our sins, world without end. *Amen.*

Verse. Blessed be the womb of the Virgin Mary which bore the Son of the Eternal Father.

Answer. And blessed be the paps which gave suck to Christ our Lord.

Then are said the Lord's Prayer and the Angelic Salutation.

Summary of the Absolutions and Blessings pronounced at Mattins.

In the First Nocturn, and on Monday and Thursday.

Absolution.

Graciously hear, O Lord Jesus Christ, the prayers of Thy servants, and have mercy upon us: Who livest and reignest with the Father, and the Holy Ghost, world without end. *Amen.*

First Blessing.

May the Eternal Father bless us
With an eternal blessing. *Amen.*

Second Blessing.

May the Son, the Sole-begotten,
Mercifully bless and keep us. *Amen.*

Third Blessing.

May the grace of God the Spirit
All our heart and mind enlighten. *Amen.*

In the Second Nocturn, and on Tuesday and Friday.

Absolution.

May His loving-kindness and mercy help us, Who liveth and reigneth with the Father, and the Holy Ghost, world without end. *Amen.*

Fourth Blessing.

God the Father Omnipotent,
Be to us merciful and clement. *Amen.*

Fifth Blessing.

May Christ to all His people give,
For ever in His sight to live. *Amen.*

Sixth Blessing.

May the Spirit's fire Divine
In our hearts enkindled shine. *Amen.*

In the Third Nocturn, and on Wednesday and Saturday.

Absolution.

May the Almighty and merciful Lord loose us from the bonds of our sins. *Amen.*

Seventh Blessing.

May the Gospel's holy lection
Be our safety and protection. *Amen.*

Eighth Blessing.

God's most mighty strength alway
Be His people's staff and stay. *Amen.*

For Feasts of Saints.

He (*or* she *or* they) whose feast-day we are keeping,
Be our Advocate (*or* Advocates) with God.

For Feasts of the Blessed Virgin.

She whose feast-day we are keeping—
Mary, blessed Maid of Maidens,
Be our Advocate with God.

Ninth Blessing.

May He that is the Angels' King
To that high realm His people bring. *Amen.*

Or, if another Gospel and Homily are to be begun,

May the Gospel's glorious word
Cleansing to our souls afford.

On days of Three Lessons the Absolution and Blessings are as above, according to the Week-day, with the following exceptions: First Blessing on Wednesday or Saturday, (not the Simple Office of the Blessed Virgin,) if the First Lesson be not Gospel with Homily,

May His blessing be upon us
Who doth live and reign for ever.

Whenever the First Lesson is Gospel with Homily, the Blessings are from the Third Nocturn.

If the Office be of a Saint or Saints, the Blessings are:

First Blessing.

May His blessing be upon us
Who doth live and reign for ever.

Second Blessing.

He (*or* she *or* they) whose feast-day we are keeping,
Be our Advocate (*or* Advocates) with God.

Third Blessing.

May He that is the Angels' King
To that high realm His people bring. *Amen.*

The Absolution and Blessings in the Simple Office of the Blessed Virgin for Saturdays are peculiar to that Office, and are given in their own place.

The Psalter,

OR,

BOOK OF PSALMS,

DIVIDED ACCORDING TO THE DAYS OF THE WEEK, TOGETHER WITH THE ORDINARY OFFICE FOR THE DIFFERENT SEASONS.

MATTINS,[1] OR MORNING PRAYER.

FOR THE LORD'S DAY, SUNDAY.

Before Mattins, and every other Hour, except Lauds and Compline, there is said inaudibly,[2]

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

HAIL, Mary, full of grace; The Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

At the beginning of Mattins and Prime, and at the end of Compline, is then said inaudibly the Apostles' Creed.

[1] The proper hour for Mattins is midnight, at which time it is said in many Convents. In others it is said at 2 or 5 A.M. In the Cathedral of Rome (St. John Lateran's) and other Churches of the same country, the hour is about 7 A.M. It is allowable to say it at any hour after the sun has begun to decline, and an ordinary practice is to do so late in the afternoon.

[2] The reason why the Lord's Prayer and the Apostles' Creed are recited inaudibly during the Office seems to be, that in the early Church these formulæ were concealed from the unbaptized until very shortly before their baptism. Now, all were allowed to be present at the Office, of which these formulæ are a part, and therefore they were then so said that the unbaptized could not hear them. The "Hail, Mary," having been added as a sort of appendix to the Lord's Prayer, follows the same rule with it. The Lord's Prayer is said aloud during the Canon of the Mass, because only the faithful were then present.

I BELIEVE in God the Father Almighty, Maker of heaven and earth. And in JESUS Christ, His only Son, our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell: the third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins, the Resurrection of the body, and the Life everlasting. Amen.

Then is said aloud:

Verse.[1] ✠ O LORD, open Thou my lips.

Answer. And my mouth shall show forth Thy praise.

Verse.[2] ✠ Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost.

[3] As it was in the beginning, is now, and ever shall be, world without end. Amen, Alleluia.[4]

From Septuagesima Sunday to Maundy Thursday instead of Alleluia *is said:*

Ceaseless praise to Thee be given,
O Eternal King of heaven.

Then is said Psalm xciv. *with the Invitatory. The Invitatory here given is said from the Octave of the Epiphany to Septuagesima Sunday, and from the Octave of Pentecost to Advent Sunday.*

Invitatory. Let us worship the Lord, for * He is our Maker.

Repetition. Let us worship the Lord, for * He is our Maker.

Psalm XCIV.[5]

[Vulgate and LXX., "A song of praise by David."]

O COME, let us sing unto the LORD, let us make a joyful noise to the God of our Salvation: let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms.

Let us worship the Lord, for He is our Maker.

For the LORD is a great God, and a great King above all gods: for the Lord will not cast off His people: for in His hand are all the ends of the earth; and the heights of the hills are His also.

He is our Maker.

For the sea is His, and He made it: and His hands formed the dry land: [6] O come, let us worship and fall down; let us cry unto the

[1] Ps. l. 17. [2] Ps. lxix. 2.

[3] The Greek original of this Doxology does not contain the words, "As it was in the beginning" (inserted against the Arians), but runs thus: "Glory be to the Father, and to the Son, and to the Holy Ghost, both now, and ever, and to the ages of ages. Amen."

[4] Or rather, "Hal'lu-YAH," "Praise-ye-the-Eternal," a Hebrew phrase which occurs repeatedly in the Bible. The sound of these words causes the Church such joy that she denies herself their use during her penitential season. But in order not to remit the praise of God, she substitutes for the Hebrew phrase a short rhyming Latin one, of similar meaning.

[5] This Psalm is not given in the original from the Vulgate, but from some other Latin translation. [6] Here it is usual to kneel till the *.

LORD our Maker. * For He is the Lord our God; and we are His people, and the sheep of His pasture.

Let us worship the Lord, for He is our Maker.

To-day if ye will hear His voice, harden not your heart; as in "the Provocation," and as in the day of "Temptation" in the wilderness: when your fathers tempted Me, proved Me, and saw My works.[1]

He is our Maker.

Forty years long was I grieved with that generation[2] and said, It is a people that do alway err in their heart, and they have not known My ways: unto whom I sware in My wrath that they should not enter into My rest.

Let us worship the Lord, for He is our Maker.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

He is our Maker.

Let us worship the Lord, for He is our Maker.

The following Hymn is then said, from the Octave of the Epiphany to the First Sunday in Lent, and from the first Sunday of October to Advent.

HYMN.[3]

TO-DAY the Blessed Three in One
Began the earth and skies;
To-day a Conqueror, God the Son,
Did from the grave arise;
We too will wake, and, in despite
Of sloth and languor, all unite,
As Psalmists bid, through the dim night
Waiting with wistful eyes.

So may He hear, and heed each vow,
And prayer to Him addrest;
And grant an instant cleansing now,
A future glorious rest.
So may He plentifully shower,
On all who hymn His love and power,
In this most still and sacred hour,
His sweetest gifts and best.

Father of purity and light!
Thy presence if we win,
'Twill shield us from the deeds of night,
The burning darts of sin;
Lest aught defiled or dissolute
Relax our bodies or imbrute,
And fires eternal be the fruit
Of fire now lit within.

Fix in our hearts, Redeemer dear,
The ever-gushing spring
Of grace to cleanse, of life to cheer
Souls sick and sorrowing.
Thee, bounteous Father, we entreat,
And only Son, awful and sweet,
And life-creating Paraclete,
The Everlasting King.

Amen.

Instead of the foregoing the following Hymn is said from the Octave of Pentecost to the first Sunday of October.

[1] The occasion here referred to is that described in Exodus xvii. 1-7. The children of Israël while travelling through the desert became rebellious from want of water. It was given them from the smitten rock. Then is added: "And he [Moses] called the name of the place Temptation" (Hebrew and LXX. add "and Provocation"), "because of the chiding of the children of Israel, and because they tempted the LORD, saying: Is the LORD among us, or not?"

[2] Namely, that particular generation which had come out of Egypt. The next clauses relate to that which is written in Numbers xiv. 22: "Because all these men which have seen My glory, and My miracles, which I did in Egypt, and in the wilderness, have tempted Me now these ten times, and have not hearkened to My voice, surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked Me see it." And this is confirmed with an oath, in verse 28: "As truly as I live, saith the LORD, as ye have spoken in Mine ears, so will I do to you: your carcasses shall fall in this wilderness."

[3] Ascribed to Pope St. Gregory the Great, but altered, one verse omitted, and the last verse added. Translation by the late Card. Newman.

Hymn.[1]

LET us arise and watch by night,
And meditate always;
And chant as in our Maker's sight
United hymns of praise.

So singing with the saints in bliss,
With them we may attain
Life everlasting after this,
And heaven for earthly pain.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To whom all worship shall be done
In every time and place.
Amen.

When the Invitatories, Hymns, &c., are different from the above they are given in the Office to which they belong.

First Nocturn, or Watch of the Night.

Antiphon for Advent. Behold, there cometh the King.

Antiphon for the rest of the year. Serve the Lord.

Antiphon for Paschal time. Alleluia.

Psalm I.

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, * nor sitteth in the seat of the scoffers:

But his delight is in the Law of the Lord; * and in His Law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, * that bringeth forth his fruit in his season:

His leaf also shall not wither: * and whatsoever he doeth shall prosper.

Not so are the ungodly, not so: * but are like the chaff which the wind driveth away from the face of the earth.

Therefore the ungodly shall not stand in the judgment: * nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous: * but the way of the ungodly shall perish.

Glory be to the Father, and to the Son, * and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, * world without end. Amen.

This Doxology is said at the end of every Psalm unless special directions are given to the contrary.

Psalm II.

[In Acts iv. 25, 26, the authorship of this Psalm is attributed to David.]

WHY do the heathen rage, * and the peoples devise a vain thing?

The kings of the earth set themselves, and the rulers take counsel together * against the Lord, and against His Anointed.

Let us break their bands asunder: * and cast away their yoke from us.

He That sitteth in the heavens shall laugh them to scorn: * and the Lord shall have them in derision.

Then shall He speak unto them in His wrath: * and plague them in His sore displeasure.

Yet hath He set me for King upon His holy hill of Zion * to declare His decree.

[1] Also ascribed to Pope St. Gregory the Great, although somewhat altered. Translation by the late Card. Newman.

The LORD hath said unto me: * Thou art My Son, this day have I begotten thee.

Ask of Me, and I shall give thee the heathen for thine inheritance, * and the uttermost parts of the earth for thy possession.

Thou shalt rule them with a rod of iron, * and shalt dash them in pieces like a potter's vessel.

Be wise now, therefore, O ye kings; * be instructed, ye judges of the earth.

Serve the LORD with fear: * and rejoice with trembling before Him.

Lay hold of instruction, lest the Lord be angry, * and ye perish from the righteous way.

When His wrath is kindled suddenly, * blessed are all they that put their trust in Him.

Psalm III.

[Intituled "A Psalm of David, when he fled from Absalom his son." See the history in 2 Kings (Sam.) xv., xvi., xviii.]

LORD, how are they increased that trouble me? * many are they that rise up against me.

Many there be that say of my soul: * There is no help for him in his God.[1]

But Thou, O LORD, art a shield for me, * my glory, and the Lifter up of mine head.

I cried unto the LORD with my voice: * and He heard me out of His holy hill.[2]

I laid me down and slept; * I awaked, for the LORD sustained me.

I will not be afraid of thousands of people that have set themselves against me round about: * arise, O LORD, save me, O my God.

For Thou hast smitten all them that fought against me without a cause[3]: * Thou hast broken the teeth of the ungodly.

Salvation belongeth unto the LORD: * and Thy blessing is upon Thy people.[2]

Psalm VI.

[Intituled "A Psalm of David." The title also contains directions, probably musical, the meaning of which is now uncertain.]

O LORD, rebuke me not in Thine anger: * neither chasten me in Thine hot displeasure.

Have mercy upon me, O LORD, for I am weak: * O LORD, heal me, for my bones are shaken.

My soul also is sore vexed: * but Thou, O LORD, how long?

Return, O LORD, deliver my soul: * O save me for Thy mercy's sake.

For in death there is no one that remembereth Thee: * and in the grave who shall give Thee thanks?

I am weary with my groaning, every night I wash my bed: * I water my couch with my tears.

Mine eye is grown dim because of grief: * I am waxen old because of all mine enemies.

Depart from me, all ye workers of iniquity: * for the LORD hath heard the voice of my weeping.

The LORD hath heard my supplication: * the LORD hath received my prayer.

[1] Here occur in the Hebrew the letters SLH, or "Selah." The meaning of this is uncertain. Gesenius thinks "it seems to have been used to mark a short pause in singing the words of the Psalm, so that the singer would be silent, while the instrumental music continued."

[2] SLH, again.

[3] But the Hebrew reads, not, "without a cause," but, "on the jaw-bone."

Let all mine enemies be ashamed and sore vexed : * let them return and be ashamed suddenly.

Antiphon for Advent. Behold, there cometh the King, even the Most High, with great power, to save the nations. Alleluia.

Antiphon for the rest of the year. [1] Serve the LORD with fear, and rejoice with trembling before Him.

In Paschal time there is only one Antiphon to the whole Nocturn.

Second Antiphon for Advent. Strengthen ye.

Second Antiphon for the rest of the year. God is a righteous judge.

Psalm VII.

[Intituled "An Hymn of David, which he sang unto the LORD concerning the words of Cush the Benjamite." This Cush is supposed to be the same as Shimei, whose cursing of David is narrated in 2 Kings (Sam.) xvi. 7, 8, or else a nickname for Saul.]

O LORD my God, in Thee do I take refuge : * save me from all them that persecute me, and deliver me.

Lest he tear my soul like a lion, * while there is none to deliver, or to save.

O LORD my God, if I have done this, * if there be iniquity in mine hands ;

If I have requited with evil them that requited me [with good], * may I then flee empty before mine enemies.

Let the enemy persecute my soul, and take it, yea, let him tread down my life upon the earth, * and lay mine honour in the dust.[2]

[1] Ps. ii. 11.

Arise, O LORD, in Thine anger : * and lift up Thyself against the borders of mine enemies.

And awake for me, O Lord my God, according to the decree that Thou hast made : * so shall the congregation of the people compass Thee about.

For their sakes, therefore, return Thou on high : * the LORD judgeth the peoples.

Judge me, O LORD, according to my righteousness, * and according to mine integrity that is in me.

O let the wickedness of the wicked come to an end, and establish the just ; * God trieth the hearts and reins.

Mine help is righteous, coming from the Lord, * Who saveth the upright in heart.

God is a righteous judge, strong and patient : * is He not provoked every day ?

If ye turn not, He will whet His sword : * He hath bent His bow and made it ready.

And hath fitted thereon the instruments of death, * He hath ordained His arrows against the persecutors.

Behold, he travaileth with iniquity : * he hath conceived mischief, and brought forth falsehood.

He made a pit and digged it : * and is fallen into the ditch which he made.

His mischief shall return upon his own head : * and his iniquity shall come down upon his own pate.

I will praise the LORD according to His righteousness : * and will sing praise to the name of the LORD Most High.

[2] SLH.

Psalm VIII.

[Intituled "A Psalm of David." It has also a title which seems to show that it was a song for the vintage.]

O LORD, our Lord, * how excellent is Thy Name in all the earth!

For Thy glory is exalted * above the heavens.

[1] Out of the mouth of babes and sucklings hast Thou perfected praise because of Thine enemies, * that Thou mightest destroy the enemy and the avenger.

When I consider Thine heavens, the work of Thy fingers: * the moon and the stars which Thou hast ordained:

What is man, that Thou art mindful of him? * or the son of man, that Thou visitest him?

Thou hast made him a little lower than the angels, Thou hast crowned him with glory and honour, * and madest him to have dominion over the works of Thine hands.

Thou hast put all things under his feet, * all sheep and oxen, yea, and the beasts of the field.

The fowl of the air, and the fish of the sea, * that pass through the paths of the sea.

O LORD, our Lord, * how excellent is Thy Name in all the earth!

Psalm IX.

[Intituled "A Psalm of David." It has also a superscription the meaning of which is not now certain. The Targum connects it with the slaying of Goliath.]

I WILL praise Thee, O LORD, with mine whole heart: * I will show forth all Thy marvellous works.

I will be glad and rejoice in Thee: * I will sing praise to Thy Name, O Thou Most High.

When mine enemies are turned back, * they shall fall and perish at Thy presence.

For Thou hast maintained my right and my cause: * Thou satest in the throne judging right.

Thou hast rebuked the heathen, and the wicked are perished: * Thou hast put out their name for ever, even for ever and ever.

The swords of the enemy have failed utterly: * and their cities Thou hast destroyed.

Their memorial is perished with a crash: * and the LORD endureth for ever.

He hath prepared His throne for judgment: * and He shall judge the world in righteousness, He shall minister judgment to the people in uprightness.

The LORD also is a refuge for the poor: * a refuge in times of trouble.

And let them that know Thy name put their trust in Thee: * for Thou, LORD, hast not forsaken them that seek Thee.

Sing praises to the LORD, Who dwelleth in Zion: * declare among the people His doings.

For when He maketh inquisition for blood He remembereth them: * He forgetteth not the cry of the afflicted.

Have mercy upon me, O LORD: * consider my trouble [which I suffer] of them that hate me.

Thou That liftest me up from the gates of death: * that I may show forth all Thy praises in the gates of the daughter of Zion!

I will rejoice in Thy salvation: *

[1] This verse was quoted by our Lord, concerning those who cried Hosannah on Palm Sunday, Matthew xxi. 16.

the heathen are sunk down in the pit that they made.

In the net which they hid, * is their own foot taken.

The LORD is known when He executeth judgment: * the wicked is snared in the work of his own hands.[1]

The wicked shall be turned into hell: * all the nations that forget God.

For the needy shall not alway be forgotten: * the expectation of the poor shall not perish for ever.

Arise, O LORD, let not man prevail: * let the heathen be judged in Thy sight.

Put Thou a master over them, O LORD: * let the nations know themselves to be but men.[2]

Why standest Thou afar off, O LORD, * why hidest Thou Thyself in times of trouble?

The wicked in his pride doth persecute the poor: * they are taken in the devices that they have imagined.

For the wicked is praised according to his soul's desire: * and the unrighteous is deemed blessed.

The wicked provoketh the LORD: * in the greatness of his scornful indignation he doth not care.

God is not before his eyes: * his ways are always grievous.

Thy judgments are far out of his sight: * he hath dominion over his enemies.

He hath said in his heart: * I shall not be moved unto generation and generation, yea, I shall never be in adversity.

His mouth is full of cursing, and bitterness, and fraud: * under his tongue is mischief and sorrow.

He sitteth in the lurking-places with the rich: in the secret places * doth he murder the innocent.

His eyes are privily set against the poor: * he lieth in wait secretly, as a lion in his den.

He lieth in wait to catch the poor: * to catch the poor when he draweth him [after him].

In his snare doth he bring him down: * yet shall he himself totter and fall down, when he hath mastered the poor.

He hath said in his heart: God hath forgotten: * He turneth away His face so that He shall never see it.

Arise, O LORD, O God, lift up Thine hand: * forget not the afflicted.

Wherefore doth the wicked provoke God? * for he hath said in his heart: He will not require it.

Thou seest it, for Thou beholdest labour and sorrow: * to deliver them into Thine own hand.

The poor leaveth himself unto Thee: * Thou wilt be the helper of the fatherless.

Break Thou the arm of the wicked and the evil man: * his wickedness shall be sought after and shall not be found.

The LORD shall be King for ever and ever: * the heathen shall perish out of His land.

The LORD hath heard the petition of the poor: * Thine ear hath heard the desire of his heart.

To judge the fatherless and the oppressed, * that man may magnify himself no more upon earth.

[1] Here occurs:—"Instrumental music—SLH." This is a strong argument in favour of Gesenius' opinion, see p. 5, note 1.

[2] SLH. Here, according to the present Hebrew text, ends Ps. ix.

Psalm X.

[Intituled "Of David." There is also a superscription perhaps musical, but now of uncertain meaning.]

IN the LORD put I my trust; how say ye to my soul, * Flee as a bird to the mountain?

For lo, the wicked bend their bow, they make ready their arrows in the quiver, * that they may privily shoot at the upright in heart.

For they have destroyed that which Thou hast established: * and what hath the righteous done?

The LORD is in His holy temple: * the LORD'S throne is in heaven.

His eyes behold the poor: * His eyelids try the children of men.

The LORD trieth the righteous and the wicked: * but he that loveth iniquity hateth his own soul.

Upon the wicked He shall rain snares: * fire, and brimstone, and an horrible tempest, this shall be the portion of their cup.

For the righteous LORD loveth righteousness: * His countenance doth behold uprightness.

Antiphon for Advent. [1] Strengthen ye the weak hands: be strong; say: Behold, our God will come, and save us, Alleluia.

Antiphon for the rest of the year. [2] God is a righteous judge, strong, and patient: is He not provoked every day?

Third Antiphon for Advent. Rejoice, all ye.

Third Antiphon for the rest of the year. Thou shalt keep us.

Psalm XI.

[Intituled "A Psalm of David," with some other words, of meaning now uncertain, as before.]

HELP, LORD, for the godly man ceaseth: * for the truth faileth from among the children of men.

They speak vanity every one with his neighbour: * with flattering lips, with a double heart, do they speak.

The LORD shall cut off all flattering lips, * and the tongue that speaketh proud things.

Who have said: With our tongue will we prevail, our lips are our own: * who is lord over us?

For the oppression of the poor, and the sighing of the needy, * now will I arise, saith the LORD.

I will set him in safety: * I will deal faithfully with him.

The words of the LORD are pure words: * silver tried in a furnace, purged of dross, purified seven times.

Thou shalt keep us, O LORD, and preserve us * from this generation for ever.

The wicked walk on every side: * the increase of men is according to Thy secret counsel.

Psalm XII.

[This Psalm has the same title as the last.]

HOW long wilt Thou forget me, O LORD? for ever? * How long hidest Thou Thy face from me?

How long shall I take counsel in my soul, * having sorrow in mine heart daily?

How long shall mine enemy be exalted over me? * Consider, and hear me, O LORD my God.

Lighten mine eyes, lest I sleep the sleep of death: * lest mine enemy say: I have prevailed against him.

[1] Isa. xxxv. 3, 4.

[2] Ps. vii. 12.

Those that trouble me will rejoice if I am moved: * but I have trusted in Thy mercy.

Mine heart shall rejoice in Thy salvation; I will sing unto the LORD because He hath dealt bountifully with me: * and I will sing praise to the name of the Lord Most High.

Psalm XIII.

[Same title as Psalm x.]

THE fool hath said in his heart: * There is no God.

They are corrupt, and have become abominable in their works: * there is none that doeth good, no, not one.

The LORD looked down from heaven upon the children of men: * to see if there were any that did understand, or seek God.

They are all gone aside, they are altogether become unprofitable: * there is none that doeth good, no, not one.

[1] Their throat is an open sepulchre: with their tongues they have used deceit: * the poison of asps is under their lips.

Their mouth is full of cursing and bitterness: * their feet are swift to shed blood.

Destruction and misery are in their ways, and the way of peace they have not known: * there is no fear of God before their eyes.

Have all the workers of iniquity no knowledge, * who eat up my people as they would eat bread?

They call not upon the LORD: * there were they in great fear, where no fear was;

For the Lord is in the generation of the righteous: ye have shamed the counsel of the poor: * because the LORD is his hope.

O that the salvation of Israël were come out of Zion! * when the LORD bringeth back the captivity of His people, Jacob shall rejoice and Israël shall be glad.

Psalm XIV.

[Intituled "A Psalm of David."]

LORD, who shall abide in Thy tabernacle? * who shall dwell in Thine holy hill?

He that walketh uprightly, * and worketh righteousness.

He that speaketh the truth in his heart, * he that deceiveth not with his tongue.

He that hath not done evil to his neighbour, * nor taken up a reproach against his neighbour.

In whose eyes a vile person is despised: * but he honoureth them that fear the LORD.

He that sweareth to his neighbour, and deceiveth him not, * he that putteth not out his money to usury, nor taketh reward against the innocent.

He that doeth these things, * shall never be moved.

Antiphon for Advent. [2] Rejoice, all ye, and be glad: for, behold, the Lord will come with vengeance, He will bring a recompense: He will come and save us.

Antiphon for the rest of the year. [3] Thou shalt keep us, O LORD, and preserve us.

[1] The next three verses are not in the Hebrew, although found in the Vulgate and the LXX., which are supported by Rom. iii. 13-18.

[2] Isa. xxxv. 4.

[3] Ps. xi. 8.

Antiphon for Paschal time. Alleluia. [1] The stone was rolled away, Alleluia, from the door of the sepulchre. Alleluia, alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. [2] Out of Zion, the Perfection of beauty.

Answer. Our God shall come manifestly.

During the rest of the year.

Verse. [3] I have remembered Thy name, O LORD, in the night.

Answer. And have kept Thy law.

In Lent.

Verse. [4] He hath delivered me from the snare of the fowler.

Answer. And from the noisome pestilence.

In Passion time.

Verse. [5] O God, deliver my soul from the sword.

Answer. And my darling from the power of the dog.

In Paschal time.

Verse. The Lord is risen from the grave, Alleluia.

Answer. Who hung for us upon the tree, Alleluia.

Then is said the Lord's Prayer.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Then this Absolution.

GRACIOUSLY hear, O Lord Jesus Christ, the prayers of Thy servants, and have mercy upon us: Who livest and reignest with the Father and the Holy Ghost, world without end.

Answer. Amen.

Then the reader says:

[6] Sir, be pleased to give the blessing.

First Blessing.

May the Eternal Father bless us
With an everlasting blessing.

Answer. Amen.

Then is read the First Lesson, and at the end the reader says:

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Then is said the First Responsory, after which the reader says:

Sir, be pleased to give the blessing.

Second Blessing.

May the Son the Sole-begotten
In His mercy bless and help us.

Answer. Amen.

[1] Mark xvi. 3. [2] Ps. xlix. 2. [3] Ps. cxviii. 55.
[4] Ps. xc. 3. [5] Ps. xxi. 20.
[6] Some persons bound to say the Office, when reciting alone, are accustomed to substitute for this the words, "Command Thy blessing, O Lord!"

Then is read the Second Lesson, and at the end the reader says :

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Then is said the Second Responsory, after which the reader says :

Sir, be pleased to give the blessing.

Third Blessing.

May the grace of God the Spirit
All our heart and mind enlighten.

Answer. Amen.

Then is read the Third Lesson, and at the end the reader says :

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Then is said the Third Responsory.

SECOND NOCTURN, OR WATCH OF THE NIGHT.

Antiphon for Advent. Rejoice greatly.

Antiphon for the rest of the year. Thou hast no need.

Antiphon for Paschal time. Alleluia.

Psalm XV.

[Intituled a work "of David," but the specifically descriptive word is not now of certain meaning.]

PRESERVE me, O Lord, for in Thee do I put my trust : * I have said unto the LORD : Thou art my God, for Thou hast no need of my goods.

To the Saints that are in His land, * He hath made all my will admirable.

Their sorrows are multiplied, * that hasten after [a strange god].

In their assemblies for blood-shedding will I have no part : * nor mention their names with my lips.

The LORD is the portion of mine inheritance, and of my cup : * Thou art He That shalt restore mine inheritance unto me.

The lines are fallen unto me in pleasant places : * yea, I have a goodly heritage.

I will bless the LORD, Who hath given me counsel : * my reins also instruct me in the night seasons.

I have set the LORD always before my face : * because He is at my right hand, I shall never be moved.

Therefore mine heart is glad, and my tongue rejoiceth : * my flesh also shall rest in hope,

For Thou wilt not leave my soul in hell : * neither wilt Thou suffer Thine Holy One to see corruption.

Thou hast shown me the path of life, Thou shalt fill me with joy in Thy presence : * at Thy right hand there are pleasures for evermore.

Antiphon for Advent. [1] Rejoice greatly, O daughter of Jerusalem : behold, thy King cometh into thee, O Zion ; fear not, for thy salvation cometh quickly.

Antiphon for the rest of the year. [2] Thou hast no need of my goods, in Thee do I put my trust, preserve me, O Lord.

In Paschal time there is only one Antiphon to the whole Nocturn.

Second Antiphon for Advent. Christ our King.

Second Antiphon for the rest of the year. By the words.

[1] Zech. ix. 9.

[2] Ps. xv. 1, 2.

Psalm XVI.

[Intituled "A Prayer of David."]

HEAR my right, O LORD, * attend unto my cry.

Give ear unto my prayer, * that goeth not out of feigned lips.

Let my sentence come forth from Thy presence: * let Thine eyes behold the things that are equal.

Thou hast proved mine heart, and visited it by night: * Thou hast tried me with fire, and found no wickedness in me.

That my mouth may not speak concerning the works of men: * by the words of Thy lips I have kept me to strait paths.

Hold up my goings in Thy paths, * that my footsteps slip not.

I have called upon Thee, for Thou hast heard me, O God; * incline Thine ear unto me, and hear my speech.

Show Thy marvellous loving-kindness, * O Thou That savest them which put their trust in Thee!

From those that rise up against Thy right hand keep me, * as the apple of the eye.

Hide me under the shadow of Thy wings, * from the face of the wicked that oppress me.

Mine enemies compass my soul round about, they are inclosed in their own fat: * with their mouth they speak proudly.

They that drave me out have now compassed me: * they have set their eyes bowing down to the earth.

They have lain in wait for me, as a lion that is ready for his prey: * and as it were a young lion lurking in secret places.

Arise, O LORD, disappoint him, and cast him down: * deliver my soul from the wicked, Thy sword from them that hate Thine hand.

O LORD, part them in their life from the precious things of the earth: * their belly is filled with Thine hidden treasure.

They have children to the full: * and leave the rest of their substance to their babes.

As for me, I will behold Thy face in righteousness: * I shall be satisfied when Thy glory shall appear.

Antiphon for Advent. Christ our King cometh, [1] Whom John preached, saying; Behold the Lamb That should come!

Antiphon for the rest of the year. [2] By the words of Thy lips I have kept me to strait paths.

Third Antiphon for Advent. Behold, I come.

Third Antiphon for the rest of the year. I will love Thee.

When this Antiphon is used the Psalm begins with the words, "O LORD, my strength."

Psalm XVII.

[After a superscription, of meaning now uncertain, the title of this Psalm proceeds, "Of David, the servant of the LORD, who spake unto the LORD the words of this song, in the day that the LORD delivered him from the hand of all his enemies, and from the hand of Saul: and he said:—" It is found also, with a few slight differences, in 2 Kings (Sam.) xxii.]

I WILL love Thee, O LORD, my strength: * the LORD is my rock, and my fortress, and my Deliverer.

My God, mine Helper, * in Whom I trust.

[1] John i. 36.

[2] Ps. xvi. 4.

My buckler, and the horn of my salvation, * and my refuge.

I called upon the LORD with praises, * and am saved from mine enemies.

The sorrows of death compassed me: * and the floods of wickedness made me afraid.

The sorrows of hell compassed me about: * the snares of death came upon me.

In my distress I called upon the LORD, * and cried unto my God.

And He heard my voice out of His holy temple: * and my cry came before Him, even into His ears.

The earth shook and trembled: * the foundations of the hills moved and quaked, because He was wroth.

There went up a smoke in His wrath, and fire burst forth before His presence: * coals were kindled by it.

He bowed the heavens also, and came down: * and darkness was under His feet.

And He rode upon the Cherubim [1] and did fly: * yea, He did fly upon the wings of the wind.

And He made darkness His secret place, His pavilion round about Him: * dark waters, thick clouds of the skies.

At the brightness that was before Him, the thick clouds passed, * hailstones and coals of fire.

The LORD also thundered in the heavens, and the Highest uttered His voice: * hailstones and coals of fire.

Yea, He sent out His arrows and scattered them: * He shot out many lightnings and discomfited them.

And the fountains of waters were seen, * and the foundations of the world were discovered.

At Thy rebuke, O LORD, * at the blast of the breath of Thy wrath!

He sent from above, and took me; * and drew me out of many waters.

He delivered me from the strongest of mine enemies, and from them which hated me: * for they were too strong for me.

They came upon me in the day of my calamity, * but the LORD was my stay.

He brought me forth also into a large place: * He delivered me because He delighted in me.

And the LORD shall reward me according to my righteousness, * and according to the cleanness of mine hands shall He recompense me.

For I have kept the ways of the LORD, * and have not wickedly departed from my GOD.

For all His judgments were before me: * and I did not put away His statutes from me.

I shall also be upright with Him, * and keep myself from mine iniquity.

And the LORD shall reward me according to my righteousness, * and according to the cleanness of mine hands in His eye-sight.

With the holy Thou shalt be holy, * and with the innocent Thou shalt be innocent.

And with the pure Thou shalt be

[1] Of these creatures, frequently mentioned in connection with the Divine manifestation, an elaborate account will be found in Ezekiel i. (First Sunday of November), and more shortly in Apoc. iv. (Tuesday in Third Week after Easter).

pure, * and with the contentious Thou shalt be contentious.

For Thou wilt save the afflicted people, * and bring down high looks.

For Thou lightest my lamp, O LORD: * my God, enlighten my darkness!

For by Thee shall I be delivered from temptation, * and by my God shall I leap over a wall.

As for my God, His way is perfect; the word of the LORD is tried in the fire: * He is a buckler to all those that trust in Him.

For who is God save the LORD? * or who is God save our God?

It is God that girdeth me with strength, * and maketh my way perfect.

He maketh my feet like hinds' feet, * and setteth me upon mine high places.

He teacheth my hands to war, * and maketh mine arms like a bow of brass.

Thou hast also given me the shield of Thy salvation: * and Thy right hand hath holden me up.

Thy correction also hath made me great: * and Thy chastening it is that shall teach me.

Thou hast enlarged my steps under me, * and my feet have not slipped.

I will pursue mine enemies and overtake them: * neither will I turn again till they be consumed.

I will wound them that they shall not be able to rise: * they shall fall under my feet.

Thou hast girded me also with strength unto the battle, * and hast subdued under me those that rose up against me.

And hast made mine enemies to turn their back toward me, * and hast destroyed them that hate me.

They cried, but there was none to save them, even unto the LORD, * but He answered them not.

And I will beat them small, as the dust before the wind: * I will cast them out as the dirt in the streets.

Thou shalt deliver me from the gainsayings of the people: * Thou shalt make me the head of the heathen.

A people whom I knew not have served me: * as soon as they heard of me they obeyed me.

The strangers feigned obedience unto me: * the strangers were wearied out, and stumbled in their paths.

The LORD liveth, and blessed be my God: * and let the God of my salvation be exalted!

It is Thou, O God, That avengest me, and subduest the people under me. * Thou art my deliverer from my wrathful adversaries.

And Thou shalt lift me up above those that rise up against me: * Thou shalt deliver me from the wicked man.

Therefore will I give thanks unto Thee, O LORD, among the heathen, * and sing praises unto Thy name.

Great deliverance giveth He to His king, and showeth mercy to His Anointed, to David, * and to his seed for evermore.

Antiphon for Advent. [1] Behold, I come quickly, saith the Lord, and My reward is with Me, to give every man according as his work shall be.

[1] Apoc. xxii. 12.

Antiphon for the rest of the year. [1] I will love Thee, O LORD, my strength.

Antiphon for Paschal time. Alleluia. [2] Woman, whom seekest thou? Alleluia. The Living among the dead? Alleluia. Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. [3] Send forth the Lamb, O Lord, the ruler of the land.

Answer. From the "Rock" of the wilderness unto the mount of the daughter of Zion.

During the rest of the year.

Verse. [4] For Thou lightest my candle, O LORD.

Answer. My God, enlighten my darkness.

In Lent.

Verse. [5] He shall cover thee with His wings.

Answer. And under His feathers shalt thou trust.

In Passion time.

Verse. [6] O Lord, save me from the lion's mouth.

Answer. And mine affliction from the horns of the unicorns.

In Paschal time.

Verse. [7] The Lord is risen indeed, Alleluia.

Answer. And hath appeared unto Simon, Alleluia.

Then is said the Lord's Prayer.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Then this Absolution.

MAY His loving-kindness and His mercy help us, Who liveth and reigneth with the Father, and the Holy Ghost, world without end.

Answer. Amen.

Then the reader says:

Sir, be pleased to give the blessing.

Fourth Blessing.

God the Father the Almighty,
Show on us His grace and mercy.

Answer. Amen.

Then is read the Fourth Lesson, and at the end the reader says:

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Then is said the Fourth Responsory, after which the reader says:

Sir, be pleased to give the blessing.

Fifth Blessing.

May Christ to all His people give,
For ever in His sight to live.

Answer. Amen.

[1] Ps. xvii. 2. [2] John xx. 15.
[3] Isa. xvi. 1. The "Rock" is the town of Petra in the wilderness.
[4] Ps. xvii. 29. [5] Ps. xc. 3. [6] Ps. xxi. 22. [7] Luke xxiv. 34.

Then is read the Fifth Lesson, and at the end the reader says:

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Then is said the Fifth Responsory, after which the reader says:

Sir, be pleased to give the blessing.

Sixth Blessing.

May the Spirit's fire Divine
In our inmost being shine.

Answer. Amen.

Then is read the Sixth Lesson, and at the end the reader says:

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Then is said the Sixth Responsory.

Third Nocturn, or Watch of the Night.

Antiphon for Advent. The Angel Gabriel.

Antiphon for the rest of the year. There is no speech.

Antiphon for Paschal time. Alleluia.

Psalm XVIII.

[Intituled "A Psalm of David," with the same farther obscure superscription, as in Pss. xii. and xiii.]

THE heavens declare the glory of God, * and the firmament showeth His handy-work.

Day unto day uttereth speech, * and night unto night showeth knowledge.

There is no speech nor language, * where their voice is not heard.

Their sound is gone out through all the earth: * and their words to the ends of the world.

He hath set His tabernacle in the sun:[1] * which is as a bridegroom coming out of his chamber.

He rejoiceth as a strong man to run a race: * his going forth is from the end of the heaven.

And his circuit unto the ends of it: * and there is nothing hid from the heat thereof.

The law of the Lord is perfect, converting the soul: * the testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoicing the heart: * the commandment of the Lord is clear, giving light unto the eyes.

The fear of the Lord is holy, enduring for ever and ever: * the judgments of the Lord are true, righteous altogether.

More to be desired are they than gold and store of precious stones, * sweeter also than honey and the honeycomb.

Verily, Thy servant keepeth them:

[1] So the LXX., as well as the Vulgate. Cf. Ps. cii. 19; ciii. 2, 3. The sense seems to be that the physical source of the light and life of this system is represented as a kind of celestial counterpart of the tabernacle, which was the centre of the Divine authority as revealed upon earth. The Hebrew, however, which is supported by St. Jerome, reads, "In them (*i.e.*, the starry heavens) hath He set a tabernacle for the sun," and this reading seems to commend itself to Archbishop Kenrick, who suggests that the "tabernacle" may signify the region below the horizon, into which the sun retires nightly, as into a tent, to sleep, and from which he issues in renewed glory every morning. Targum:—"In them hath He set splendour as a tabernacle for the sun."

* in keeping of them there is great reward.

Who can understand his errors? Cleanse Thou me from secret faults: * preserve Thy servant also from the sins of others.

If they get not dominion over me, then shall I be undefiled: * and I shall be cleansed from the great transgression.

Let the words of my mouth, and the meditation of mine heart, * be acceptable in Thy sight for ever,

O LORD mine Helper, * and my Redeemer!

Antiphon for Advent. [1] The Angel Gabriel spake unto Mary, saying: Hail, thou that art full of grace, the Lord is with thee: blessed art thou among women.

Antiphon for the rest of the year. [2] There is no speech nor language where their voice is not heard.

In Paschal time only one Antiphon is said to the whole Nocturn.

Second Antiphon for Advent. Mary said.

Second Antiphon for the rest of the year. The LORD.

When this Antiphon is used the Psalm begins with the words "Hear thee."

Psalm XIX.

[This Psalm has the same title as the last.]

THE LORD hear thee in the day of trouble: * the Name of the God of Jacob defend thee.

Send thee help from the sanctuary, * and strengthen thee out of Zion.

Remember all thine offerings, * and accept thy burnt sacrifice.[3]

Grant thee according to thine own heart, * and fulfil all thy counsel.

We will rejoice in Thy salvation: * and in the name of our God will we exult.

The LORD fulfil all thy petitions: * now know I that the LORD saveth His Anointed.

He will hear him from His holy heaven, * strong is the salvation of His right hand.

Some trust in chariots and some in horses: * but we will call upon the name of the LORD our God.

They are brought down and fallen: * but we are risen, and stand upright.

O LORD, save the king: * and hear us in the day when we call upon Thee.

Antiphon for Advent. [4] Mary said: What manner of salutation is this? My soul is troubled. Shall I bear the King? And will He not break the seal of my virginity?

Antiphon for the rest of the year. [5] The LORD hear thee in the day of trouble.

Third Antiphon for Advent. The King.

Third Antiphon for the rest of the year. The king.

When this Antiphon is used the Psalm begins with the words "Shall joy."

[1] Luke i. 28. [2] Ps. xviii. 4. [3] SLH.
[4] Luke i. 29. [5] Ps. xix. 2.

Psalm XX.

[This Psalm also bears the same title as the xviiith.]

THE king shall joy in Thy strength, O LORD: * and in Thy salvation how greatly shall he rejoice!

Thou hast given him his heart's desire, * and hast not withholden the request of his lips.[1]

For Thou hast met him with the blessings of sweetness: * Thou hast set a crown of precious stones upon his head.

He asked life of Thee: * and Thou gavest him length of days for ever and ever.

His glory is great in Thy salvation: * honour and great majesty shalt Thou lay upon him.

For Thou wilt give him to be a blessing for ever: * Thou shalt make him exceeding glad with Thy countenance.

For the king trusteth in the LORD, * and, through the mercy of the Most High, he shall not be moved.

Thine hand shall find out all thine enemies: * thy right hand shall find out all those that hate thee.

Thou shalt make them as a fiery oven in the time of thine anger: * the LORD shall cut them off in His wrath, and the fire shall devour them.

Their fruit shalt thou destroy from the earth, * and their seed from among the children of men.

For they intended evil against thee: * they imagined a device, which they were not able to perform.

Therefore shalt thou cast them behind thee: * thou shalt leave their faces lying in thy track.

Be Thou exalted, O LORD, in Thine own strength: * we will sing and praise Thy power.

Antiphon for Advent. The King, even the Most High, cometh; therefore let the hearts of men be purified to go forth to meet Him, for, behold, [2] He will come and will not tarry.

Antiphon for the rest of the year. [3] The king shall joy in Thy strength, O LORD.

Antiphon for Paschal time. Alleluia, Weep not, Mary, Alleluia: the Lord is risen, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. [4] The Lord cometh out of His holy place.

Answer. He will come and save His people.

During the rest of the year.

Verse. [5] Be Thou exalted, O LORD, in Thine own strength.

Answer. We will sing and praise Thy power.

In Lent.

Verse. [6] His truth shall be thy shield.

Answer. Thou shalt not be afraid for the terror by night.

In Passion time.

Verse. [7] Take not away my soul with sinners, O God!

Answer. Nor my life with bloody men.

[1] SLH. [2] Heb. x. 37. [3] Ps. xx. 2.
[4] Isa. xxxv. 4; Micah i. 3. [5] Ps. xx. 14. [6] Ps. xc. 5. [7] Ps. xxv. 9.

In Paschal time.

Verse. [1]The disciples were glad, Alleluia.

Answer. When they saw the Lord, Alleluia.

Then is said the Lord's Prayer.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Then the Absolution.

MAY the Almighty and merciful Lord loose us from the bonds of our sins.

Answer. Amen.

Then the reader says:

Sir, be pleased to give the blessing.

Seventh Blessing.

May the Gospel's saving Lord
Bless the reading of His word.
Answer. Amen.

Then is read the Seventh Lesson, and at the end the reader says:

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Then is said the Seventh Responsory, after which the reader says:

Sir, be pleased to give the blessing.

Eighth Blessing.

God's most mighty strength alway
Be His people's staff and stay.
Answer. Amen.

Then is read the Eighth Lesson, and at the end the reader says:

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Then is said the Eighth Responsory, after which the reader says:

Sir, be pleased to give the blessing.

Ninth Blessing.

May He That is the Angels' King
To that high realm His people bring.
Answer. Amen.

Or, if another Gospel and Homily are to be read:

May the Gospel's glorious word
Cleansing to our souls afford.

Then is read the Ninth Lesson, and at the end the reader says:

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Then is said a Ninth Responsory, unless this Hymn, "We praise Thee, O God," *be substituted for it. The Hymn* "We praise Thee, O God," *is said in this place on every Sunday and Feast-day in the year (except the Feast of the Holy Innocents if it fall on a Week-day) from Easter to Advent and from Christmas to Septuagesima. In Advent and from Septuagesima to Easter it is not said on Sunday, but only on Feast-days. From Easter to Pentecost it is said on every day whatsoever, except only Rogation Monday.*

[1] John xx. 20.

[1]WE praise Thee, O God: we acknowledge Thee to be the Lord.

All the earth doth worship Thee, the Father everlasting.

To Thee all Angels cry aloud, the heavens, and all the Powers therein.

To Thee Cherubim[2] and Seraphim[3] continually do cry:

Holy, Holy, Holy LORD God of Sabaoth.[4]

Heaven and earth are full of the majesty of Thy glory.

The glorious company of the Apostles praise Thee:

The goodly fellowship of the Prophets praise Thee:

The white-robed army of Martyrs praise Thee:

The holy Church throughout all the world doth acknowledge Thee:

The Father of an infinite Majesty:

Thine honourable, true and only Son:

Also the Holy Ghost, the Comforter.

Thou art the King of glory, O Christ!

Thou art the everlasting Son of the Father.

When Thou tookest upon Thee to deliver man, Thou didst not abhor the Virgin's womb:

When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers:

Thou sittest at the right hand of God, in the glory of the Father:

We believe that Thou shalt come to be our Judge:

[5]We therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy precious Blood.

Make them to be numbered with Thy Saints in glory everlasting.[6]

[7]O Lord, save Thy people, and bless Thine inheritance.

Govern them, and lift them up for ever.

Day by day we magnify Thee;

And we worship Thy name, ever world without end.

Vouchsafe, O Lord, this day, to keep us without sin.

[8]Have mercy upon us, O LORD, have mercy upon us.

[9]O LORD, let Thy mercy lighten upon us, as our trust is in Thee.

[10]O LORD, in Thee have I trusted: let me never be confounded.

If Lauds be not immediately to follow, Mattins end thus:

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

Then the Prayer for the day; then

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Verse. Bless we the Lord.

Answer. Thanks be to God.

Verse. May the souls of the faithful, through the mercy of God, rest in peace.

Answer. Amen.

Then the Lord's Prayer.

[1] The authorship of this Hymn, which is prescribed in the Rule of St. Benedict (born A.D. 480, died 543), is uncertain. [2] See Ezek. i. [3] See Isaiah vi. 2.
[4] Hebrew feminine Plural, meaning "hosts," "armies."
[5] During this verse it is usual to kneel. [6] Here ends the original Hymn.
[7] Ps. xxvii. 9. [8] Ps. cxxii. 3. [9] Ps. xxxii. 22. [10] Ps. xxx. 2.

LAUDS, OR THE MORNING PRAISES OF GOD.[1]

Sunday.

THE LORD'S DAY.

Verse. ✠ Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen, Alleluia.

From Septuagesima Sunday to Maundy Thursday instead of "Alleluia," *is said:*

Ceaseless praise to Thee be given,
O Eternal King of Heaven.

Then follow at once the Psalms and Antiphons. From the First Sunday in Advent till the Sunday after the Octave of the Epiphany and from Septuagesima Sunday till the Octave of Pentecost (and also on all Feasts), Five Antiphons are given, which are then said in the places here marked. During the rest of the year only Three Antiphons are said, which are given here.

Antiphon. Alleluia.

Psalm XCII.

[The Hebrew and the Targum give no superscription; but the LXX. and the Vulgate have "A Song of Praise by David for the eve of the Sabbath when the earth was established"—*i.e.*, A Song of Praise proper for the close of Friday before the setting-in of the Sabbath; the time of which it is said (Gen. i. 31, ii. 1): "And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them."]

THE LORD reigneth, He is clothed with majesty: * the LORD is clothed with strength, wherewith He hath girded Himself.

He hath established the world also, * that it cannot be moved.

Thy throne is established of old: * Thou art from everlasting.

The floods have lifted up, O LORD, * the floods have lifted up their voice—

The floods lift up their waves. * —But Mightier than the noise of many waters—

Than the mighty breakers of the sea—* is the LORD on high!

[1] The proper hour for Lauds is the dawn of day. This is reckoned to be about 3 A.M., at which time this Office is said in many Convents. For this purpose it is, in choirs, invariably (except where it forms part of the same service with the Midnight Mass at Christmas) said immediately after and as one service with Mattins. Hence it follows 1st, that it is said late in the afternoon, when Mattins are said at that time, and 2ndly, that the Lord's Prayer and Angelic Salutation are not said at the beginning. This service is constructed on the same general principle as Vespers, and answers to that Office as Prime does to Compline.

Thy testimonies are very sure: * holiness becometh Thine house, O LORD, for ever!

When there are Five Antiphons the First is repeated, and the Second begun or said through the first time here.

Psalm XCIX.

[Intituled in the Vulgate and the LXX., "A Psalm of Thanksgiving."]

MAKE a joyful noise unto God, all ye lands: * serve the LORD with gladness.

Come before His presence, * with singing.

Know ye that the LORD, He is God: * it is He That hath made us, and not[1] we ourselves:

We are His people, and the sheep of His pasture. * Enter into His gates with thanksgiving, and into His courts with praise: give thanks unto Him,

Praise His Name. For the LORD is good, His mercy is everlasting: * and His truth endureth to all generations.

When there are Five Antiphons the Second is repeated, and the Third begun or said through the first time here.

Psalm LXII.

[Intituled "A Psalm of David, when he was in the wilderness of Judah." This was one of the most perilous periods of David's life, when he was flying from the pursuit of Saul, and hiding in different forests and wildernesses in the south of Palestine. He was betrayed again and again, and had the most hairbreadth escapes. The history will be found in 1 Kings (Sam.) xxii. and xxiii.]

O GOD, Thou art my God, * early will I seek Thee:

My soul thirsteth for Thee, * my flesh longeth for Thee,

In a dry and desert land, without water. * So have I appeared before Thee in the Sanctuary, to see Thy power and Thy glory.

Because Thy loving-kindness is better than life, * my lips shall praise Thee.

Thus will I bless Thee while I live: * and will lift up mine hands in Thy name.

My soul shall be satisfied as with marrow and fatness; * and my mouth shall praise Thee with joyful lips.

When I remember Thee upon my bed, I meditate upon Thee in the night watches: * because Thou hast been mine help:

And in the shadow of Thy wings will I rejoice. My soul followeth hard after Thee: * Thy right hand upholdeth me.

But those that seek my soul to destroy it, shall go into the lower parts of the earth: * they shall fall by the sword, they shall be a portion for foxes.

But the King shall rejoice in God: every one that sweareth by him shall glory: * for the mouth of them that speak lies shall be stopped.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

Psalm LXVI.

[Besides a musical superscription, the Hebrew and the Targum give no title except "A Psalm, a Psalm." But the Vulgate and the LXX. ascribe the authorship to David.]

GOD be merciful unto us, and bless us: * cause His face

[1] The Hebrew tradition attributes the negative to an eccentric spelling, and translates "and His we are."

to shine upon us, and be merciful unto us.[1]

That Thy way may be known upon earth: * Thy saving health among all nations.

Let the people praise Thee, O God: * let all the people praise Thee.

O let the nations be glad and sing for joy: * for Thou judgest the people righteously, and governest the nations upon earth.[2]

Let the people praise Thee, O God, let all the people praise Thee. * The earth hath yielded her increase;

Let God, even our own God, bless us; let God bless us: * and let all the ends of the earth fear Him.

When there are Five Antiphons, the Third is repeated, and the Fourth begun or said through the first time here.

Ordinary Antiphon throughout the year. Alleluia, Alleluia.

Second Ordinary Antiphon. The king commanded.

Antiphon for Paschal time. Alleluia, Alleluia, Alleluia; Alleluia, Alleluia, Alleluia; Alleluia, Alleluia, Alleluia.

Second Antiphon for Paschal time. He That delivered.

The Song of the Three Holy Children. (Daniel iii. 57.)

[It is well known how the three young comrades of Daniel, Hananiah, Mishaël, and Azariah, called by the heathen, Shadrach, Meshach, and Abednego, were thrown into a furnace for refusing to worship an idol, and remained unhurt amid the flames. In this strange position Azariah offered a long prayer. "And the king's servants, that put them in, ceased not to make the oven hot with resin, pitch, tow, and small wood, so that the flame streamed forth above the furnace forty and nine cubits. But the Angel of the Lord came down into the oven together with Azariah and his fellows, and smote the flame of the fire out of the oven, and made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them. Then the three, as out of one mouth, praised, glorified, and blessed God in the furnace, saying" the Hymn, of which that in the text is a cento. The first five verses are omitted.]

O ALL ye works of the Lord, bless ye the Lord: * praise Him, and exalt Him above all for ever.

O ye Angels of the Lord, bless ye the Lord: * O ye heavens, bless ye the Lord.

O all ye waters that be above the heavens, bless ye the Lord: * O all ye powers of the Lord, bless ye the Lord.

O ye Sun and Moon, bless ye the Lord: * O ye stars of heaven, bless ye the Lord.

O ye showers and dew, bless ye the Lord: * O ye winds of God, bless ye the Lord.

O ye fire and heat, bless ye the Lord: * O ye winter and summer, bless ye the Lord.

O ye dews and rime, bless ye the Lord: * O ye frost and cold, bless ye the Lord.

O ye ice and snow, bless ye the Lord: * O ye nights and days, bless ye the Lord.

O ye light and darkness, bless ye the Lord: * O ye lightnings and clouds, bless ye the Lord.

O let the earth bless the Lord: * let her praise and exalt Him above all for ever!

[1] SLH. The repetition of the words "be merciful unto us" is peculiar to the Latin.
[2] SLH.

O ye mountains and hills, bless ye the Lord: * O all ye green things upon the earth, bless ye the Lord.

O ye wells, bless ye the Lord: * O ye seas and floods, bless ye the Lord.

O ye whales, and all that move in the waters, bless ye the Lord: * O all ye fowls of the air, bless ye the Lord.

O all ye beasts and cattle, bless ye the Lord: * O ye children of men, bless ye the Lord.

O let Israël bless the Lord: * let him praise and exalt Him above all for ever!

O ye Priests of the Lord, bless ye the Lord: * O ye servants of the Lord, bless ye the Lord.

O ye spirits and souls of the righteous, bless ye the Lord: * O ye holy and humble men of heart, bless ye the Lord.

O Ananias, Azarias, and Misaël, bless ye the Lord: * praise and exalt Him above all for ever.

[1] Bless we the Father, and the Son, and the Holy Ghost: * let us praise and exalt Him above all for ever.

Blessed art Thou, O Lord, in the firmament of heaven: * and to be praised, and glorified, and exalted above all for ever.

Here the Doxology, "Glory be to the Father, &c.," *is not said, nor* "Amen" *answered. But the other Canticles are treated like ordinary Psalms.*

When there are Five Antiphons, the Fourth is repeated, and the Fifth begun or said through the first time here.

Ordinary Antiphon throughout the year. The king commanded, and the Three Children were cast into the furnace, fearing not the flame of the fire, but saying: Blessed be God!

Antiphon for Paschal time. He That delivered the Three Children from the burning fiery furnace, even Christ, is risen from the grave. Alleluia.

Third Antiphon. Alleluia.

Psalm CXLVIII.

[To this Psalm is prefixed "Alleluia." The LXX. connect it with the Prophets Haggai and Zechariah. See Thursday and Friday in the fifth week of November.]

PRAISE ye the Lord from the heavens: * praise Him in the heights.

Praise ye Him, all His Angels: * praise ye Him, all His hosts.

Praise ye Him, sun and moon: * praise Him, all ye stars and light.

Praise Him, ye heavens of heavens: * and all the waters that be above the heavens. Let them praise the Name of the Lord!

For He spake, and they were made[2]: * He commanded, and they were created.

He hath established them for ever and ever: * He hath made a decree which shall not pass.

Praise the Lord from the earth, * ye dragons, and all deeps:—

Fire, hail, snow, ice, stormy wind, * fulfilling His word:—

Mountains, and all hills, * fruitful trees, and all cedars:—

Beasts, and all cattle, * creeping things, and flying fowl:—

Kings of the earth, and all people;

[1] This verse is, of course, a later addition; more than two verses are omitted, and the last given is one of those omitted at the beginning.

[2] Taken from Ps. xxxii. 9.

* princes, and all judges of the earth :—

Young men, and maidens, old men, and children : let them praise the Name of the LORD—* for His Name alone is exalted !

His glory is above heaven and earth. * He also exalteth the horn of His people,

The praise of all His Saints, * even of the children of Israël, a people near unto Him.

[Here "Alleluia."]

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

Psalm CXLIX.

[Here "Alleluia."]

SING unto the LORD a new song : * His praise in the congregation of Saints.

Let Israël rejoice in Him That made him : * and let the children of Zion be joyful in their King.

Let them praise His Name in the dance : * let them sing praises unto Him with the timbrel and harp.

For the LORD taketh pleasure in His people : * He also will exalt the meek unto salvation.

Let the Saints be joyful in glory : * let them sing aloud upon their beds :

Let the high praises of God be in their mouth : * and a two-edged sword in their hands ;

To execute vengeance upon the heathen, * and punishments upon the people ;

To bind their kings with chains, * and their nobles with fetters of iron ;

To execute upon them the judgment written : * this honour have all His Saints.

[Here "Alleluia."]

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

Psalm CL.

[Here "Alleluia."]

PRAISE the Lord in His sanctuary ! * praise Him in the firmament of His power !

Praise Him in His mighty acts ! * praise Him according to His excellent greatness !

Praise Him with the sound of the trumpet ! * praise Him with the psaltery and harp !

Praise Him with the timbrel and dance ! * praise Him with stringed instruments and organs !

Praise Him upon the loud cymbals, praise Him upon the high-sounding cymbals ! * Let everything that hath breath praise the LORD !

[Here "Alleluia."]

Antiphon. Alleluia, Alleluia, Alleluia.

(*The last of Five Antiphons is, of course, repeated here.*)

Then follows the Chapter. From the First Sunday in Advent to the Second Sunday after the Epiphany, and from Septuagesima Sunday to the Third Sunday after Pentecost, as also on all Feasts, a special Chapter is given. On the remaining Sundays the Chapter is that given here.

CHAPTER. (Apoc. vii. 12.)

BLESSING, and glory, and wisdom, and thanksgiving, and honour, and power, and might be

unto our God for ever and ever. Amen.

Answer. Thanks be to God.

This answer is always made after the Chapter.

Then follows the Hymn. From the First Sunday in Advent till the Octave of the Epiphany and from the First Sunday in Lent till the Octave of Pentecost, as also on all Feasts, a special Hymn is given. On the remaining Sundays the Hymn given here is said, except between the Octave of Pentecost and the first Sunday of October.

HYMN.[1]

FRAMER of the earth and sky,
Ruler of the day and night,
With a glad variety,
Tempering all, and making light;

Gleams upon our dark path flinging,
Cutting short each night begun,
Hark! for chanticleer is singing,
Hark! he chides the lingering sun.

And the morning star replies,
And lets loose the imprison'd day;
And the godless bandit flies
From his haunt, and from his prey.

Shrill it sounds, the storm relenting
Soothes the weary seamen's ears;
Once it wrought a great repenting,
In that flood of Peter's tears.

Rouse we; let the blithesome cry
Of that bird our hearts awaken;
Chide the slumberers as they lie,
And arrest the sin-o'ertaken.

Hope and health are in his strain,
To the fearful and the ailing;
Murder sheathes his blade profane,
Faith revives when faith was failing.

JESU, Master! when we sin,
Turn on us Thy healing Face;
It will melt the offence within
Into penitential grace:

Beam on our bewildered mind,
Till its dreamy shadows flee;
Stones cry out where Thou hast shined,
JESU! musical with Thee.

To the Father and the Son,
And the Spirit, Who in heaven
Ever witness, Three and One,
Praise on earth be ever given.
Amen.

The following Hymn is said from the Fourth Sunday after Pentecost till the first Sunday of October.

HYMN.[2]

PALER have grown the shades of night,
And nearer draws the day,
Checkering the sky with streaks of light,
Since we began to pray:

To pray for mercy when we sin,
For cleansing and release,
For ghostly safety, and within
For everlasting peace.

Praise to the Father, as is meet,
Praise to the Only Son,
Praise to the Holy Paraclete,
While endless ages run.
Amen.

Then is said a Verse and Answer. In Advent and from Septuagesima Sunday till the end of Paschal time, as also on all Feasts, a special Verse and Answer are given.

Verse. [3] The LORD reigneth, He is clothed with majesty.

Answer. The LORD is clothed with strength, and hath girded Himself with power.

Then is said the following Song from the Gospel. It has an Antiphon, which is always special, and which is either

[1] By St. Ambrose, or at least of the Ambrosian school, except the last verse. Translation by the late Card. Newman.

[2] By Pope St. Gregory the Great, but a good deal altered. Translation by the late Card. Newman.

[3] Ps. xcii. 1.

begun or said through the first time before it, according as the Office is Double or not.

THE SONG OF ZACHARIAS.

[On the occasion of the circumcision of St. John the Baptist.—Luke i. 68-79.]

BLESSED be the Lord God of Israël, * for He hath visited and redeemed His people.

And hath raised up an horn of salvation for us, * in the house of His servant David:

As He spake by the mouth of His holy Prophets, * which have been since the world began:

That we should be saved from our enemies, * and from the hand of all that hate us:

To perform the mercy promised to our fathers, * and to remember His holy covenant:

The oath which He sware to our father Abraham, * that He would grant unto us,

That we, being delivered out of the hand of our enemies, * might serve Him without fear,

In holiness and righteousness before Him * all the days of our life.

And thou, child, shalt be called the Prophet of the Highest: * for thou shalt go before the face of the Lord to prepare His ways:

To give knowledge of salvation unto His people, * by the remission of their sins;

Through the tender mercy of our God, * whereby the dayspring from on high hath visited us,

To give light to them that sit in darkness, and in the shadow of death, * to guide our feet into the way of peace.

The Doxology, "Glory be to the Father, &c.," *is said, and then the Antiphon repeated.*

Then is said:

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

Then follows the Prayer for the day at the end of which is answered:

Answer. Amen.

Afterwards are made any Commemorations necessary, by the Antiphon for the Song of Zacharias, the Verse and Answer after the Hymn, and the Prayer (preceded by "Let us pray") *from the superseded Office which is to be commemorated. After which the following Common Commemorations are made, if required, according to Chapter* XXXV. *of the General Rubrics.*

When more than two Prayers are to be said, the last clause of each (beginning "Through our Lord, &c.," *or* "Who livest, &c.") *is omitted in all except the first and the last, nor is* "Amen" *answered except after these two.*

(*Note that if these Commemorations be said upon a week-day, kept as such, out of Paschal time, they are preceded by the Commemoration of the Cross, given hereafter at the end of the Lauds of Monday.*)

I. *Commemoration of the Blessed Virgin Mary.*

(*Omitted if the Office of the day is of the Blessed Virgin, or if her Little Office is to be said.*)

Antiphon. O Holy Mary, be thou an help to the helpless, a strength to the fearful, a comfort to the sorrowful; pray for the people, plead for the clergy, make intercession for all women vowed to God; may all that keep thine holy

remembrance, feel the might of thine assistance.

Verse. Pray for us, O holy Mother of God.

Answer. That we may be made worthy of the promises of Christ.

Let us pray.

GRANT, we beseech Thee, O Lord God, unto all Thy servants, that they may continually enjoy soundness both of mind and of body, and by the glorious intercession of the Blessed Mary, always a Virgin, may be delivered from present sadness, and enter into the joy of Thine eternal gladness.

From the Octave of the Epiphany to Candlemas, the Antiphon is the same, but the rest is as follows:

Verse. After thy delivery thou still remainest a Virgin undefiled.

Answer. Mother of God, pray for us.

Let us pray.

O GOD, Who, by the fruitful virginity of the Blessed Mary, hast given unto mankind the rewards of everlasting life; grant, we beseech Thee, that we may continually feel the might of her intercession, through whom we have worthily received the Author of our life, our Lord JESUS Christ Thy Son.

II. *Commemoration of St. Joseph, Patron of the Universal Church.*

(*Omitted in his Votive Office.*)

Antiphon. [1] JESUS Himself began to be about thirty years of age, being (as was supposed) the son of Joseph.

Verse. [2] The mouth of the righteous speaketh wisdom.

Answer. And his tongue talketh judgment.

Let us pray.

O GOD, Who, in Thine unspeakable foreknowledge, didst choose Thy blessed servant Joseph to be the husband of Thine Own most holy Mother; mercifully grant that now that he is in heaven with Thee, we who on earth do reverence him for our defender, may worthily be holpen by the succour of his prayers to Thee on our behalf.

III. *Commemoration of the Holy Apostles, Peter and Paul.*

(*Omitted in the Votive Office of the Apostles.*)

Antiphon. [3] These are glorious princes over all the earth, they loved one another in their lives, and in their death they were not divided.

Verse. [4] Their sound is gone out through all the earth.

Answer. And their words to the ends of the world.

Let us pray.

O GOD, Whose Right Hand caught the Blessed Peter when he walked upon the water, and began to sink,[5] and thrice delivered his fellow-Apostle Paul from the deep of the sea, when he suffered shipwreck;[6] graciously hear us, and grant, for the sake of them

[1] Luke iii. 23. [2] Ps. xxxvi. 30. [3] 2 Kings (Sam.) i. 23.
[4] Ps. xviii. 5. [5] Matth. xiv. 31. [6] 2 Cor. xi. 25.

both, that we also may attain unto everlasting glory.

Note [1].

For Peace.

Antiphon. Give peace in our time, O Lord, because there is

---

[1] In England in this case, by a special rule, is made

Commemoration of St. George, Patron of England.

Antiphon. *The Saints through faith subdued kingdoms, wrought righteousness, obtained promises.

Verse. †O Lord, Thou hast compassed him.

Answer. With Thy favour as with a shield.

Let us pray.

O GOD, Who dost gladden us through the worthy deeds and prayers of Thy blessed Martyr George; mercifully grant that all they that seek Thy favour through him, may effectually obtain the gift of Thy grace.

And thus it is said within the Octave.

In the Diocese of Hexham St. George is not commemorated, but instead, the following commemoration is made of St. Cuthbert:

Antiphon. Holy Cuthbert, our Protector, grace and glory of our fatherland, look down upon us from Heaven, and pray God for us, that He grant us everlasting joy.

Verse. At the prayers of Blessed Cuthbert and for his sake,

Answer. Be merciful unto Thy people, O Lord.

Let us pray.

O GOD, Who, through the priceless gift of Thy grace, dost make Thine holy ones glorious, mercifully grant, that the prayers of Thy Blessed Confessor and Bishop Cuthbert may help us worthily there to attain, where are the spirits of just men made perfect.

In the Diocese of Northampton the following commemoration of St. Thomas of Canterbury is made before that of St. George:

Antiphon. ‡I am the Good Shepherd, and know My sheep, and am known of Mine, and I lay down My life for the sheep.

Verse. § In your patience

Answer. Possess ye your souls.

Let us pray.

O GOD, in defence of Whose Church the glorious Bishop Thomas fell by the swords of wicked men, grant, we beseech Thee, that all that ask his help may obtain wholesome fruit of their petition.

In the Diocese of Plymouth the following commemoration of St. Boniface of Maintz is made before that of St. George:

Antiphon. Many nations, many thousands of men, did Blessed Boniface

* Heb. xi. 33. † Ps. v. 13. ‡ John x. 14, 15. § Luke xxi. 19.

none other that fighteth for us, but only Thou, O our God.

Verse. [1] Peace be within thy walls.

Answer. And prosperity within thy palaces.

Let us pray.

O GOD, from Whom all holy desires, all good counsels, and all just works do proceed; give unto Thy servants that peace which the world cannot give, that both our hearts may be set to obey Thy commandments, and also that by Thee we being defended from the fear of our enemies, may pass our time in rest and quietness. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.

Answer. Amen.

From the Monday after Low Sunday till the Eve of the Ascension, instead of the preceding Commemorations, is said the following:

---

gain for Christ, and forasmuch as he made himself like unto an Apostle, he hath purchased unto himself a great reward in Heaven along with the Apostles.

Verse. Be strong in the Lord, be strong.

Answer. That ye may live for ever with God.

Let us pray.

O GOD, Who wast pleased to make the zeal of Thy Blessed Martyr and Bishop Boniface the mean whereby Thou didst cause many peoples to know Thy Name, mercifully grant unto us who honour his memory to be feelingly holpen by the succour of his protection.

(*And so it is said within the Octave.*)

In the Diocese of Portsmouth the following commemoration of St. Edmund of Canterbury is made after that of St. George:

Antiphon. He loved righteousness and hated iniquity, and therefore he died in exile.

Verse. Cast out upon a world of woes,
In exile here we roam.

Answer. O Blessed Edmund, by thy prayers,
Gain us the love of home.

Let us pray.

O GOD, Who in the abundance of Thy goodness toward Thy Church hast made her bright by the illustrious life of Thy blessed Confessor and Bishop Edmund, and gladdened her by his glorious and wondrous works, mercifully grant unto Thy servants that they may be bettered in following after his ensample, and shielded by his protection from all things that may rise up against them.

[1] Ps. cxxi. 7.

Paschal Commemoration of the Cross.

(*Omitted in the Votive Offices of the Blessed Sacrament and of the Passion.*)

Antiphon. He That was crucified is risen from the dead, and hath redeemed us. Alleluia, Alleluia.

Verse. [1] Say among the heathen —Alleluia.

Answer. That the LORD reigneth from the tree—Alleluia.

Let us pray.

O GOD, Who didst send Thy Son to suffer death for us upon the Cross, that Thou mightest deliver us from the power of the enemy; grant unto us Thy servants to be made partakers of His Resurrection. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

Answer. Amen.

After the last Prayer is said:

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Verse. Bless we the Lord.

Answer. Thanks be to God.

If the Office of the Dead or the Litany (with or without the Penitential Psalms) is to follow immediately, it is begun here. Otherwise

There is said in rather a low voice:

May the souls of the Faithful through the mercy of God rest in peace.

Answer. Amen.

If Prime is to follow immediately, it is begun here, and what follows is not said till the end of the whole service. Otherwise the Office ends thus:

The Lord's Prayer is said inaudibly:

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Then aloud:

Verse. The Lord give us His peace.

Answer. And life everlasting. Amen.

Then follows one of these Four Antiphons of the Blessed Virgin Mary, according to the season of the year.

I. *From the First Sunday in Advent to Candlemas, both inclusive.*

Antiphon. [2] Maiden, Mother of Him that redeemed us, thou that abidest

Heaven's open gate, and the Star of the Sea, come, succour the fallen!

Fallen indeed we are, but fain would rise by thy succour.

Thou that beyond nature's course, hast borne in time the Eternal;

Thou that a Virgin before and after that childbirth remainest,

[1] Ps. xcv. 10, old version.

[2] *i.e.*, it is said for the first time after Vespers, if the Antiphon of the B.V. be to be said, and in any case after Compline, on the Saturday evening before Advent Sunday, and it is still similarly said after Vespers on February 2, but not after Compline on that day. It is ascribed to Hermann the Cripple, a monk of Reichenau, who died A.D. 1052. This translation is in the same rhymeless measure as the original.

LIBRARY SAN RAF

From the Archangel's lips the quickening message receiving,
Mother of JESUS and us, turn thine eyes of mercy on sinners.

Verse. The Angel of the Lord announced unto Mary.

Answer. And she conceived by the Holy Ghost.

Let us pray.

WE beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the Incarnation of Thy Son Christ by the message of an Angel, so by His Passion and Cross we may be brought unto the glory of the Resurrection. Through the same Christ our Lord.

Answer. Amen.

In and after the First Vespers of Christmas Day the Verse and Answer and Prayer are as follows:

Verse. After thy delivery thou still remainest a Virgin undefiled.

Answer. Mother of God, pray for us.

Let us pray.

O GOD, Who, by the fruitful virginity of the Blessed Mary, hast given unto mankind the rewards of everlasting life; grant, we beseech Thee, that we may continually feel the might of her intercession, through whom we have worthily received the Author of our life, even our Lord JESUS Christ Thy Son.

Answer. Amen.

II. *From Candlemas to Maundy Thursday, both exclusive.*[1]

Antiphon. Hail, O Mary, Queen of Heaven,
Queen of Angel worlds on high,
Hail, O Rod to Jesse given,
Blessed Portal of the sky,

Hail, O Lady, bright and glorious,
Clad in beauty pure and true,
Virgin! o'er sin's stain victorious,
Sinners for thy succour sue.

Verse. Holy Virgin, my praise by thee accepted be.

Answer. Give me strength against thine enemies.

Let us pray.

GRANT, we beseech Thee, O most merciful God, a succour unto the frailty of our nature, that as we keep ever alive the memory of the holy Mother of God, so by the help of her intercession we may be raised up from the bondage of our sins. Through the same Christ our Lord.

Answer. Amen.

III. *From Easter Sunday*[2] *till the Saturday after Pentecost, both inclusive.*

Antiphon. Rejoice! rejoice! thou Queen of Heaven, Alleluia,
For He That thee for Son was given, Alleluia,
As He promised is arisen. Alleluia.

[1] *i.e.*, it is said for the first time after Compline on Feb. 2 (even if the Feast of the Purification be transferred), and for the last time after Compline on Wednesday in Holy Week. The authorship is unknown; it seems to date from about the eleventh century.

[2] *i.e.*, it is said for the first time after Compline on Easter Eve. The date and authorship are unknown; but a legend has become attached to it to the effect that St. Gregory the Great heard the three first lines uttered by an angel, and himself added the fourth, on the same occasion from which was instituted the procession upon St. Mark's Day.

Mother, pray to Him for us. Alleluia.

Verse. Be glad and rejoice, O Virgin Mary, Alleluia,

Answer. For the Lord is risen indeed, Alleluia.

Let us pray.

O GOD, Who art pleased to gladden the whole world by the resurrection of Thy Son our Lord JESUS Christ; grant, we beseech Thee, that by the help of His Mother the Virgin Mary, we may finally attain unto the gladness of life everlasting. Through the same Christ our Lord.

Answer. Amen.

IV. *From Trinity Sunday*[1] *till the Saturday before Advent Sunday, both inclusive.*

Antiphon. Hail, O Queen, Mother of mercy! hail, our life, our sweetness, and our hope! To thee we cry, the banished sons of Eve. Toward thee we sigh, weeping and groaning in this vale of tears. Ah, then, thou our Advocate, turn on us those merciful eyes of thine! And, after this our exile, show to us JESUS, the blessed Fruit of thy womb. O merciful, O gracious, O sweet Virgin Mary!

Verse. Pray for us, O holy Mother of God,

Answer. That we may be made worthy of the promises of Christ.

Let us pray.

O ALMIGHTY and everlasting God, Who, by the co-operation of the Holy Ghost, didst make ready both the body and soul of the glorious Virgin and Mother Mary worthily to become a meet dwelling for Thy Son; grant that as we rejoice in her memory, so by her pitiful intercession we may be delivered from the evils that continually hang over us, and finally from everlasting death. Through the same Christ our Lord.

Answer. Amen.

After each of these Antiphons is said this Blessing:

God's most mighty strength alway
Be His people's staff and stay.

Answer. Amen.

Feasts. The above Office, appointed for Sunday, is also said on all Feasts whatsoever, even Simples, and every day in Paschal time.

[1] *i.e.*, it is said for the first time after Vespers, if the Antiphon of the B.V. be to be said, and in any case after Compline, on the Saturday evening before Trinity Sunday. The last clause is usually admitted to be an exclamation uttered by St. Bernard of Clairvaux in the Cathedral of Spires; but the authorship of the rest is disputed, some ascribing it to Hermann the Cripple, others to one Peter of Monsoro, Bishop of Compostella, others to one Adhemar, Bishop of Podium (Puy-en-Velay). It seems to have been well known, at least in Spain, early in the twelfth century.

PRIME, OR THE FIRST HOUR.[1]

Sunday.

THE LORD'S DAY.

Before Prime is said inaudibly the Lord's Prayer, the Angelic Salutation, and the Apostles' Creed.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

HAIL, Mary, full of grace; The Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

I BELIEVE in God the Father Almighty, Maker of heaven and earth. And in JESUS Christ, His Only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell: the third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholic Church, the Communion of Saints, the Forgiveness of sins, the Resurrection of the body, and the Life everlasting. Amen.

Then is said aloud:

Verse. ✠ Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima Sunday to Maundy Thursday instead of "Alleluia" is said:

Ceaseless praise to Thee be given,
O Eternal King of heaven.

[1] Prime is the first service of the Church for the day-time, Mattins and Lauds being for the middle and close of night. Its proper hour is when the sun has fairly risen, and day begun, which is reckoned to be about 6 A.M., about which time it is generally said in choirs. Sometimes Mattins, Lauds, and Prime are said together early in the morning, forming the complete morning service of the Church. It is from this aggregation that the "Morning Prayer" of the Anglican Prayer Book is derived.

Then is said the following:

HYMN.[1]

THE star of morn to night succeeds,
We therefore meekly pray,
May God, in all our words and deeds,
Keep us from harm this day.

May He in love restrain us still
From tones of strife and words of ill,
And wrap around and close our eyes
To earth's absorbing vanities.

May wrath and thoughts that gender shame
Ne'er in our breasts abide,
And painful abstinences tame
Of wanton flesh the pride;

So when the weary day is o'er,
And night and stillness come once more,
Blameless and clean from spot of earth
We may repeat with reverent mirth—

To God the Father glory be,
And to His Only Son,
And to the Spirit, One and Three,
While endless ages run.
Amen.

The last verse is sometimes said thus, altered in honour of the Incarnation:

JESU, the Virgin-born, to Thee
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.
Amen.

In Paschal time it is said thus, altered in honour of the Resurrection:

To Father, Son, and Paraclete,
The slain and risen Son,
Be praise and glory, as is meet,
While endless ages run.
Amen.

It is also occasionally otherwise altered, which occasions are marked in their places.

Then follow the Psalms. They are all said under one Antiphon, and when Five Antiphons have been said at Lauds, the First of these Five is the Antiphon at Prime, otherwise that given here is used.

Antiphon. Alleluia.

Psalm LIII.

[The superscription of this Psalm, after some words which are probably a musical direction, proceeds "[A Psalm] of David, when the Ziphim came and said to Saul, Doth not David hide himself with us?" This was during the same period of his life in the South in which he composed Ps. lxii. The Ziphim, or peasantry of the neighbourhood of Ziph, betrayed him twice to Saul, and both times, especially the first, he was in imminent peril. 1 Kings (Sam.) xxiii. 19-29, xxvi.]

SAVE me, O God, in Thy Name, * and judge me in Thy power.

Hear my prayer, O God: * give ear to the words of my mouth.

For strangers are risen up against me, and oppressors seek after my soul: * and have not set God before them.[2]

Behold God is mine Helper: * and the Lord upholdeth my soul.

Reward Thou evil unto mine enemies: * and cut them off in Thy truth.

I will freely sacrifice unto Thee: * and praise Thy Name, O LORD, for it is good.

For Thou hast delivered me out of all trouble: * and mine eye hath seen [my desire] upon mine enemies.

The following Psalm, "O give thanks unto the LORD," *is said only on Sundays, when the Office is of the Sunday, nor is it said from Easter to Pentecost, both inclusive. Moreover it is not said on or after Septuagesima Sunday till*

[1] Another Ambrosian hymn. Translation by the late Card. Newman. [2] SLH.

Easter, but then is substituted for it Psalm xcii., "The LORD reigneth" (*given at the beginning of Lauds*).

Psalm CXVII.

[From some verses it seems as though this Psalm was written for the Feast of Tabernacles, and perhaps as a processional at the entry of the King (David?) into the place of worship. The Vulgate and the LXX. prefix the word Alleluia.]

O GIVE thanks unto the LORD, for He is good: * for His mercy endureth for ever.

Let Israël now say that He is good: * for His mercy endureth for ever.

Let the house of Aaron now say, * that His mercy endureth for ever.

Let them now that fear the LORD say, * that His mercy endureth for ever.

I called upon the LORD in distress: * and the LORD heard me [and set me] at large.

The LORD is on my side: * I will not fear what man can do unto me.

The LORD is on my side: * and I shall see [my desire upon] them that hate me.

It is better to put confidence in the LORD, * than to put confidence in man.

It is better to trust in the LORD, * than to trust in princes.

All nations compassed me about: * but in the Name of the LORD![1] I was avenged on them.

They compassed me about, yea, they compassed me about: * but in the Name of the LORD! I was avenged on them.

They compassed me about like bees; they burnt out as the fire of thorns: * but in the Name of the LORD! I was avenged on them.

They thrust sore at me, that I might fall: * but the LORD helped me.

The LORD is my strength and my song, * and is become my salvation.

The voice of rejoicing and salvation * is in the tabernacles[2] of the righteous.

The right hand of the LORD hath done valiantly. The right hand of the LORD hath exalted me: * the right hand of the LORD hath done valiantly.

I shall not die, but live, * and declare the works of the LORD.

The LORD hath chastened me sore: * but He hath not given me over unto death.

Open to me the gates of righteousness; I will go into them and praise the LORD. * This is the gate of the LORD, into which the righteous shall enter.

I will praise Thee, for Thou hast heard me, * and art become my salvation.

[3] The stone which the builders refused * is become the head-stone of the corner.

This is the LORD'S doing: * and it is marvellous in our eyes.

This is the day which the LORD hath made: * let us rejoice and be glad in it.

Save me now, O LORD! O LORD, send Thou prosperity. * Blessed

[1] Probably a war-cry.

[2] The allusion is to the ceremonial of the Feast of Tabernacles, Lev. xxiii. 42, "Ye shall dwell in booths seven days."

[3] These two verses were quoted by our Lord. Matth. xxi. 42; Mark xii. 10.

be he that cometh in the Name of the LORD! [1]

We have blessed you out of the house of the LORD. * God is the LORD and hath showed us light:

Keep the solemn feast-day with leafy boughs, * even unto the horns of the Altar.[2]

Thou art my God, and I will praise Thee: * Thou art my God, and I will exalt Thee.

I will give thanks unto Thee, for Thou hast heard me, * and art become my salvation.

O give thanks unto the LORD, for He is good: * for His mercy endureth for ever.

Psalm CXVIII.[3]

א

BLESSED are the undefiled in the way, * who walk in the law of the LORD.

Blessed are they that keep His testimonies: * that seek Him with the whole heart.

For they that work iniquity, * walk not in His ways.

Thou hast commanded us * to keep Thy precepts diligently.

O that my ways were directed * to keep Thy statutes.

Then shall I not be ashamed, * when I have respect unto all Thy commandments.

I will praise Thee with uprightness of heart, * when I shall have learned Thy righteous judgments.

I will keep Thy statutes: * O forsake me not utterly.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

ב[4]

WHEREWITHAL shall a young man keep his way? * By taking heed unto Thy word.

With my whole heart have I sought Thee: * O let me not wander from Thy commandments!

Thy word have I hid in mine heart, * that I might not sin against Thee.

Blessed art Thou, O LORD: * teach me Thy statutes!

With my lips * have I declared all the judgments of Thy mouth.

I have rejoiced in the way of Thy testimonies, * as much as in all riches.

I will meditate on Thy precepts, * and have respect unto Thy ways.

I will delight myself in Thy statutes: * I will not forget Thy word.

[1] Notice that this is the very verse which was sung during the Palm Sunday procession. The word Hosanna is a corruption of its third and fourth words—viz., "Ho-shy'ah na."

[2] Lev. xxiii. 40. "And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days." As to the Feast of Tabernacles, the Jewish tradition understands by "goodly trees" the citron, and by "thick trees" the myrtle. Branches of willow were fastened to the corners of the altar.

[3] This long poem in praise of the Divine Law, which the Church recites every day and all day, is A B C Darian. Its 176 verses are divided into twenty-two sections, of eight verses each, in each of which sections all the verses begin with the same letter of the Hebrew alphabet. The first eight, therefore, begin with Aleph, which somewhat corresponds to A.

[4] Here begins the letter Beth, somewhat represented by B.

Continuation of the same Psalm.

ב[1]

DEAL bountifully with Thy servant, quicken me, * and I will keep Thy word.

Open Thou mine eyes, * that I may behold wondrous things out of Thy law.

I am a stranger in the earth: * hide not Thy commandments from me.

My soul is an-hungered for the longing that it hath unto Thy judgments * at all times.

Thou hast rebuked the proud: * they are cursed that do err from Thy commandments.

Remove from me reproach and contempt: * for I have kept Thy testimonies.

Princes also did sit and speak against me: * but Thy servant did meditate on Thy statutes.

Thy testimonies also are my delight, * and Thy precepts my counsellors.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

ד[2]

MY soul cleaveth unto the ground: * quicken Thou me according to Thy word.

I have declared my ways and Thou heardest me: * teach me Thy statutes.

Make me to understand the way of Thy precepts: * so shall I talk of Thy wondrous works.

My soul sleepeth for heaviness: * strengthen Thou me according unto Thy word.

Remove from me the way of lying: * and grant me Thy law graciously.

I have chosen the way of truth: * Thy judgments have I not forgotten.

I cleave unto Thy testimonies, O LORD: * put me not to shame!

I have run the way of Thy commandments, * since Thou hast enlarged mine heart.

The following Creed is only said on Sundays when the Office is of the Sunday, and on Trinity Sunday. The exceptions are Easter and Pentecost Sundays, when it is not said, because they are treated as Festivals.

THE CREED OF ST ATHANASIUS.[3]

WHOSOEVER willeth to be safe, * before all things it is necessary that he hold the Catholic Faith.

Which faith except every one do keep whole and undefiled, * without doubt he shall perish eternally.

Now the Catholic Faith is this, * that we worship One God in Trinity, and Trinity in Unity.

Neither confounding the Persons, * nor dividing the Substance.

For there is one Person of the Father, another of the Son, * and another of the Holy Ghost.

But the Godhead of the Father,

[1] Here begins the letter Ghimel, answering partly to our G.

[2] Here begins the letter Daleth, answering partly to our D.

[3] The translation largely follows that in the Rev. A. E. Burn's 'Introduction to the Creeds.' The origin and date of this hymn have been the subject of much discussion. "It is agreed that it was not written by St Athanasius, and that it was written in Latin." In the opinion of Mr Burn the indications point to the South of Gaul as its place of origin, and to the decade A.D. 420-430 as the period of its composition.

of the Son, and of the Holy Ghost is One, * the Glory Equal, the Majesty Co-Eternal.

Such as the Father is, such is the Son, * and such is the Holy Ghost.

The Father Uncreated, the Son Uncreated, * and the Holy Ghost Uncreated.

The Father Infinite, the Son Infinite, * and the Holy Ghost Infinite.

The Father Eternal, the Son Eternal, * and the Holy Ghost Eternal.

And yet They are not Three Eternals, * but One Eternal.

As also They are not Three Uncreated, nor Three Infinites, * but One Uncreated, and One Infinite.

So likewise the Father is Almighty, the Son Almighty, * and the Holy Ghost Almighty.

And yet They are not Three Almighties, * but One Almighty.

So the Father is God, the Son God, * and the Holy Ghost God.

And yet They are not Three Gods, * but One God.

So the Father is Lord, the Son Lord, * and the Holy Ghost Lord.

And yet They are not Three Lords, * but One Lord.

For, like as we are compelled by Christian truth to acknowledge every Person by Himself to be God and Lord, * so are we forbidden by the Catholic Religion to say, there be Three Gods or Three Lords.

The Father is made of none, * neither created, nor begotten.

The Son is of the Father alone: * not made, nor created, but Begotten.

The Holy Ghost is of the Father, and the Son: * not made, nor created, nor begotten, but Proceeding.

So there is One Father, not Three Fathers; One Son, not Three Sons; * One Holy Ghost, not Three Holy Ghosts.

And in this Trinity is nothing afore or after, nothing is greater or less; * but the whole Three Persons are Co-Eternal together, and Co-Equal.

So that in all things, as is aforesaid, * the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that willeth to be safe, * let him thus think of the Trinity.

But it is necessary to eternal salvation, * that he also believe faithfully the Incarnation of our Lord JESUS Christ.

The right Faith therefore is, that we believe and confess, * that our Lord JESUS Christ, the Son of God, is God and Man.

God, of the Substance of the Father, Begotten before the worlds: * and Man, of the substance of His mother, born in the world.

Perfect God, Perfect Man, * of a reasoning Soul and human Flesh subsisting.

Equal to the Father as touching His Godhead, * inferior to the Father as touching His Manhood.

Who, although He be God and Man, * yet He is not Two, but One Christ.

One, however, not by conversion of the Godhead into Flesh, * but by taking of the Manhood into God.

One altogether, not by confusion of Substance, * but by Unity of Person.

For as the reasoning soul and flesh is one man, * so God and Man is One Christ.

Who suffered for our salvation, descended into hell, * rose again the third day from the dead.

He ascended into heaven, He sitteth on the right hand of the Father, God Almighty, * from whence He shall come to judge the quick and the dead.

At Whose coming all men shall rise again with their bodies, * and shall give account for their own works.

And they that have done good shall go into life eternal, * but they that have done evil into eternal fire.

This is the Catholic Faith, * which except a man believe faithfully and firmly, he cannot be safe.

Here is said the Doxology, "Glory be to the Father, &c."

Antiphon. Alleluia, Alleluia, Alleluia.

In Paschal time is said a fourth time, Alleluia.

Then is said the Chapter.

CHAPTER. (1 Tim. i. 17.)

UNTO the King Eternal, Immortal and Invisible, the only God, be honour and glory for ever and ever. Amen.

Answer. Thanks be to God.

Then follows the Short Responsory.

Christ, Thou Son of the Living God, have mercy on us.

Answer. Christ, Thou Son of the Living God, have mercy on us.

Verse. Thou That sittest at the right hand of the Father.

Answer. Have mercy on us.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Christ, Thou Son of the Living God, have mercy on us.

Verse. [1] Arise, O Christ, and help us.

Answer. And deliver us for Thy Name's sake.

This Responsory is occasionally altered, which alterations are given in their proper places. From Low Sunday inclusive till Ascension Day exclusive it is said thus:

Christ, Thou Son of the Living God, have mercy on us. Alleluia, Alleluia.

Answer. Christ, Thou Son of the Living God, have mercy on us. Alleluia, Alleluia.

Verse. Thou That art arisen from the dead.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Christ, Thou Son of the Living God, have mercy on us. Alleluia, Alleluia.

Verse. Arise, O Christ, and help us. Alleluia.

Answer. And deliver us for Thy Name's sake. Alleluia.

From Ascension Day inclusive till Pentecost exclusive it is the same, except that instead of "Thou That art arisen from the dead" *is said:*

Verse. Thou That art gone up above the stars.

During the Octave of Pentecost it is still the same except that this Verse is said thus:

Verse. Thou That sittest at the right hand of the Father.

[1] Ps. xliii. 26.

*After the Short Responsory follow these prayers called the Preces, except on Doubles and within Octaves, when they are omitted down to the mark *.*

[1] Kyrie eléison.
Answer. Christe eléison.
Kyrie eléison.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

I BELIEVE (*inaudibly*) in God the Father Almighty, Maker of heaven and earth. And in JESUS Christ, His only Son, our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell: the third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins. (*Aloud.*)

Verse. The Resurrection of the body.

Answer. And the Life everlasting. Amen.

Verse. [2] And unto Thee have I cried, O LORD.

Answer. And in the morning shall my prayer come betimes before Thee.

Verse. [3] Let my mouth be filled with Thy praise.

Answer. That I may sing of Thy glory, all the day long of Thy greatness.

Verse. [4] O Lord, hide Thy face from my sins.

Answer. And blot out all mine iniquities.

Verse. Create in me a clean heart, O God.

Answer. And renew a right spirit within me.

Verse. Cast me not away from Thy presence.

Answer. And take not Thine holy Spirit from me.

Verse. Restore unto me the joy of Thy salvation.

Answer. And uphold me with Thy free spirit.

Verse. [5] ✠ Our help is in the name of the LORD.

Answer. Who made heaven and earth.

The General Confession.

I CONFESS to God Almighty, to the Blessed Mary, always a Virgin, to the Blessed Michael the Archangel, to the Blessed John the Baptist, to the Holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, by my fault, by my fault, by my most grievous fault. Therefore I beseech the Blessed Mary, always

[1] Greek Litany, signifying "Lord, have mercy—Christ, have mercy—Lord, have mercy."
[2] Ps. lxxxvii. 14. [3] Ps. lxx. 8. [4] Ps. l. 11-14. [5] Ps. cxxiii. 8.

a Virgin, the Blessed Michael the Archangel, the Blessed John the Baptist, the Holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

The Absolution.

ALMIGHTY God have mercy on us, forgive us our sins, and bring us to life everlasting.

Answer. Amen.

✠MAY the Almighty and merciful Lord grant us pardon, absolution, and remission of all our sins.

Answer. Amen.

Then the Office continues as follows:

Verse. Vouchsafe, O Lord, this day.

Answer. To keep us without sin.

Verse. Have mercy upon us, O Lord.

Answer. Have mercy upon us.

Verse. O Lord, let Thy mercy lighten upon us.

Answer. As our trust is in Thee.

Here the Office is resumed when the Preces have been omitted.

℣ *Verse.* Hear my prayer, O Lord.

Answer. And let my cry come unto Thee.

Let us pray.

O LORD God Almighty, Who hast safely brought us to the beginning of this day, defend us in the same with Thy mighty power: and grant that this day we fall into no sin, but that all our thoughts, words, and works may be ordered by Thy governance to do always that is righteous in Thy sight. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.

Answer. Amen.

Verse. Hear my prayer, O Lord.

Answer. And let my cry come unto Thee.

Verse. Bless we the Lord.

Answer. Thanks be to God.

If the Prime of the Little Office of the Blessed Virgin Mary is to be said, it is said now. Then is read the Martyrology of the morrow, if it be to be read, the reader concluding with the words:

And in other places many other holy Martyrs and Confessors and holy Virgins.

Answer. Thanks be to God.

After which the Office proceeds thus:[1]

Verse. [2] Precious in the sight of the Lord.

Answer. Is the death of His Saints.

MAY Holy Mary and all the Saints plead for us with the Lord, that we may worthily be holpen and delivered by Him Who liveth and reigneth for ever and ever.

Answer. Amen.

Verse. Make haste, O God, to deliver me.

Answer. Make haste to help me, O Lord.

Verse. Make haste, O God, to deliver me.

Answer. Make haste to help me, O Lord.

[1] Whether the Martyrology has been read or not. The Martyrology is never binding out of Choir.

[2] Ps. cxv. 6.

Verse. Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. [1] Look upon Thy servants, O Lord, and upon the works of Thine hands, and order the goings of their children.

Answer. And let the beauty of the LORD our God be upon us, and establish Thou the work of our hands upon us, yea, the work of our hands, establish Thou it.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Let us pray.

O LORD God, King of heaven and earth, may it please Thee this day to order and to hallow, to rule and to govern our hearts and our bodies, our thoughts, our words, and our works, according to Thy law and in the doing of Thy commandments, that we, being holpen of Thee, may here, and for ever and ever, worthily be saved and delivered by Thee, O Saviour of the world, Who livest and reignest for ever and ever.

Answer. Amen.

Sir, be pleased to give the blessing.

The Blessing.

The Lord Almighty order our days and deeds in His peace.

Answer. Amen.

Then is read the Short Lesson. On all Feasts, even Simples, and some other days, this is the same as the Chapter which is to be read at None, which will be found in its proper place. On other days one of the following is read, according to the Season of the year.

1. *From the Octave of the Epiphany till the First Sunday in Lent, and from the Octave of Pentecost till Advent Sunday, all exclusive.*

2 Thess. iii. 5.

And the Lord direct your hearts into the love of God, and into the patience of Christ.

2. *From Advent Sunday inclusive till Christmas Eve exclusive.*

Isa. xxxiii. 2.

O LORD, be gracious unto us: for we have waited for Thee: be Thou our arm every morning, our salvation also in the time of trouble.

[1] Ps. lxxxix. 16, 17.

3. *From the First Sunday in Lent inclusive till Passion Sunday exclusive.*

Isa. lv. 6.

Seek ye the LORD, while He may be found: call ye upon Him while He is near.

4. *From Passion Sunday inclusive till Maundy Thursday exclusive.*

Isa. l. 6.

I hid not my face from shame and spitting. The Lord GOD[1] will help me, therefore also shall I not be confounded.

5. *From Easter Sunday inclusive till Ascension Day exclusive.*

Col. iii. 1.

If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God: set your affections on things above, not on things on the earth.

When the Reader has finished the Short Lesson, he says:

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Verse. Our help is in the name of the LORD.

Answer. Who made heaven and earth.

Verse. Bless ye.

Answer. May God [bless us].

The Blessing.

✠ The Lord bless us, and keep us from all evil, and bring us to life everlasting; and may the souls of the Faithful, through the mercy of God, rest in peace.

Answer. Amen.

Lastly, unless some other Hour is to follow immediately, the Lord's Prayer is said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Note. When Office is said in Choir the Service is ended with the Antiphon of the Blessed Virgin Mary every time the Choir is left. Otherwise it is only said as given in this book, at the end of Lauds (or the aggregation of which Lauds forms a part) and Compline.

Feasts. The above Office appointed for Sundays is also said on all Feasts whatsoever, even Simples, and every day in Paschal time.

PRIME ON WEEK-DAYS.

All the same as on Sunday, except as otherwise given here.

Ordinary Antiphon during the year. Blessed are they that walk.

In Advent the Antiphon is the First Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon in Lent. As I live.

Antiphon for Passiontide. Deliver me, O Lord.

Psalm cxvii., "O give thanks unto the LORD," *is not said. On Saturday it is simply omitted, and only the three Feast-Day Psalms (viz.* liii. *and the two first sections of* cxviii.) *are said, but on the other days of the week one of the Psalms following is put in its place.*

[1] The Divine Name.

Monday.

Psalm XXIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the first day of the week."]

THE earth is the LORD'S and the fulness thereof; * the world, and they that dwell therein.

For He hath founded it upon the seas, * and established it upon the floods.

Who shall ascend into the mountain of the LORD? * or who shall stand in His holy place?

He that hath clean hands and a pure heart, * who hath not lifted up his soul unto vanity, nor sworn deceitfully unto his neighbour.

He shall receive a blessing from the LORD, * and mercy from the God of his salvation.

This is the generation of them that seek Him, * that seek the face of the God of Jacob.[1]

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD strong and mighty, the LORD mighty in battle.

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD of hosts, He is the King of glory.[1]

Tuesday.

Psalm XXIV.

[Intituled "Of David." This Psalm is A B C Darian.]

UNTO Thee, O LORD, do I lift up my soul: * O my God, I trust in Thee, let me not be ashamed.

Neither let mine enemies triumph over me: * for none that wait on Thee shall be ashamed:

Let them be ashamed that transgress * without cause.

Show me Thy ways, O LORD, * and teach me Thy paths.

Lead me in Thy truth and teach me; * for Thou art the God of my salvation: and on Thee do I wait all the day.

Remember, O LORD, Thy tender mercies, * and Thy loving-kindnesses, which have been ever of old.

Remember not the sins of my youth, * nor my transgressions:

According to Thy mercy remember Thou me, * for Thy goodness' sake, O LORD.

Good and upright is the LORD; * therefore will He teach sinners in the way.

The meek will He guide in judgment: * the meek will He teach His way.

All the paths of the LORD are mercy and truth, * unto such as keep His covenant and His testimonies.

For Thy Name's sake, O LORD, pardon mine iniquity; * for it is great.

[1] SLH.

What man is he that feareth the LORD? * him shall He teach in the way that He shall choose.

His soul shall dwell at ease: * and his seed shall inherit the earth.

The LORD is a strong rock unto them that fear Him; * and His covenant shall be made known to them.

Mine eyes are ever toward the LORD: * for He shall pluck my feet out of the net.

Turn Thee unto me, and have mercy upon me, * for I am desolate and afflicted.

The troubles of mine heart are enlarged: * O bring me out of my distresses.

Look upon mine affliction and my pain: * and forgive all my sins.

Consider mine enemies, for they are many: * and they hate me with cruel hatred.

O keep my soul, and deliver me: * let me not be ashamed, for I put my trust in Thee.

The undefiled and the upright cleave to me: * for I wait on Thee.

Redeem Israël, O God, * out of all his troubles!

Wednesday.

Psalm XXV.

[Intituled "Of David."]

JUDGE me, O LORD, for I have walked in mine innocence: * I have trusted also in the LORD; I shall not slide.

Examine me, O LORD, and prove me: * try as by fire my reins and mine heart.

For Thy loving-kindness is before mine eyes: * and I have walked in Thy truth.

I have not sat with vain persons, * neither will I go in with wrong-doers.

I hate the congregation of evil doers: * and will not sit with the wicked.

I will wash mine hands in innocency, * and I will compass Thine Altar, O LORD.

That I may hear the voice of thanksgiving, * and tell of all Thy wondrous works.

LORD, I have loved the beauty of Thine house, * and the place where Thy glory dwelleth.

Make not my soul to perish with sinners, O God, * nor my life with bloody men:

In whose hands is mischief, * and their right hand is full of bribes.

But as for me, I will walk in mine innocence: * redeem me, and be merciful unto me.

My foot standeth in uprightness: * in the congregations will I bless Thee, O LORD.

Thursday.

Psalm XXII.

[Intituled "A Psalm of David."]

THE LORD is my Shepherd, I shall not want. * He maketh me to lie down in green pastures:

He leadeth me beside the still waters. * He restoreth my soul:

He leadeth me in the paths of righteousness, * for His Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: * for Thou art with me:

Thy rod and Thy staff * they comfort me.

Thou preparest a table before me, * in the presence of mine enemies:

Thou anointest mine head with oil: * and mine overflowing cup, O how goodly is it!

Surely Thy mercy shall follow me * all the days of my life:

And I will dwell in the house of the LORD * for ever.

Friday.

Psalm XXI.

[Intituled "A Psalm of David." It has a musical (?) superscription, from part of which it appears that it was written for a tune called "The hind of the morning."]

MY God, my God, look upon me[1]: why hast Thou forsaken me? * the voice of mine offences keepeth Thy deliverance far from me.

O my God, I cry in the day-time, and Thou hearest not: * and in the night season—and still it is not foolishness in me.

But Thou dwellest in holiness, * O Thou Praise of Israël!

Our fathers trusted in Thee: * they trusted, and Thou didst deliver them.

They cried unto Thee, and were delivered: * they trusted in Thee, and were not confounded.

But I am a worm and no man: * a reproach of men, and despised of the people.

[2] All they that see me laugh me to scorn: * they shoot out the lip, and shake their head:

He trusted in the LORD, let Him rescue him: * let Him deliver him, seeing He delighteth in him.

But Thou art He That took me out of the womb: * Thou art mine hope from my mother's breasts. I was cast upon Thee from the womb:

Thou art my God from my mother's belly. * Be not far from me:

For trouble is near: * for there is none to help.

Many bulls have compassed me: * strong bulls have beset me round.

They gaped upon me with their mouths, * as a ravening and a roaring lion.

I am poured out like water, * and all my bones are out of joint;

Mine heart is like melting wax * in the midst of my bowels.

My strength is dried up like a potsherd, and my tongue cleaveth to my jaws: * and Thou hast brought me into the dust of death.

For many dogs have compassed me: * the assembly of the wicked have inclosed me.

They pierced mine hands and my feet: * they have told all my bones:

They look and stare upon me. * They part my garments among them, and upon my vesture do they cast lots.

But let not Thine help be far from me; O LORD, * haste Thee to save me.

O God, deliver my soul from the sword: * my darling from the power of the dog!

Save me from the lion's mouth; * and mine affliction from the horns of the unicorns.

I will declare Thy name unto my brethren: * in the midst of the congregation will I praise Thee.

[1] The words "My God, My God, why hast Thou forsaken Me?" were quoted by our Lord upon the Cross (Matth. xxvii. 46; Mark xv. 34).

[2] Read Matth. xxvii. 39-44.

Ye that fear the LORD, praise Him: * all ye seed of Jacob, glorify Him;

Let all the seed of Israël fear Him. * For He hath not despised nor abhorred the prayer of the poor;

Neither hath He hid His face from me: * but when I cried unto Him, He heard me.

My praise shall be of Thee in the great congregation: * I will pay my vows before them that fear Him.

The poor shall eat and be satisfied, and they shall praise the LORD that seek Him: * their heart shall live for ever.

All the ends of the earth * shall remember and turn unto the LORD.

And all the kindreds of the nations * shall worship before Him.

For the kingdom is the LORD'S: * and He hath dominion among the nations.

All they that be fat upon earth shall eat and worship: * all they that go down to the dust shall fall down before Him:

My soul also shall live unto Him; * and my seed shall serve Him:

The generation to come shall tell it unto the Lord: * and the heavens shall declare His righteousness unto a people that shall be born, whom the Lord hath made.

Saturday.

Psalm cxvii. *is simply omitted and no other is substituted for it.*

Ordinary Antiphon during the year. Blessed are they that walk in Thy law, O Lord.

In Advent the Antiphon is the First Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon in Lent. [1] As I live, saith the LORD, I have no pleasure in the death of the wicked, but rather that he turn from his way and live.

Antiphon for Passiontide. [2] Deliver me, O Lord, and set me beside Thee: and any man's hand may fight against me.

CHAPTER. (Zech. viii. 19.)

LOVE peace and truth, saith the Lord Almighty.

If the Preces have not been said at Lauds, then the Preces are now said, as on Sunday; but if the Lauds Preces have been said, the following longer form is used, all kneeling:

Kyrie eléison.
Answer. Christe eléison.
Kyrie eléison.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

I BELIEVE (*inaudibly*) in God the Father Almighty, Maker of heaven and earth. And in JESUS

[1] Ezek. xxxiii. 11.

[2] Job xvii. 3.

Christ, His only Son, our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell: the third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins. (*Aloud.*)

Verse. The Resurrection of the body.

Answer. And the Life everlasting. Amen.

Verse. And unto Thee have I cried, O LORD.

Answer. And in the morning shall my prayer come betimes before Thee.

Verse. Let my mouth be filled with Thy praise.

Answer. That I may sing of Thy glory, all the day long of Thy greatness.

Verse. O Lord, hide Thy face from my sins.

Answer. And blot out all mine iniquities.

Verse. Create in me a clean heart, O God.

Answer. And renew a right spirit within me.

Verse. Cast me not away from Thy presence.

Answer. And take not Thine Holy Spirit from me.

Verse. Restore unto me the joy of Thy salvation.

Answer. And uphold me with Thy free spirit.

Verse. [1] Deliver me, O LORD, from the evil man.

Answer. And preserve me from the wicked man.

Verse. [2] Deliver me from mine enemies, O my God.

Answer. And defend me from them that rise up against me.

Verse. Deliver me from the workers of iniquity.

Answer. And save me from bloody men.

Verse. [3] So will I sing unto Thy Name for ever.

Answer. That I may daily perform my vows.

Verse. [4] Answer us, O God of our salvation.

Answer. Who art the confidence of all the ends of the earth, and of them that are afar off upon the sea.

Verse. Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Verse. [5] Holy God, Holy Mighty, Holy Immortal.

Answer. Have mercy on us.

Verse. [6] Bless the LORD, O my soul.

Answer. And all that is within me, bless His holy Name.

Verse. Bless the LORD, O my soul.

Answer. And forget not all his benefits.

Verse. Who forgiveth all thine iniquities.

[1] Ps. cxxxix. 2. [2] Ps. lviii. 2, 3. [3] Ps. lx. 9. [4] Ps. lxiv. 6.

[5] Called the "Trisagion" in the Eastern Church. Its legendary origin is that it was learnt from angels by a boy who was carried up into the air during a tempest at Constantinople in the time of St Proclus (A.D. 434). It is probably much older than his time. Photius thought it was adapted from Ps. xli. 2. [6] Ps. cii. 1-5.

Answer. Who healeth all thy diseases.

Verse. Who redeemeth thy life from destruction.

Answer. Who crowneth thee with loving-kindness and tender mercies.

Verse. Who satisfieth thy desire with good things.

Answer. Thy youth is renewed like the eagle's.

Verse. ✠ Our help is in the name of the LORD.

Answer. Who made heaven and earth.

Then is made the General Confession, and all proceeds as on Sunday.

TERCE, OR THE THIRD HOUR.[1]

Office for every day in the Week.

At the beginning of Terce the Lord's Prayer and the Angelic Salutation are said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

HAIL, Mary, full of grace; The Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

Then is said aloud:

Verse. ✠ Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima Sunday to Maundy Thursday instead of "Alleluia" is said:

Ceaseless praise to Thee be given,
O Eternal King of heaven.

Then is said the following:

HYMN.[2]

COME, Holy Ghost, Who ever One,
Reignest with Father and with Son,
[3]It is the hour, our souls possess
With Thy full flood of holiness.

Let flesh, and heart, and lips, and mind,
Sound forth our witness to mankind;
And love light up our mortal frame
Till others catch the living flame.

Now to the Father, to the Son,
And to the Spirit, Three in One,
Be praise, and thanks, and glory given,
By men on earth, by Saints in heaven.
Amen.

The last verse is sometimes said thus, altered in honour of the Incarnation:

JESU, the Virgin-born, to Thee,
To Father, Spirit, One and Three,
Be praise, and thanks, and glory given,
By men on earth, by Saints in heaven.
Amen.

[1] The proper hour of Terce is 9 A.M., about which time it is generally said in communities before the Community Mass.

[2] Another hymn of the Ambrosian school. Translation by the late Card. Newman.

[3] It was at this the third hour that the Holy Ghost descended on the day of Pentecost.—Acts ii. 15.

In Paschal time it is said thus, altered in honour of the Resurrection:

JESU, our Risen Lord, to Thee,
To Father, Spirit, One and Three,
Be praise, and thanks, and glory given,
By men on earth, by Saints in heaven.
Amen.

It is also occasionally otherwise altered, which occasions are marked in their places.

Then follow six sections of Psalm CXVIII. They are all said under one Antiphon, and when Five Antiphons have been said at Lauds, the Second of these Five is the Antiphon at Terce. Otherwise those given here are used.

Ordinary Antiphon for Sundays; and for every day in Paschal time. Alleluia.

Ordinary Antiphon for Week-days. Lead me.

In Advent the Antiphon is the Second Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon in Lent. Behold now is the day.

Antiphon in Passiontide. O Lord, Thou hast judged.

Continuation of Psalm CXVIII.

ה[1]

TEACH me, O LORD, the way of Thy statutes: * and I shall keep it unto the end.

Give me understanding, and I shall keep Thy law: * yea, I shall observe it with my whole heart.

Lead me in the path of Thy commandments: * for therein do I delight.

Incline mine heart unto Thy testimonies, * and not to covetousness.

Turn away mine eyes from beholding vanity: * quicken Thou me in Thy way.

Stablish Thy word unto Thy servant, * that he may fear Thee.

Turn away my reproach, which I dread: * for Thy judgments are good.

Behold, I have longed after Thy precepts: * quicken me in Thy righteousness.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

ו[2]

LET Thy mercy come also unto me, O LORD: * even Thy salvation, according to Thy word.

So shall I have wherewith to answer him that reproacheth me: * for I trust in Thy word.

And take not the word of truth utterly out of my mouth: * for I have hoped in Thy judgments.

So shall I keep Thy law continually, * for ever and ever.

And I will walk at liberty: * for I seek Thy precepts.

I will speak of Thy testimonies also before kings: * and will not be ashamed.

And I will delight myself in Thy commandments, * which I have loved.

Mine hands also will I lift up unto Thy commandments, which I have loved: * and I will meditate in Thy statutes.

[1] Here begins the letter He, an aspirate, nearly represented by our H.
[2] Here begins the letter Vau, variously attempted to be represented by V, W, U, O, Oo.

Continuation of the same Psalm.

ז[1]

REMEMBER Thy word unto Thy servant, * upon which Thou hast caused me to hope.

This is my comfort in mine affliction, * that Thy word hath quickened me.

The proud have behaved themselves very wickedly: * yet have I not turned aside from Thy law.

I remembered Thy judgments of old, O LORD: * and have comforted myself.

Horror hath taken hold upon me, * because of the wicked that forsake Thy law.

Thy statutes have been my songs * in the house of my pilgrimage.

I have remembered Thy Name, O LORD, in the night, * and have kept Thy law.

This I had, * because I kept Thy precepts.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

ח[2]

THOU art my portion, O LORD, * I have said that I would keep Thy law.

I entreated Thy favour with my whole heart: * be merciful unto me according to Thy word.

I thought on my ways, * and turned my feet unto Thy testimonies.

I made haste, and delayed not * to keep Thy commandments.

The bands of the wicked have compassed me about: * yet have I not forgotten Thy law.

At midnight I will rise to give thanks unto Thee, * because of Thy righteous judgments.

I am the companion of all them that fear Thee, * and of them that keep Thy precepts.

The earth, O LORD, is full of Thy mercy: * teach me Thy statutes.

Continuation of the same Psalm.

ט[3]

THOU hast dealt well with Thy servant, O LORD, * according to Thy word.

Teach me goodness, and judgment, and knowledge: * for I have believed Thy commandments.

Before I was afflicted, I went astray: * therefore now I have kept Thy word.

Thou art good, * and in Thy goodness teach me Thy statutes.

The proud have dealt very wickedly with me: * but I will keep Thy precepts with my whole heart.

Their heart is curdled as milk:[4] * but I delight in Thy law.

It is good for me that Thou hast afflicted me: * that I might learn Thy statutes.

The law of Thy mouth is better unto me, * than thousands of gold and silver.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

[1] Here begins the letter Zain, answering to Z.
[2] Here begins the letter Kheth, a strong guttural, variously represented by Kh and Hh.
[3] Here begins the letter Teth, represented by T.
[4] "Gross as fat is their heart" (Leeser). The idea conveyed is that of stupidity.

י [1]

THINE hands have made me and fashioned me: * give me understanding, that I may learn Thy commandments.

They that fear Thee will be glad when they see me: * because I have hoped in Thy word.

I know, O LORD, that Thy judgments are right, * and that Thou in faithfulness hast afflicted me.

Let Thy merciful kindness be for my comfort, * according to Thy word unto Thy servant.

Let Thy tender mercies come unto me, that I may live: * for Thy law is my delight.

Let the proud be ashamed, for they dealt wrongfully with me without a cause: * but I will meditate in Thy precepts.

Let those that fear Thee turn unto me, * and those that know Thy testimonies.

Let mine heart be undefiled in Thy statutes, * that I be not ashamed.

Ordinary Antiphon for Sundays. Alleluia, Alleluia, Alleluia.

Antiphon for every day in Paschal time. Alleluia, Alleluia, Alleluia, Alleluia.

Ordinary Antiphon for Weekdays. [2] Lead me in the path of Thy commandments, O Lord.

In Advent the Antiphon is the Second Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon in Lent. Behold now is the day of repentance, to redeem sin, and save the soul.

Antiphon in Passiontide. [3] O Lord, Thou hast judged the cause of my soul. Thou hast redeemed my life, O Lord my God.

Then follows the Chapter and the Short Responsory. When they are not given specially, one of the following is used. After the Chapter is always answered, "Thanks be to God."

On Sundays, from the Third Sunday after the Epiphany inclusive until Septuagesima Sunday exclusive, and from the Third Sunday after Pentecost inclusive until Advent Sunday exclusive are said the following, and the Responsory is used moreover till the First Sunday in Lent exclusive.

CHAPTER. (1 John iv. 16.)

GOD is love: and he that dwelleth in love dwelleth in God, and God in him.

Answer. Thanks be to God.

Short Responsory.

[4] Incline mine heart unto Thy testimonies, O God.

Answer. Incline mine heart unto Thy testimonies, O God.

Verse. Turn away mine eyes from beholding vanity: quicken Thou me in Thy way.

Answer. Unto Thy testimonies, O God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Incline mine heart unto Thy testimonies, O God.

Verse. [5] I said, LORD, be merciful unto me.

Answer. Heal my soul, for I have sinned against Thee.

[1] Here begins the letter Jod, variously represented by J, Y, I, Ee.
[2] Ps. cxviii. 35. [3] Lam. iii. 58. [4] Ps. cxviii. 36, 37. [5] Ps. xl. 5.

On ordinary Week-days throughout the year are said the following:

CHAPTER. (Jer. xvii. 14.)

HEAL me, O LORD, and I shall be healed: save me, and I shall be saved: for Thou art my praise.

Answer. Thanks be to God.

Short Responsory.

Heal my soul, for I have sinned against Thee.

Answer. Heal my soul, for I have sinned against Thee.

Verse. I said, LORD, be merciful unto me.

Answer. For I have sinned against Thee.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Heal my soul, for I have sinned against Thee.

Verse. [1] Be Thou mine Helper, neither leave me,

Answer. Nor forsake me, O God of my salvation.

In Advent are said the following (but the Chapter on Week-days only):

CHAPTER. (Jer. xxiii. 5.)

BEHOLD, the days come, saith the LORD, that I will raise unto David a righteous branch: and a King shall reign in wisdom, and shall execute judgment and justice in the earth.

Answer. Thanks be to God.

Short Responsory.

Come and save us, O Lord God of hosts.

Answer. Come and save us, O Lord God of hosts.

Verse. [2] Cause Thy face to shine, and we shall be saved.

Answer. O Lord God of hosts.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Come and save us, O Lord God of hosts.

Verse. [3] The heathen shall fear Thy Name, O LORD.

Answer. And all the kings of the earth Thy glory.

In Lent are said the following (but the Chapter on Week-days only):

CHAPTER. (Joel ii. 12, 13.)

TURN ye to Me with all your heart, with fasting, and with weeping, and with mourning. And rend your heart and not your garments, saith the Lord Almighty.

Answer. Thanks be to God.

Short Responsory.

[4] He hath delivered me from the snare of the fowler.

Answer. He hath delivered me from the snare of the fowler.

Verse. And from the noisome pestilence.

Answer. From the snare of the fowler.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He hath delivered me from the snare of the fowler.

Verse. He shall cover thee with His wings.

Answer. And under His feathers shalt thou trust.

[1] Ps. xxvi. 9. [2] Ps. lxxix. 4. [3] Ps. ci. 16. [4] Ps. xc. 3.

In Passiontide are said the following (but the Chapter on Week-days only):

CHAPTER. (Jer. xvii. 13.)

O LORD, all that forsake Thee shall be ashamed: they that depart from Thee shall be written in the earth: because they have forsaken the LORD, the fountain of living waters.

Answer. Thanks be to God.

Short Responsory.

[1] O God, deliver my soul from the sword.

Answer. O God, deliver my soul from the sword.

Verse. And my darling from the power of the dog.

Answer. My soul from the sword. O God, deliver my soul from the sword.

Verse. O Lord, save me from the lion's mouth.

Answer. And mine affliction from the horns of the unicorns.

In Paschal time are said the following (but the Chapter on Week-days only):

CHAPTER. (Rom. vi. 9.)

CHRIST, being raised from the dead, dieth no more, death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God.

Answer. Thanks be to God.

Short Responsory.

The Lord is risen from the grave, Alleluia, Alleluia.

Answer. The Lord is risen from the grave, Alleluia, Alleluia.

Verse. Who hung for us upon the tree.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord is risen from the grave, Alleluia, Alleluia.

Verse. [2] The Lord is risen indeed, Alleluia.

Answer. And hath appeared to Simon, Alleluia.

*After the Short Responsory, if the Preces have been said at Lauds, all kneel down and the following are said; but if the Preces have been omitted at Lauds, then these are also omitted down to the mark *.*

Kyrie eléison.

Answer. Christe eléison.

Kyrie eléison.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. [3] Turn us again, O Lord God of hosts.

Answer. And cause Thy face to shine, and we shall be saved.

Verse. Arise, O Christ, and help us.

Answer. And deliver us for Thy Name's sake.

Here the Office is continued when the above has been omitted.

[1] Ps. xxi. 21. [2] Luke xxiv. 34. [3] Ps. lxxix. 8.

* *Verse.* Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

Here is said the Prayer for the day, after which:

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Verse. Bless we the Lord.

Answer. Thanks be to God.

If the Little Office of the Blessed Virgin Mary is to follow immediately, it is begun here, and what follows is not said. Otherwise the Office ends thus:

Verse (*said in a somewhat lower voice*). May the souls of the Faithful, through the mercy of God, rest in peace.

Answer. Amen.

Lastly, unless Sext follow, the Lord's Prayer is said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Note. When Office is said in Choir the Service is ended with the Antiphon of the Blessed Virgin Mary every time the Choir is left. Otherwise it is only said as given in this book, at the end of Lauds (*or the aggregation of which Lauds forms a part*) *and Compline.*

Feasts. The above Office, appointed for all Sundays and Week-days throughout the year, is likewise said on all Feasts.

SEXT, OR THE SIXTH HOUR.[1]

Office for every day in the Week.

At the beginning of Sext, the Lord's Prayer and the Angelic Salutation are said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

HAIL, Mary, full of grace; The Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

Then is said aloud:

Verse. ✠ Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima Sunday to Maundy Thursday, instead of "Alleluia" *is said:*

Ceaseless praise to Thee be given,
O Eternal King of Heaven.

Then is said the following:

HYMN.[2]

O GOD, Who canst not change nor fail,
Guiding the hours, as they roll by,
Brightening with beams the morning pale,
And burning in the mid-day sky;

Quench Thou the fires of hate and strife,
The wasting fever of the heart;
From perils guard our feeble life,
And to our souls Thy peace impart.

Grant this, O Father, Only Son,
And Holy Spirit, God of grace,
To Whom all glory, Three in One,
Be given in every time and place.
Amen.

The last verse is sometimes said thus, altered in honour of the Incarnation:

Hear, JESU, Virgin-born, our cry,
With Father and with Holy Ghost,
To Whom be praise, here as on high,
On earth as 'mid the Angelic Host.
Amen.

[1] The proper hour for Sext is 12 noon. In Choirs it is generally said after the Community Mass.

[2] Another hymn of the Ambrosian school, with one word altered. Translation by the late Card. Newman.

In Paschal time it is said thus, altered in honour of the Resurrection:

To Thee, our Risen Lord, we cry,
With Father and with Holy Ghost,
To Whom be praise, here as on high,
On earth as 'mid the Angelic Host.
Amen.

It is also occasionally otherwise altered, which occasions are marked in their places.

Then follow six sections of Psalm CXVIII. They are all said under one Antiphon, and when Five Antiphons have been said at Lauds the third of these Five is the Antiphon at Sext. Otherwise those given here are used.

Ordinary Antiphon for Sundays and for every day in Paschal time. Alleluia.

Ordinary Antiphon for Week-days. Hold Thou me up.

In Advent the Antiphon is the Third Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon in Lent. Let us approve ourselves.

Antiphon in Passiontide. O My people.

Continuation of Psalm CXVIII.

כ[1]

MY soul fainteth for Thy salvation: * but I hope in Thy word.

Mine eyes fail for Thy word, * saying: When wilt Thou comfort me?

For I am become like a wine-skin in time of frost: * yet do I not forget Thy statutes.

How many are the days of Thy servant? * when wilt Thou execute judgment on them that persecute me?

The wicked have spoken lies unto me, * which are not after Thy law.

All Thy commandments are faithful: * they persecute me wrongfully, help Thou me.

They had almost consumed me upon earth: * but I forsook not Thy precepts.

Quicken me after Thy loving-kindness: * so shall I keep the testimony of Thy mouth.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

ל[2]

FOR ever, O LORD, * Thy word is settled in heaven.

Thy faithfulness is unto all generations: * Thou hast established the earth, and it abideth.

The day continueth by Thine ordinance: * for all things serve Thee.

Unless Thy law had been my delight, * then perchance I should have perished in mine affliction.

I will never forget Thy precepts: * for with them Thou hast quickened me.

I am Thine, save me: * for I have sought Thy precepts.

The wicked have waited for me, to destroy me: * but I considered Thy testimonies.

I have seen an end of all perfection: * but Thy commandment is exceeding broad.

[1] Here begins the letter Caph, a guttural variously represented by C, Q, Ch, &c.
[2] Here begins the letter Lamed, answering to L.

Continuation of the same Psalm.

מ [1]

O HOW I love Thy law, O Lord! * it is my meditation all the day.

Thou, through Thy commandments, hast made me wiser than mine enemies: * for they are ever with me.

I have more understanding than all my teachers: * for Thy testimonies are my meditation.

I understand more than the ancients, * because I keep Thy precepts.

I have refrained my feet from every evil way; * that I might keep Thy word.

I have not departed from Thy judgments: * for Thou hast taught me.

How sweet are Thy words unto my taste! * yea, sweeter than honey to my mouth.

Through Thy precepts I get understanding: * therefore I hate every false way.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

נ [2]

THY word is a lamp unto my feet, * and a light unto my path.

I have sworn, and am stedfastly purposed, * to keep Thy righteous judgments.

I am afflicted very much, O LORD: * quicken me according to Thy word.

Accept, I beseech Thee, the free-will offerings of my mouth, O LORD: * and teach me Thy judgments.

My soul is continually in mine hand: * yet do I not forget Thy law.

The wicked have laid a snare for me: * yet I erred not from Thy precepts.

Thy testimonies have I taken as an heritage for ever: * for they are the rejoicing of mine heart.

I have inclined mine heart to perform Thy statutes always, * because of the reward.

Continuation of the same Psalm.

ס [3]

I HATE the unrighteous: * but Thy law do I love.

Thou art mine Helper and my Protector: * and in Thy word do I hope.

Depart from me, ye evil-doers: * for I will keep the commandments of my God.

Uphold me according to Thy word, and I shall live: * and let me not be ashamed of mine hope.

Hold Thou me up and I shall be safe: * and I will have respect unto Thy statutes continually.

Thou hast trodden down all them that err from Thy statutes: * for their thought is falsehood.

I hold all the wicked of the earth as liars: * therefore I love Thy testimonies.

Make Thou my flesh to tremble for fear of Thee: * for I am afraid of Thy judgments.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

[1] Here begins the letter Mem, answering to M.
[2] Here begins the letter Nun, answering to N.
[3] Here begins the letter Samech, somewhat represented by S.

ע [1]

I HAVE done judgment and justice: * leave me not to mine oppressors.

Be surety for Thy servant for good: * let not the proud oppress me.

Mine eyes fail for Thy salvation, * and for the word of Thy righteousness.

Deal with Thy servant according unto Thy mercy: * and teach me Thy statutes.

I am Thy servant: * give me understanding, that I may know Thy testimonies.

It is time for Thee, LORD, to work: * they have made void Thy law.

Therefore I love Thy commandments * above gold and the topaz stone.

Therefore did I turn to all Thy commandments: * I hate every false way.

Ordinary Antiphon for Sunday. Alleluia, Alleluia, Alleluia.

Antiphon for every day in Paschal time. Alleluia, Alleluia, Alleluia, Alleluia.

Ordinary Antiphon for Week-days. [2] Hold Thou me up, O Lord, and I shall be safe.

In Advent the Antiphon is the Third Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon in Lent. Let us approve ourselves in much patience, in much fasting, by the armour of righteousness.

Antiphon in Passiontide. [3] O My people, what have I done unto thee, and wherein have I wearied thee? Testify against Me.

Then follows the Chapter and the Short Responsory. When they are not given specially, one of the following is used. After the Chapter is always answered, "Thanks be to God."

On Sundays, from the Third Sunday after the Epiphany inclusive until Septuagesima Sunday exclusive, and from the Fourth Sunday after Pentecost inclusive until Advent Sunday exclusive, are said the following, and the Responsory is used moreover until the First Sunday in Lent, exclusive.

CHAPTER. (Gal. vi. 2.)

BEAR ye one another's burdens, and so shall ye fulfil the law of Christ.

Answer. Thanks be to God.

Short Responsory.

[4] For ever, O LORD, Thy word is settled [in heaven].

Answer. For ever, O LORD, Thy word is settled [in heaven].

Verse. Thy faithfulness is unto all generations.

Answer. Thy word is settled [in heaven].

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For ever, O LORD, Thy word is settled [in heaven].

Verse. [5] The LORD is my Shepherd, I shall not want.

Answer. He maketh me to lie down in green pastures.

[1] Here begins the letter Ayin, or Ghain, as to the sound of which the learned are not agreed.

[2] Ps. cxviii. 117. [3] Micah vi. 3. [4] Ps. cxviii. 89. [5] Ps. xxii. 1, 2.

On ordinary Week-days throughout the year are said the following:

CHAPTER. (Gal. vi. 2.)

BEAR ye one another's burdens, and so shall ye fulfil the law of Christ.

Answer. Thanks be to God.

Short Responsory.

[1] I will bless the LORD at all times.

Answer. I will bless the LORD at all times.

Verse. His praise shall continually be in my mouth.

Answer. At all times.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I will bless the LORD at all times.

Verse. The LORD is my Shepherd, I shall not want.

Answer. He maketh me to lie down in green pastures.

In Advent are said the following (but the Chapter on Week-days only):

CHAPTER. (Jerem. xxxiii. 16.)

IN those days shall Judah be saved, and Israël shall dwell safely: and this is the name whereby she shall be called, The LORD our Righteousness.

Answer. Thanks be to God.

Short Responsory.

[2] Show us Thy mercy, O LORD.

Answer. Show us Thy mercy, O LORD.

Verse. And grant us Thy salvation.

Answer. Thy mercy, O LORD.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Show us Thy mercy, O LORD.

Verse. [3] Remember us, O LORD, with the favour that Thou bearest unto Thy people.

Answer. O visit us with Thy salvation.

In Lent are said the following (but the Chapter on Week-days only):

CHAPTER. (Isa. lv. 7.)

LET the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the LORD, and He will have mercy upon him; and to our God, for He will abundantly pardon.

Answer. Thanks be to God.

Short Responsory.

[4] He shall cover thee with His wings.

Answer. He shall cover thee with His wings.

Verse. And under His feathers shalt thou trust.

Answer. With His wings.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He shall cover thee with His wings.

Verse. His truth shall be thy shield.

Answer. Thou shalt not be afraid for the terror by night.

In Passiontide are said the following (but the Chapter on Week-days only):

CHAPTER. (Jerem. xvii. 18.)

LET them be confounded that persecute me, but let not me be confounded; let them be dismayed,

[1] Ps. xxxiii. 2. [2] Ps. lxxxiv. 8. [3] Ps. cv. 4. [4] Ps. xc. 4.

but let not me be dismayed; bring upon them the day of evil, and destroy them with double destruction, O Lord our God.

Answer. Thanks be to God.

Short Responsory.

[1] O Lord, save me from the lion's mouth.

Answer. O Lord, save me from the lion's mouth.

Verse. And mine affliction from the horns of the unicorns.

Answer. From the lion's mouth, O Lord, save me from the lion's mouth.

Verse. [2] Make not my soul to perish with sinners, O God.

Answer. Nor my life with bloody men.

In Paschal time are said the following (but the Chapter on Week-days only):

CHAPTER. (1 Cor. xv. 20.)

NOW is Christ risen from the dead, the first-fruits of them that sleep; for since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

Answer. Thanks be to God.

Short Responsory.

The Lord is risen indeed, Alleluia, Alleluia.

Answer. The Lord is risen indeed, Alleluia.

Verse. And hath appeared to Simon.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord is risen indeed, Alleluia, Alleluia.

Verse. [3] The disciples were glad, Alleluia.

Answer. When they saw the Lord, Alleluia.

*After the Short Responsory, if the Preces have been said at Lauds all kneel down and the following are said, but if the Preces have been omitted at Lauds then these are also omitted, down to the mark *.*

Kyrie eléison.

Answer. Christe eléison.

Kyrie eléison.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. Turn us again, O Lord God of hosts!

Answer. And cause Thy face to shine, and we shall be saved.

Verse. Arise, O Christ, and help us.

Answer. And deliver us for Thy Name's sake.

Here the Office is continued when the above has been omitted.

* *Verse.* Hear my prayer, O Lord.

[1] Ps. xxi. 22. [2] Ps. xxv. 9. [3] John xx. 20.

Answer. And let my cry come unto Thee.

Let us pray.

Here is said the Prayer for the day, after which:

Verse. Hear my prayer, O Lord.
Answer. And let my cry come unto Thee.
Verse. Bless we the Lord.
Answer. Thanks be to God.

If the Little Office of the Blessed Virgin Mary is to follow immediately, it is begun here, and what follows is not said. Otherwise the Office ends thus:

Verse (*said in a somewhat lower tone*). May the souls of the Faithful, through the mercy of God, rest in peace.
Answer. Amen.

Lastly, unless None follow, the Lord's Prayer is said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Note. When Office is said in Choir the Service is ended with the Antiphon of the Blessed Virgin Mary every time the Choir is left. Otherwise it is only said as given in this book, at the end of Lauds (*or the aggregation of which Lauds forms a part*) *and Compline.*

Feasts. The above Office, appointed for all Sundays and Week-days throughout the year, is likewise said on all Feasts.

NONE, OR THE NINTH HOUR.[1]

Office for every day in the Week.

At the beginning of None the Lord's Prayer and the Angelic Salutation are said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

HAIL, Mary, full of grace; The Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

Then is said aloud:

Verse. ✠ Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima Sunday to Maundy Thursday instead of "Alleluia" is said:

Ceaseless praise to Thee be given,
O Eternal King of heaven.

HYMN.[2]

O GOD, Unchangeable and True,
Of all the Light and Power,
Dispensing light in silence through
Every successive hour;

Lord, brighten our declining day,
That it may never wane,
Till death, when all things round decay,
Brings back the morn again.

This grace on Thy redeemed confer,
Father, Co-equal Son,
And Holy Ghost, the Comforter,
Eternal Three in One.
Amen.

The last verse is sometimes said thus, altered in honour of the Incarnation:

JESU, the Virgin-born, to Thee,
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.
Amen.

[1] The proper hour for None is 3 P.M., but in Choirs it varies.

[2] Another hymn of the Ambrosian school, with one word altered. Translation by the late Card. Newman.

In Paschal time it is said thus, altered in honour of the Resurrection:

To Father, Son, and Paraclete,
The slain and risen Son,
Be praise and glory, as is meet,
While endless ages run.
Amen.

It is also occasionally otherwise altered, which occasions are marked in their places.

Then follow six sections of Psalm CXVIII. They are all said under one Antiphon, and when Five Antiphons have been said at Lauds, the Fifth of these Five is the Antiphon at None. Otherwise those given here are used.

Ordinary Antiphon for Sundays and for every day in Paschal time. Alleluia.

Ordinary Antiphon for Week-days. Look Thou upon me.

In Advent the Antiphon is the Fifth Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon for Week-days in Lent. Let us approve ourselves.

Antiphon for Week-days in Passiontide. Did not they reward me evil for good?

Continuation of Psalm CXVIII.

פ[1]

THY testimonies are wonderful: * therefore doth my soul keep them.

The unfolding of Thy words giveth light: * yea, it giveth understanding unto the simple.

I opened my mouth and panted: * for I longed for Thy commandments.

Look Thou upon me, and be merciful unto me, * as Thou usest to do unto those that love Thy Name.

Order my steps in Thy word: * and let not any iniquity have dominion over me.

Deliver me from the oppression of man: * and I will keep Thy precepts.

Make Thy face to shine upon Thy servant: * and teach me Thy statutes.

Rivers of water run down mine eyes: * because they keep not Thy law.

The Doxology, "Glory be to the Father, &c.," *is not said.*

צ[2]

RIGHTEOUS art Thou, O LORD: * and upright are Thy judgments.

Thy testimonies that Thou hast commanded are righteous, * and very faithful.

My zeal hath consumed me, * because mine enemies have forgotten Thy words.

Thy word is tried to the uttermost: * and Thy servant loveth it.

I am small and despised: * yet do I not forget Thy precepts.

Thy righteousness is an everlasting righteousness: * and Thy law is the truth.

Trouble and anguish have taken hold upon me: * Thy commandments are my delight.

The righteousness of Thy testimonies is everlasting: * give me understanding, and I shall live.

[1] Here begins the letter Pe, represented by P, Ph, F.
[2] Here begins the letter Tzade, represented by Tz or Ts.

Continuation of the same Psalm.

ק[1]

I CRIED with my whole heart, hear me, O LORD: * I will keep Thy statutes.

I cried unto Thee, save me: * and I will keep Thy commandments.

Before the dawning of the morning, I cried: * for I hoped in Thy word.

Mine eyes look up to Thee early: * that I may meditate in Thy word.

Hear my voice according unto Thy loving-kindness, O LORD: * and quicken me according to Thy judgment.

They that persecute me draw nigh to sin: * but are far from Thy law.

Thou art near, O LORD: * and all Thy ways are truth.

Concerning Thy testimonies I have known of old: * that Thou hast founded them for ever.

The Doxology, "Glory be to the Father, &c.," *is not said.*

ר[2]

CONSIDER mine affliction, and deliver me: * for I do not forget Thy law.

Give judgment concerning me, and deliver me: * quicken me for the sake of Thy word.

Salvation is far from the wicked: * for they seek not Thy statutes.

Great are Thy tender mercies, O LORD: * quicken me according to Thy judgments.

Many are my persecutors, and mine enemies: * yet do I not turn aside from Thy testimonies.

I beheld the transgressors, and was grieved: * because they kept not Thy word.

Consider how I love Thy precepts, O LORD: * quicken me according to Thy loving-kindness.

Thy word is true from the beginning: * and every one of Thy righteous judgments endureth for ever.

Continuation of the same Psalm.

ש[3]

PRINCES have persecuted me without a cause: * but mine heart standeth in awe of Thy word.

I will rejoice at Thy word, * as one that findeth great spoil.

I hate and abhor wickedness: * but Thy law do I love.

Seven times a day do I praise Thee, * because of Thy righteous judgments.

Great peace have they that love Thy law: * and for them there are no stumbling-blocks.

LORD, I hope for Thy salvation: * and I love Thy commandments.

My soul hath kept Thy testimonies, * and loved them exceedingly.

I have kept Thy precepts and Thy testimonies; * for all my ways are before Thee.

The Doxology, "Glory be to the Father, &c.," *is not said.*

[1] Here begins the letter Koph, generally represented by Ch or Q.

[2] Here begins the letter Resh, analogous to R, but concerning the precise sound of which the learned are not agreed.

[3] Here begins the letter Shin, somewhat represented by S and Sh.

ת[1]

LET my cry come near before Thee, O LORD: * give me understanding according to Thy word.

Let my supplication come before Thee: * deliver me according to Thy word.

My lips shall utter praise, * when Thou hast taught me Thy statutes.

My tongue shall speak of Thy word: * for all Thy commandments are righteousness.

Let Thine hand help me: * for I have chosen Thy precepts.

I have longed for Thy salvation, O LORD: * and Thy law is my delight.

My soul shall live, and it shall praise Thee: * and Thy judgments shall help me.

I have gone astray like a lost sheep: * seek Thy servant: for I do not forget Thy commandments.

Ordinary Antiphon for Sundays. Alleluia, Alleluia, Alleluia.

Antiphon for every day in Paschal time. Alleluia, Alleluia, Alleluia, Alleluia.

Ordinary Antiphon for Week-days. [2] Look Thou upon me, O Lord, and be merciful unto me.

In Advent the Antiphon is the Fifth Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon for Week-days in Lent. [3] Let us approve ourselves in much patience, by the armour of righteousness, by the power of God.

Antiphon for Week-days in Passiontide. [4] Did not they reward me evil for good? for they digged a pit for my soul.

Then follows the Chapter and the Short Responsory. When they are not given specially, one of the following is used. After the Chapter is always answered: "Thanks be to God."

On Sundays, from the Third Sunday after the Epiphany inclusive until Septuagesima Sunday exclusive, and from the Third Sunday after Pentecost inclusive till Advent Sunday exclusive, are said the following, and the Responsory is used moreover till the First Sunday in Lent exclusive.

CHAPTER. (1 Cor. vi. 20.)

FOR ye are bought with a great price. Glorify God, and bear Him in your body.

Answer. Thanks be to God.

Short Responsory.

[5] I cried with my whole heart, hear me, O LORD.

Answer. I cried with my whole heart, hear me, O LORD.

Verse. I will keep Thy statutes.

Answer. Hear me, O LORD.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I cried with my whole heart, hear me, O LORD.

Verse. [6] Cleanse Thou me from secret faults, O Lord.

Answer. Preserve Thy servant also from the sins of others.

[1] Here begins the letter Tau, corresponding somewhat to T or Th.
[2] Ps. cxviii. 132.
[3] 2 Cor. vi. 4, 7.
[4] Jer. xviii. 20.
[5] Ps. cxviii. 145.
[6] Ps. xviii. 13, 14.

On ordinary Week-days throughout the year are said the following:

CHAPTER. (1 Cor. vi. 20.)

FOR ye are bought with a great price. Glorify God, and bear Him in your body.

Answer. Thanks be to God.

Short Responsory.

[1] Redeem me, O Lord, and be merciful unto me.

Answer. Redeem me, O Lord, and be merciful unto me.

Verse. For my foot standeth in uprightness.

Answer. And be merciful unto me.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Redeem me, O Lord, and be merciful unto me.

Verse. Cleanse Thou me from secret faults, O Lord.

Answer. Preserve Thy servant also from the sins of others.

In Advent are said the following (but the Chapter on Week-days only):

CHAPTER. (Isa. xiv. 1.)

HER time is near to come, and her days shall not be prolonged. For the LORD will have mercy on Jacob, and Israël shall be saved.

Answer. Thanks be to God.

Short Responsory.

[2] The LORD shall arise upon thee, O Jerusalem.

Answer. The LORD shall arise upon thee, O Jerusalem.

Verse. And His glory shall be seen upon thee.

Answer. Upon thee, O Jerusalem.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The LORD shall arise upon thee, O Jerusalem.

Verse. Come, O Lord, and make no tarrying.

Answer. Pardon the sins of Thy people.

In Lent are said the following (but the Chapter on Week-days only):

CHAPTER. (Isa. lviii. 7.)

DEAL thy bread to the hungry, and bring the poor that are cast out to thine house: when thou seest the naked, cover him, and hide not thyself from thine own flesh.

Answer. Thanks be to God.

Short Responsory.

His truth shall be thy shield.

Answer. His truth shall be thy shield.

Verse. Thou shalt not be afraid for the terror by night.

Answer. Thy shield.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. His truth shall be thy shield.

Verse. [3] God hath given His angels charge over thee.

Answer. To keep thee in all thy ways.

[1] Ps. xxv. 11, 12. [2] Isa. lx. 2. [3] Ps. xc. 11.

In Passiontide are said the following (but the Chapter on Week-days only):

CHAPTER. (Jer. xviii. 20.)

REMEMBER that I stood before Thee, to speak good for them, and to turn away Thy wrath from them.

Answer. Thanks be to God.

Short Responsory.

[1] Make not my soul to perish with sinners, O God.

Answer. Make not my soul to perish with sinners, O God.

Verse. Nor my life with bloody men.

Answer. With sinners, O God. Make not my soul to perish with sinners, O God.

Verse. [2] Deliver me, O LORD, from the evil man.

Answer. Preserve me from the wicked man.

In Paschal time are said the following (but the Chapter on Week-days only):

CHAPTER. (1 Pet. iii. 18.)

CHRIST hath once suffered for our sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit.

Answer. Thanks be to God.

Short Responsory.

[3] The disciples were glad. Alleluia, Alleluia.

Answer. The disciples were glad. Alleluia, Alleluia.

Verse. When they saw the Lord.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The disciples were glad. Alleluia, Alleluia.

Verse. [4] Abide with us, Lord. Alleluia.

Answer. For it is toward evening. Alleluia.

*After the Short Responsory, if the Preces have been said at Lauds, all kneel down, and the following are said. But if the Preces have been omitted at Lauds, then these are also omitted down to the mark *.*

Kyrie eléison.

Answer. Christe eléison.

Kyrie eléison.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. Turn us again, O Lord God of hosts.

Answer. And cause Thy face to shine, and we shall be saved.

Verse. Arise, O Christ, and help us.

Answer. And deliver us for Thy Name's sake.

Here the Office is continued when the above has been omitted.

* *Verse.* Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

[1] Ps. xxv. 9. [2] Ps. cxxxix. 2. [3] John xv. 20. [4] Luke xxiv. 29.

Let us pray.

Here is said the Prayer for the day, after which:

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Verse. Bless we the Lord.

Answer. Thanks be to God.

If the Little Office of the Blessed Virgin Mary is to follow immediately, it is begun here, and what follows is not said. Otherwise the Office ends thus:

Verse (*said in a somewhat lower voice*). May the souls of the Faithful, through the mercy of God, rest in peace.

Answer. Amen.

Lastly, unless Vespers follow, the Lord's Prayer is said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Note. When Office is said in Choir, the service is ended with the Antiphon of the Blessed Virgin Mary every time the Choir is left. Otherwise it is only said as given in this book, after Lauds (*or the aggregation of which Lauds forms a part*) *and Compline.*

Feasts. The above Office, appointed for all Sundays and Week-days throughout the year, is likewise said on all Feasts.

Monday at Mattins.

THE SECOND DAY OF THE WEEK.

All as on Sundays, except as otherwise given here.

Invitatory. O come, * let us sing unto the LORD.

When this Invitatory is used the Psalm begins with the words, "Let us make a joyful noise."

Invitatory in Paschal time. Alleluia, Alleluia, * Alleluia.

On Simple Feasts the Invitatory is special.

On Simple Feasts the Hymn is special, but on Week-days kept as such the following is said from the Octave of the Epiphany till the first Monday in Lent, and from the Octave of Pentecost to Advent. The Hymns for the other seasons are given in the proper office of the Seasons.

HYMN.[1]

SLEEP has refreshed our limbs, we spring
From off our bed, and rise;
Lord, on Thy suppliants while they sing,
Look with a Father's eyes.

Be Thou the first on every tongue,
The first in every heart;
That all our doings all day long,
Holiest! from Thee may start.

Cleanse Thou the gloom, and bid the light
Its healing beams renew;
The sins, which have crept in with night,
With night shall vanish too.

Our bosoms, Lord, unburthen Thou,
Let nothing there offend;
That those who hymn Thy praises now
May hymn them to the end.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To whom all worship shall be done
In every time and place.
Amen.

Only one Nocturn is said.

Antiphon. The LORD is the defence.

In Paschal time there is only one Antiphon to the whole Nocturn, Alleluia.

Psalm XXVI.

[Intituled "Of David." The Vulgate and the LXX. add "before his anointing." See 2 Kings (Sam.) ii. 4. Monday, fifth week after Pentecost.]

THE LORD is my light and my salvation; * whom shall I fear?

The LORD is the defence of my life: * of whom shall I be afraid?

[1] Another hymn of the Ambrosian school, with two words altered. Translation by the late Card. Newman.

When the evil-doers come upon me, * to eat up my flesh,

Mine enemies that trouble me, * they stumble and fall.

Though an host should encamp against me, * mine heart shall not fear.

Though war should rise against me, * in this will I be confident.

One thing have I desired of the LORD, that will I seek after, * that I may dwell in the house of the LORD all the days of my life,

To behold the beauty of the LORD, * and to visit His temple.

For He hath hidden me in His pavilion: * in the secret of His tabernacle hath He hidden me in the day of trouble.

He hath set me up upon a rock: * and now hath He lifted up mine head above mine enemies.

I will offer in His tabernacle the sacrifice of joy: * I will sing, yea, I will sing praises unto the LORD.

Hear, O LORD, when I cry with my voice: * have mercy on me and answer me.

My heart said unto Thee, My face hath sought Thee: * Thy face, LORD, will I seek.

Hide not Thy face far from me: * turn not away in anger from Thy servant.

Be Thou mine Helper, * neither leave me, nor forsake me, O God of my salvation.

When my father and my mother forsake me, * then the LORD taketh me up.

Teach me Thy way, O LORD: * and lead me in a plain path, because of mine enemies.

Deliver me not over unto the will of mine enemies: * for false witnesses are risen up against me, and iniquity hath belied itself.

I believe that I shall yet see the goodness of the LORD * in the land of the living.

Wait on the LORD, be of good courage: * and thine heart shall be strengthened, wait, I say, on the LORD.

Psalm XXVII.

[Also intituled "Of David."]

UNTO Thee will I cry, O LORD; my God, be not silent to me: * lest, if Thou be silent to me, I become like them that go down into the pit.

Hear the voice of my supplication, O Lord, when I cry unto Thee, * when I lift up mine hands toward Thine holy temple.

Draw me not away with the wicked: * and destroy me not with the workers of iniquity.

Who speak peace with their neighbour: * but mischief is in their hearts.

Give them according to their deeds, * and according to the wickedness of their inventions.

Give them after the works of their hands: * render to them their desert.

Because they regard not the works of the LORD, or the operation of His hands, * Thou shalt destroy them, and not build them up.

Blessed be the LORD: * because He hath heard the voice of my supplication.

The LORD is my strength and my shield: * mine heart trusted in Him and I am holpen.

And my flesh greatly rejoiceth: * and with my whole heart I will praise Him.

The LORD is the strength of His people: * and He is the saving strength of His Anointed.

O Lord, save Thy people, and bless Thine inheritance: * and govern them, and lift them up for ever.

Antiphon. [1] The LORD is the defence of my life.

Second Antiphon. Worship.

Psalm XXVIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the going forth from the tabernacle, or ending of the tabernacle," apparently meaning the conclusion of the Feast of Tabernacles.]

GIVE unto the LORD, O ye sons of God: * give unto the Lord young rams.

Give unto the LORD glory and honour, give unto the LORD the glory due unto His Name: * worship the LORD in His holy courts.

The voice of the LORD is upon the waters, the God of glory thundereth: * the LORD is upon many waters.

The voice of the LORD is powerful: * the voice of the LORD is full of majesty.

The voice of the LORD breaketh the cedars: * yea, the LORD breaketh the cedars of Lebanon.

He smiteth them down as though it were a calf in Lebanon, * and the beloved [forest is felled] like a young wild bull.[2]

The voice of the LORD forketh the flames of fire: * the voice of the LORD shaketh the wilderness, yea, the LORD also shaketh the [3] wilderness of Kadesh.

The voice of the LORD maketh the hinds to calve, and discovereth the thickets: * and in His temple, every one uttereth His glory.

The LORD fixeth the flood: * yea, the LORD sitteth King for ever.

The LORD will give strength unto His people: * the LORD will bless His people with peace.

Psalm XXIX.

[Intituled "A song of rejoicing at the opening of the house of David." The palace, for the inauguration of which this song was written, is thus mentioned in 2 Kings (Sam.) v. 9-11. "So David dwelt in the fort" (on Sion) "and called it the city of David. And David built round about from Millo and inward. And David went on, and grew great; and the LORD God of Hosts was with him. And Hiram, King of Tyre, sent messengers to David, and cedar-trees, and carpenters, and masons; and they built David an house."]

I WILL extol Thee, O LORD, for Thou hast lifted me up, * and hast not made my foes to rejoice over me.

O LORD my God, I cried unto Thee, * and Thou hast healed me.

O LORD, Thou hast brought up my soul from the grave: * Thou hast saved me from being one of them that go down into the pit.

Sing unto the LORD, O ye Saints of His! * and give thanks to the memorial of His holiness.

For there is terror in His anger: * and in His favour is life.

Weeping may endure for a night: * but joy cometh in the morning.

[1] Ps. xxvi. 1.

[2] The Hebrew is, "He also maketh them to skip like a calf, Lebanon and Shiryon" (oftener called Hermon) "like young wild cattle."

[3] That is, the deserts to the south of Palestine, amid which is found the town of Kadesh-Barnea.

And I, in my prosperity I said: I shall never be moved.

LORD, in Thy favour, * Thou hast made my glory to stand so fast.

Thou didst hide Thy face from me, * and I was troubled.

I cried unto Thee, O LORD: * and unto my God I made supplication:

What profit is there in my blood, * when I go down to corruption?

Shall the dust praise Thee, * or shall it declare Thy truth?

The LORD heard me, and had mercy upon me: * the LORD became mine Helper.

Thou hast turned for me my mourning into rejoicing: * Thou hast put off my sackcloth, and girded me with gladness.

To the end that my glory may sing praise unto Thee, and may not be silent: * O LORD my God, I will give thanks unto Thee for ever.

Antiphon. [1] Worship the LORD in His holy courts.

Third Antiphon. Deliver me.

Psalm XXX.

[Intituled "A Psalm of David" with the same farther superscription as Pss. xii. xiii. The Vulgate and the LXX. add "of haste" or "distraction," meaning apparently that David wrote it, on recovering from the mental condition in which he had exclaimed (v. 23), "I am cut off from before Thine eyes."]

IN Thee, O LORD, do I put my trust, let me never be ashamed: * deliver me in Thy righteousness.

Bow down Thine ear unto me: * deliver me speedily.

Be Thou to me a God, a Preserver, and an house of defence, * to save me.

For Thou art my strength and my refuge: * and for Thy Name's sake Thou wilt lead me and nourish me.

Thou wilt pull me out of the net, that they have laid privily for me: * for Thou art my Preserver.

[2] Into Thine hands I commend my spirit: * Thou hast redeemed me, O LORD God of truth!

I have hated them that regard * lying vanities.

But I trust in the LORD: * I will be glad and rejoice in Thy mercy.

For Thou hast considered my trouble: * Thou hast saved my soul in adversity;

And hast not shut me up into the hand of the enemy: * Thou hast set my feet in a wide place.

Have mercy upon me, O LORD, for I am in trouble: * mine eye is consumed with grief, my soul, and my belly.

For my life is spent with grief, * and my years with sighing.

My strength faileth because of mine affliction, * and my bones are consumed.

I was a reproach among all mine enemies, and among my neighbours specially, * and a fear to mine acquaintance.

They that did see me without fled from me: * I am forgotten as a dead man out of mind.

I am like a broken vessel: * for I have heard the slander of many on every side:

When they took counsel together against me, * they devised to take away my life.

[1] Ps. xxviii. 2.

[2] This verse was quoted by our Lord on the Cross, Luke xxiii. 46.

But I trusted in Thee, O LORD: * I said: Thou art my God, my lot is in Thine hand.

Deliver me from the hand of mine enemies, * and from them that persecute me.

Make Thy face to shine upon Thy servant, save me in Thy mercy: * let me not be ashamed, O LORD, for I have called upon Thee.

Let the wicked be ashamed and let them go down into the grave: * let the lying lips be put to silence;

Which speak grievous things proudly and contemptuously * against the righteous.

O how great is Thy goodness, O Lord, * which Thou hast laid up for them that fear Thee!

Which Thou hast wrought for them that trust in Thee, * before the sons of men!

Thou shalt hide them in the covert of Thy presence * from the troubling of men.

Thou shalt keep them secretly in Thy pavilion * from the strife of tongues.

Blessed be the LORD: * for He hath showed me His marvellous kindness in a strong city.

For I said in mine haste: * I am cut off from before Thine eyes.

Nevertheless Thou heardest the voice of my supplication, * when I cried unto Thee.

O love the LORD, all ye His Saints: * for the LORD loveth truthfulness, and will plentifully reward the proud doers.

Be of good courage and let your heart be strengthened, * all ye that hope in the LORD.

Psalm XXXI.

[Intituled "A didactic (?) poem of David."]

BLESSED are they whose transgressions are forgiven, * and whose sins are covered.

Blessed is the man unto whom the LORD imputeth not iniquity, * and in whose spirit there is no guile.

Because I kept silence, my bones waxed old, * while I groaned all the day long.

For day and night Thine hand was heavy upon me: * I turned in mine anguish while the thorn was fastened in me.[1]

I acknowledged my sin unto Thee: * and mine iniquity I hid not.

I said: I will confess against myself my transgression, unto the LORD: * and Thou forgavest the iniquity of my sin.[1]

For this shall every one that is godly pray unto Thee, * in a seasonable time.

Surely in the floods of great waters, * they shall not come nigh unto him.

Thou art mine hiding-place from the trouble that compasseth me: * O Thou That art my joy! deliver me from them that compass me round about.[1]

I will give thee understanding, and teach thee in the way which thou shalt go: * I will keep Mine eyes upon thee.

Be ye not as the horse and as the mule, * which have no understanding.

Whose mouths thou holdest fast with bit and bridle, * else they will not come unto thee.

[1] SLH.

Many sorrows shall be to the wicked: * but he that trusteth in the LORD, mercy shall compass him about.

Be glad in the LORD, and rejoice, ye righteous, * and shout for joy, all ye that are upright in heart.

Antiphon. [1] Deliver me in Thy righteousness.

Fourth Antiphon. Praise is comely.

Psalm XXXII.

[The Vulgate and the LXX. ascribe this psalm "to David."]

REJOICE in the LORD, O ye righteous: * praise is comely for the upright.

Praise the LORD with harp: * sing unto Him with the psaltery of ten strings.

Sing unto Him a new song: * play skilfully unto Him with a loud noise.

For the word of the LORD is right: * and all His works are done in truth.

He loveth mercy and judgment: * the earth is full of the goodness of the LORD.

By the word of the LORD were the heavens made, * and all the host of them by the breath of His mouth.

He gathereth the waters of the sea together as an heap: * He layeth up the depths in storehouses.

Let all the earth fear the LORD: * let all the inhabitants of the world stand in awe of Him.

For He spake, and it was done: * He commanded, and it was made.

The LORD bringeth the counsel of the heathen to nought: * He maketh the devices of the people of none effect, and setteth aside the counsel of princes.

But the counsel of the LORD standeth for ever, * the thoughts of His heart to all generations.

Blessed is the nation whose God is the LORD, * the people He hath chosen for His own inheritance.

The LORD looketh from heaven: * He beholdeth all the sons of men.

From the set place of His habitation * He looketh upon all the inhabitants of the earth.

He fashioneth the heart of every one of them: * He considereth all their works.

There is no king saved by the multitude of an host: * a mighty man is not delivered by much strength.

An horse is a vain thing for safety: * by his great strength he shall not escape.

Behold, the eyes of the LORD are upon them that fear Him, * and upon them that hope in His mercy.

To deliver their soul from death, * and to feed them in time of famine.

Our soul waiteth for the LORD: * for He is our help and our shield.

For our heart shall rejoice in Him: * because we have trusted in His holy Name.

Let Thy mercy, O LORD, be upon us, * according as we hope in Thee.

Psalm XXXIII.

[Intituled "Of David, when he changed his behaviour before Abimelech, who drove him away and he departed." This incident is thus described in 1 Kings (Sam.) xxi. 10. "And David arose and fled that day for fear of Saul, and went to Achish" (otherwise called Abimelech) "the King of Gath. And

[1] Ps. xxx. 2.

the servants of Achish said unto him: Is not this David the King of the land? Did they not sing one to another of him in dances saying, 'Saul hath slain his thousands, and David his ten thousands'? And David laid up these words in his heart, and was sore afraid of Achish the King of Gath. And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish to his servants: Lo, ye see the man is mad; wherefore have you brought him to me? Have I need of madmen, that ye have brought this fellow to play the madman in my presence? Shall this fellow come into mine house? xxii. David therefore departed thence, and escaped to the cave of Adullam." This Psalm is A B C Darian.]

I WILL bless the LORD at all times: * His praise shall continually be in my mouth.

My soul shall make her boast in the LORD: * the humble shall hear thereof, and be glad.

O magnify the LORD with me: * and let us exalt His Name together.

I sought the LORD, and He heard me, * and delivered me from all my distress.

Draw near unto Him, and be lightened, * and your faces shall not be ashamed.

This poor man cried, and the LORD heard him, * and saved him out of all his troubles.

The angel of the LORD encampeth round about them that fear Him, * and delivereth them.

O taste and see that the LORD is good: * blessed is the man that trusteth in Him.

O fear the LORD, all ye His Saints: * for there is no want to them that fear Him.

The mighty lack and suffer hunger: * but they that seek the LORD shall not want any good thing.

Come, ye children, hearken unto me: * I will teach you the fear of the LORD.

What man is he that desireth life, * that loveth to see good days?

Keep thy tongue from evil, * and thy lips from speaking guile.

Depart from evil and do good: * seek peace and pursue it.

The eyes of the LORD are upon the righteous: * and His ears are open unto their cry.

But the face of the LORD is against them that do evil, * to cut off the remembrance of them from the earth.

The righteous cry and the LORD heareth, * and delivereth them out of all their troubles.

The LORD is nigh unto them that are of a broken heart, * and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous: * but the LORD will deliver them out of all.

The Lord keepeth all their bones: * not one of them shall be broken.

The death of sinners is grievous: * and they that hate the righteous shall be guilty.

The LORD redeemeth the souls of His servants: * and none of them that trust in Him shall be guilty.

Antiphon. [1] Praise is comely for the upright.

Fifth Antiphon. Fight against them.

Psalm XXXIV.

[Intituled "Of David."]

DO me right, O LORD, against them that strive with me: * fight against them that fight against me.

[1] Ps. xxxii. 1.

Take hold of arms and buckler: * and stand up for mine help.

Draw out also the spear, and stop the way against them that persecute me: * say unto my soul: I am thy salvation.

Let them be confounded and put to shame, * that seek after my soul.

Let them be turned backward and brought to confusion, * that devise mine hurt.

Let them be as dust before the wind: * and let the Angel of the LORD drive them.

Let their way be dark and slippery: * and let the Angel of the LORD chase them.

For without cause have they hidden for me the deadly trap of their net: * without cause have they digged a pit for my soul.

Let the snare come upon him at unawares, and let his net, that he hath hid, catch himself: * and into that very snare let him fall.

And my soul shall be joyful in the LORD: * it shall rejoice in His salvation.

All my bones shall say: * LORD, who is like unto Thee?

Who deliverest the poor from them that are too strong for him, * the poor and the needy from them that spoil him?

False witnesses did rise up, * they laid to my charge things that I knew not.

They rewarded me evil for good, * to put all men far off from me.

But as for me, when they were sick, * my clothing was sackcloth.

I humbled my soul with fasting: * and my prayer shall return into mine own bosom.

I behaved myself as though he had been my friend or brother: * I bowed down as one that mourneth and is heavy.

But against me they rejoiced and gathered themselves together: * slanders were collected against me, and I knew it not.

They disappeared, yet they ceased not; they assailed me, they laughed me bitterly to scorn: * they gnashed upon me with their teeth.

Lord, how long wilt Thou look on? * Rescue my soul from their destruction, my darling[1] from the lions.

I will give Thee thanks in the great congregation: * I will praise Thee among much people.

Let not them that are mine enemies wrongfully rejoice over me, * they that hate me without a cause and wink with the eye.

For they spoke to me peaceably: * but by their leasing they stirred up the land to anger against me, yea, they plotted against me.

Yea, they opened their mouth wide against me: * they said, Aha, Aha, our eyes have seen it.

This Thou hast seen, O LORD, keep not silence: * O Lord, be not far from me.

Stir up Thyself, and awake to my judgment, * unto my cause, my God and my Lord.

Judge me, O LORD my God, according to Thy righteousness, * and let them not rejoice over me.

Let them not say in their hearts: Aha, Aha, so would we have it; * neither let them say: We have swallowed him up.

Let them be ashamed and brought to confusion together, * that rejoice at mine hurt.

[1] (Literally,) "mine only one."

Let them be clothed with shame and dishonour, * that magnify themselves against me.

Let them shout for joy and be glad, that favour my righteous cause: * and let them that have pleasure in the prosperity of His servant say continually, Let the LORD be magnified.

And my tongue shall speak of Thy righteousness; * of Thy praise, all the day long.

Psalm XXXV.

[Intituled "Of David, the servant of the LORD,"—and a farther superscription not now understood.]

THE wicked saith plainly in his own heart, that he will go on still in sin: * there is no fear of God before his eyes.

For he flattereth himself in his own eyes, * until his iniquity be found hateful.

The words of his mouth are iniquity and deceit: * he willeth not to understand, that he may do good.

He deviseth mischief upon his bed: * he setteth himself in every way that is not good, but he abhorreth not evil.

Thy mercy, O LORD, is in the heavens: * and Thy faithfulness reacheth unto the clouds.

Thy righteousness is like the mountains of God: * Thy judgments are a great deep.

O LORD, Thou preservest man and beast: * How excellent is Thy loving-kindness, O God!

And the children of men * shall put their trust under the shadow of Thy wings.

They shall be abundantly satisfied with the fatness of Thine house, * and Thou shalt make them drink of the river of Thy pleasures.

For with Thee is the fountain of life: * and in Thy light shall we see light.

O continue Thy loving-kindness unto them that know Thee, * and Thy righteousness to the upright in heart.

Let not the foot of pride come against me: * and let not the hand of the wicked remove me.

There are the workers of iniquity fallen: * they are cast out, neither are they able to stand.

Antiphon. [1] Fight against them that fight against me.

Sixth Antiphon. Show.

Psalm XXXVI.

[Intituled "Of David." It is A B C Darian; the first, third, and fifth verses, and so on, begin with the corresponding letters of the alphabet.]

FRET not thyself because of the evil-doers: * neither be thou envious against the workers of iniquity.

For they shall soon dry up like the grass, * and wither quickly as the green herb.

Trust in the LORD, and do good: * and dwell in the land, and thou shalt be fed with the riches thereof.

Delight thyself in the LORD: * and He shall give thee the desires of thine heart.

Show thy way unto the LORD, trust also in Him: * and He shall bring it to pass.

And He shall bring forth thy

[1] Ps. xxxiv. 1.

righteousness as the light, and thy judgment as the noon-day: * rest in the LORD, and make thy prayer unto Him.

Fret not thyself because of him that prospereth in his way, * because of the man that bringeth wicked devices to pass.

Cease from anger and forsake wrath: * fret not thyself to do evil.

For evil-doers shall be cut off: * but those that wait upon the LORD, they shall inherit the earth.

For yet a little while, and the wicked shall not be: * yea, thou shalt search for his place, and thou shalt not find it.

[1] But the meek shall inherit the earth: * and shall delight themselves in the abundance of peace.

The wicked plotteth against the just, * and gnasheth upon him with his teeth.

But the Lord shall laugh at him: * for He seeth that his day is coming.

The wicked have drawn out the sword, * they have bent their bow,

To cast down the poor and the needy, * to slay such as be upright of heart.

Their sword shall enter into their own hearts: * and their bow shall be broken.

A little that a righteous man hath * is better than great riches of the wicked.

For the arms of the wicked shall be broken; * but the LORD upholdeth the righteous.

The LORD knoweth the days of the undefiled: * and their inheritance shall be for ever.

They shall not be ashamed in the evil time, and in the days of famine they shall be satisfied: * for the wicked shall perish.

Yea, the enemies of the LORD, no sooner than they be honourable and exalted, * shall pass away, yea, pass away like smoke.

The wicked borroweth and payeth not again: * but the righteous showeth mercy and giveth.

For such as bless him shall inherit the earth: * but they that curse him shall be cut off.

The steps of a [good] man are ordered by the LORD: * and He delighteth in his way.

Though he fall, he shall not be utterly cast down: * for the LORD upholdeth him with His hand.

I have been young, and now am old: * yet have I not seen the righteous forsaken, nor his seed begging bread.

He is ever merciful and lendeth: * and his seed shall be blessed.

Depart from evil and do good: * and dwell for evermore.

For the LORD loveth judgment, and forsaketh not His saints: * they shall be preserved for ever.

The unrighteous shall be punished: * and the seed of the wicked shall be cut off.

But the righteous shall inherit the land: * and dwell therein for ever.

The mouth of the righteous speaketh wisdom, * and his tongue talketh judgment.

The law of his God is in his heart, * none of his steps shall slide.

The wicked watcheth the righteous, * and seeketh to slay him.

But the LORD will not leave him in his hands, * nor condemn him when he is judged.

[1] Matth. v. 4 seems to be quoted from this.

Wait on the LORD and keep His way, and He shall exalt thee, to inherit the land: * when the wicked are cut off thou shalt see it.

I have seen the wicked in great power, * and exalted like a cedar in Lebanon.

And I passed by, and, lo, he was not: * and I sought him, and his place was not found.

Keep innocency, and look to the thing that is right: * for the peacemaker shall have a reward hereafter.

But the transgressors shall be cut off together: * the end of the wicked is destruction.

But the salvation of the righteous is of the LORD: * and He is their strength in the time of trouble.

And the LORD shall help them, and deliver them: * He shall deliver them from the wicked, and save them, because they trust in Him.

Psalm XXXVII.

[Intituled "A Psalm of David." It has a further superscription of (now) unknown meaning. The Vulgate and the LXX. connect it with the Sabbath.]

O LORD, rebuke me not in Thy wrath, * neither chasten me in Thine hot displeasure.

For Thine arrows stick fast in me: * and Thou hast laid Thine hand heavily upon me.

There is no soundness in my flesh, because of Thine anger: * neither is there any rest in my bones because of my sins.

For mine iniquities are gone over mine head: * and as an heavy burthen they are too heavy for me.

My wounds stink and are corrupt, * because of my foolishness.

I am troubled and bowed down exceedingly: * I go mourning all the day long.

For my loins are filled with a loathsome disease: * and there is no soundness in my flesh.

I am feeble and sore broken: * I groan aloud by reason of the disquietness of mine heart.

Lord, all my desire is before Thee: * and my groaning is not hid from Thee.

Mine heart panteth, my strength faileth me: * as for the light of mine eyes, it also is gone from me.

My friends and my neighbours * draw near, and stand over against me.

And they that are nearest to me stand afar off: * they also that sought after my life have used violence against me.

And they that seek mine hurt have spoken mischievous things, * and imagined falsehoods all the day long.

But I, as a deaf man, hear not, * and as a dumb man that openeth not his mouth.

Thus I was as a man that heareth not, * and in whose mouth are no reproofs.

For in Thee, O LORD, do I hope: * Thou wilt hear me, O Lord my God!

For I said: Let not mine enemies rejoice over me: * when my feet slip they magnify themselves against me.

For I am ready for the scourges: * and my sorrow is continually before me.

For I will declare mine iniquity, * and think upon my sin.

But mine enemies are lively, and

they are strengthened against me: * and they that hate me wrongfully are many.

They that render evil for good speak against me, * because I have followed goodness.

Forsake me not, O LORD my God: * be not far from me.

Make haste to help me, * O Lord God of my salvation!

Antiphon. [1] Show thy way unto the LORD.

Antiphon for Paschal time. Alleluia, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. [2] Out of Zion, the Perfection of beauty,

Answer. Our God shall come manifestly.

During the rest of the year.

Verse. [3] Thy mercy, O LORD, is in the heavens.

Answer. And thy faithfulness reacheth unto the clouds.

In Lent.

Verse. [4] He hath delivered me from the snare of the fowler.

Answer. And from the noisome pestilence.

In Passion time.

Verse. [5] O God, deliver my soul from the sword.

Answer. And my darling from the power of the dog.

In Paschal time.

Verse. The Lord is risen from the grave, Alleluia.

Answer. Who hung for us upon the tree, Alleluia.

The rest is the same as the First Nocturn of the preceding Sunday, only the Lessons and sometimes the Responsories are those of the day.

Simple Feasts. It is to be remembered that when a Simple Feast is kept on Monday, the Invitatory and Hymn are of the Feast, being taken from the Common of Saints of the class, unless specially given. Then the Psalms and Antiphons of the week-day, as given above. Then is said a Verse and Answer as follow:

In the Simple Office for one or many Martyrs in Paschal time.

Verse. O ye saints and righteous, rejoice in the Lord, Alleluia.

Answer. [6] God hath chosen you for His own inheritance. Alleluia.

In the Simple Office for one Martyr (out of Paschal time).

Verse. [7] Thou hast crowned him with glory and honour, O Lord.

Answer. And madest him to have dominion over the works of Thine hands.

In the Simple Office for many Martyrs (out of Paschal time).

Verse. [8] Be glad in the LORD, and rejoice, ye righteous.

Answer. And shout for joy, all ye that are upright in heart.

In the Simple Office for Confessors (whether Bishops or not).

Verse. [9] The Lord loved him and beautified him.

[*In Paschal time, add* Alleluia.]

[1] Ps. xxxvi. 5.
[2] Ps. xlix. 2, 3.
[3] Ps. xxxv. 6.
[4] Ps. xc. 3.
[5] Ps. xxi. 21.
[6] Ps. xxxii. 12.
[7] Ps. viii. 6, 7.
[8] Ps. xxxi. 11.
[9] Ecclus. xlv. 9.

Answer. And clothed him with a robe of glory.

[*In Paschal time, add* Alleluia.]

In the Simple Office for one Holy Woman, of any class.

Verse. [1] In thy comeliness and thy beauty.

[*In Paschal time, add* Alleluia.]

Answer. Go forward, fare prosperously and reign.

[*In Paschal time, add* Alleluia.]

The others, as well as what follows, to the end of the service, are taken from the First Nocturn of the Office Common to Saints of the class, unless something special be appointed. The Lessons are arranged according to the rules in Chapter xxvi. 4, *of the general Rubrics. The Hymn,* "We praise Thee, O God," *is said at the end, instead of a third Responsory. The Responsories are arranged according to the rules in Chapter* xxvii. 4, *of the general Rubrics. Thus:—*

The Lord's Prayer is said:

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Then this Absolution:

GRACIOUSLY hear, O Lord Jesus Christ, the prayers of Thy servants, and have mercy upon us: Who livest and reignest with the Father, and the Holy Ghost, world without end.

Answer. Amen.

Then the Reader says:

Sir, be pleased to give the blessing.

First Blessing, if the Lesson be from Scripture.

May the Eternal Father bless us
With an everlasting blessing.

Answer. Amen.

First Blessing, if the Lesson be of an Homily.

May the Gospel's saving Lord
Bless the reading of His Word.

Answer. Amen.

First Blessing on a Simple Feast.

May His blessing be upon us
Who doth live and reign for ever.

Answer. Amen.

Then is read the First Lesson from Scripture or from the Homily, or on a Simple Feast either the First from Scripture, or, if the Saint or Saints have two Lessons, the whole three from Scripture read together as one.

Then the First Responsory, unless otherwise directed. On a week-day kept as such, this is the First Responsory of the preceding Sunday. On a Simple Feast, the first Responsory in the Common Office for the class to which the Saint belongs.

Then the Reader says:

Sir, be pleased to give the blessing.

Second Blessing, if the Lesson be of Scripture.

May the Son the Sole-begotten
In His mercy bless and help us.

Answer. Amen.

[1] Ps. xliv. 5.

Second Blessing, if the Lesson be from an Homily.

God's most mighty strength alway
Be His people's staff and stay.
Answer. Amen.

Second Blessing, for a Simple Feast.

He (*or* she *or* they) whose feast-day we are keeping
Plead for us before the Lord.
Answer. Amen.

Then is read the Second Lesson, either from Scripture or from an Homily, or on a Simple Feast either the Second and Third Lessons from Scripture read together as one, or if the Saint or Saints have two Lessons, the first of these.

Then the Second Responsory, unless otherwise directed. On a week-day kept as such, this is the Second Responsory of the preceding Sunday, but in Paschal time there is added to it:

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

And the Answer of the Responsory is repeated again.

On a Simple Feast the Second Responsory in the Common Office for the class to which the Saint belongs, with the addition of "Glory be to the Father," *&c., and the repetition of the Answer.*

Then the Reader says:

Sir, be pleased to give the blessing.

Third Blessing, if the Lesson be of Scripture.

May the grace of God the Spirit
All our heart and mind enlighten.
Answer. Amen.

Third Blessing, for a Simple Feast, or if the Lesson be from an Homily.

May He That is the Angels' King
To that high realm His people bring.
Answer. Amen.

Then is read the Third Lesson either from Scripture, or of the Homily, or on Simple Feasts the Second or only Lesson of the Saint.

Then, on Simple Feasts and on any day in Paschal time is said the Hymn, "We praise Thee, O God." *But on week-days kept as such out of Paschal time the Third Responsory of the preceding Sunday.*

Monday at Lauds.

THE SECOND DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. Have mercy.

If this Antiphon be used, the Psalm begins with the words, "Upon me, O God."

Psalm L.

[This Psalm has a musical (?) superscription, and the title then proceeds, "A Psalm of David, when Nathan the Prophet came unto him, after he had gone in to Bathsheba." The whole history is in 2 Kings (Sam.) xi. xii. (Saturday, 5th week after Pentecost, and 6th Sunday.)]

HAVE mercy upon me, O God, * after Thy great mercy:

And according to the multitude of Thy tender mercies * blot out my transgressions.

Wash me thoroughly from mine iniquity: * and cleanse me from my sin.

For I acknowledge my transgression: * and my sin is ever before me.

Against Thee, Thee only, have I sinned, and done evil in Thy sight: * that Thou mightest be justified when Thou speakest, and be clear when Thou art judged.

For behold, I was shapen in iniquity: * and in sin did my mother conceive me.

For behold Thou desirest truth: * the hidden secrets of Thy wisdom Thou hast made manifest unto me.

Sprinkle me with hyssop, and I shall be clean: * wash me, and I shall be whiter than snow.

Make me to hear joy and gladness: * that the bones which Thou hast broken may rejoice.

Hide Thy face from my sins: * and blot out all mine iniquities.

Create in me a clean heart, O God: * and renew a right spirit within me.

Cast me not away from Thy presence: * and take not Thine holy Spirit from me.

Restore unto me the joy of Thy salvation: * and uphold me with Thy free Spirit.

Then will I teach transgressors Thy ways: * and sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation: * and my tongue shall sing aloud [1] of Thy righteousness.

O LORD, open Thou my lips, *

[1] So the Hebrew, the LXX., and all the versions, including Doway, but the Latin text has the curious mistake of *exultabit* for *exaltabit*.

and my mouth shall show forth Thy praise.

For Thou desirest not sacrifice, else would I give it: * Thou delightest not in burnt-offering.

The sacrifice of God is a broken spirit: * a broken and a contrite heart, O God, Thou wilt not despise.

Do good in Thy good pleasure unto Zion: * to build the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering: * then shall they offer bullocks upon Thine altar.

Antiphon. Have mercy upon me, O God.

Second Antiphon. Consider.

Psalm V.

[Intituled "A Psalm of David," with a musical (?) superscription.]

GIVE ear unto my words, O LORD, * consider my supplication.

Hearken unto the voice of my cry, * my King and my God!

For unto Thee will I pray. * O LORD, in the morning Thou shalt hear my voice:

In the morning will I stand before Thee and look up. * For Thou art not a God that hath pleasure in wickedness:

Neither shall the evil dwell with Thee, * nor the unrighteous stand in Thy sight:

Thou hatest all workers of iniquity. * Thou shalt destroy all them that speak leasing:

The LORD abhorreth the bloody and deceitful man. * But as for me, in the multitude of Thy mercy

I will come into Thine house: * I will worship toward Thine holy temple in Thy fear.

Lead me, O LORD, in Thy righteousness, * because of mine enemies; make my way straight before Thy face.

For there is no faithfulness in their mouth: * their inward part is very wickedness.

Their throat is an open sepulchre; they flatter with their tongue. * Judge Thou them, O God!

Let them fall by their own counsels; cast them out in the multitude of their transgressions, * for they have rebelled against Thee, O Lord!

And let all those that put their trust in Thee, rejoice: * let them ever shout for joy, because Thou dwellest in them:

Let them also that love Thy Name be joyful in Thee. * For Thou wilt bless the righteous.

O LORD, Thou hast compassed us * with Thy favour as with a shield.

Antiphon. Consider my supplication, O Lord.

Third Antiphon. O God, Thou art my God.

If this Antiphon is used, the Psalm begins with the words, "Early will I seek Thee."

Psalms LXII., LXVI.

O God, Thou art my God, &c. (*p.* 23).

Antiphon. O God, Thou art my God, early will I seek Thee.

Fourth Antiphon. Thine anger is turned away.

THE SONG OF ISAIAH THE PROPHET.

[Isa. xii. 1. The description of the restoration of Israël in Isa. xi. (Second Sunday in Advent) is continued to the end of that Chapter, and this Song is then introduced by the words, "And in that day thou shalt say:—"]

O LORD, I will praise Thee, though Thou wast angry with me, * Thine anger is turned away, and Thou comfortest me.

Behold, God is my salvation: * I will trust and not be afraid:

For the LORD is my strength and my song: * He also is become my salvation.

Therefore with joy shall ye draw water out of the wells of the Saviour: * and in that day shall ye say: Praise the LORD and call upon His Name!

Declare His doings among the people, * tell them that His Name is exalted.

Sing unto the LORD, for He hath done glorious things: * make ye this known in all the earth.

Cry aloud and shout, thou inhabitant of Zion: * for great is the Holy One of Israël in the midst of thee!

Antiphon. Thine anger is turned away, and Thou comfortest me.

Fifth Antiphon. Praise ye.

If this Antiphon be used, the Psalm begins with the words "the LORD from the heavens."

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD from the heavens, &c. (*pp.* 25, 26).

Antiphon. Praise ye the LORD from the heavens.

From Advent Sunday till the Octave of the Epiphany and from the First Sunday in Lent till the Octave of Pentecost special Chapters are given. At other times the following is said on all week-days observed as such.

CHAPTER. (Rom. xiii. 12.)

THE night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light: let us walk honestly as in the day.

HYMN.[1]

OF the Father Effluence bright,
Out of Light evolving light,
Light from Light, unfailing Ray,
Day creative of the day.

Truest Sun, upon us stream
With Thy calm perpetual beam,
In the Spirit's still sunshine
Making sense and thought divine.

Seek we too the Father's face,
Father of almighty grace,
And of majesty excelling,
Who can purge our tainted dwelling;

Who can aid us, who can break
Teeth of envious foes, and make
Hours of loss and pain succeed,
Guiding safe each duteous deed.

And, infusing self-control,
Fragrant chastity of soul,
Faith's keen flame to soar on high,
Incorrupt simplicity.

Christ Himself for food be given,
Faith become the cup of heaven,
Out of which the joy is quaff'd
Of the Spirit's sobering draught.

With that joy replenishèd
Morn shall glow with modest red,
Noon with beaming face be bright,
Eve be soft without twilight.

It has dawned:—upon our way,
Father, in Thy Word, this day,
In Thy Father, Word Divine,
From Thy cloudy pillar shine.

[1] Another hymn of the Ambrosian school, slightly altered. Translation by the late Card. Newman.

To the Father and the Son,
And the Spirit, Three and One,
As of old, and as in heaven,
Now and here be glory given.
Amen.

Verse. [1] Thou hast satisfied us early with Thy mercy.

Answer. We rejoice and are glad.

Antiphon for the Song of Zacharias. Blessed * be the Lord God of Israël.

After the repetition of the Antiphon after the Song of Zacharias, on the week-days of Advent and Lent, the Ember Days, and all Vigils which are fasts except Christmas Eve and the Eve and Ember Days of Pentecost, all kneel down, and the following prayers called the Preces are said:

Kyrie eléison.
Answer. Christe eléison.
Kyrie eléison.

Then the Lord's Prayer is said aloud.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation;

Answer. But deliver us from evil.

Verse. [2] I said: LORD, be merciful unto me.

Answer. Heal my soul, for I have sinned against Thee.

Verse. [3] Return, O LORD, how long?

Answer. And let it repent Thee concerning Thy servants.

Verse. [4] Let Thy mercy, O LORD, be upon us.

Answer. According as we hope in Thee.

Verse. [5] Let Thy priests be clothed with righteousness.

Answer. And let Thy saints shout for joy.

Verse. [6] O LORD, save the King.

Answer. And hear us in the day when we call upon Thee.

Verse. [7] O LORD, save Thy people, and bless Thine inheritance.

Answer. And govern them, and lift them up for ever.

Verse. [8] Remember Thy congregation.

Answer. Which Thou hast purchased of old.

Verse. [9] Peace be within thy walls.

Answer. And prosperity within thy palaces.

Verse. Let us pray for the faithful departed.

Answer. O Lord, grant them eternal rest, and let the everlasting light shine upon them!

Verse. May they rest in peace.

Answer. Amen.

Verse. Let us pray for our absent brethren.

Answer. [10] O Thou my God, save Thy servants that trust in Thee.

Verse. Let us pray for the sorrowful and the captives.

Answer. [11] Redeem them, O God of Israël, out of all their troubles.

Verse. [12] O Lord, send them help from the sanctuary.

[1] Ps. lxxxix. 14. [2] Ps. xl. 5. [3] Ps. lxxxix. 13.
[4] Ps. xxxii. 22. [5] Ps. cxxxi. 9.
[6] Ps. xix. 10. This verse never varies, whatever the form of government.
[7] Ps. xxvii. 9. [8] Ps. lxxiii. 2. [9] Ps. cxxi. 7.
[10] Ps. lxxxv. 2. [11] Ps. xxiv. 22. [12] Ps. xix. 3.

Answer. And strengthen them out of Zion.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Psalm CXXIX.

[Intituled "A Song of Degrees." The meaning of this title is not certain. The Psalms so called may perhaps, like the "Graduals" of the Roman Liturgy, be "step-songs," intended to be sung during processions, Liturgical or of pilgrims.]

OUT of the depths have I cried unto Thee, O LORD! * Lord, hear my voice.

Let Thine ears be attentive * to the voice of my supplication.

If Thou, LORD, shouldest mark iniquities, * O Lord, who shall stand?

But there is forgiveness with Thee: * because of Thy law, I wait for Thee, O LORD!

My soul waiteth on His word: * my soul hopeth in the Lord.

From the morning watch even until night * let Israël hope in the LORD:

For with the LORD there is mercy, * and with Him is plenteous redemption.

And He shall redeem Israël, * from all his iniquities.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Verse. [1] Turn us again, O LORD God of hosts!

Answer. And cause Thy face to shine, and we shall be saved.

Verse. [2] Arise, O Christ, and help us.

Answer. And deliver us for Thy Name's sake.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

Then follows the Prayer of the Day.

All proceeds to the end of the service as on Sunday, except that when Suffrages are said, the following is said before the Commemoration of the Blessed Virgin Mary.

Commemoration of the Cross.

Antiphon. Through Thy Cross's holy sign, JESUS, guard this soul of mine, from my ghostly enemy.

Verse. [3] Let all the earth worship Thee, and sing unto Thee.

Answer. Let them sing praises unto Thy Name, O Lord!

Let us pray.

O LORD, we beseech Thee, keep us in continual peace, whom it hath pleased Thee to redeem by the tree of the Holy Cross.

[1] Ps. lxxix. 20. [2] Ps. xliii. 26. [3] Ps. lxv. 4.

Tuesday at Mattins.

THE THIRD DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

Invitatory. Let us make a joyful noise to * the God of our salvation.

Invitatory in Paschal time. Alleluia, Alleluia, * Alleluia.

On Simple Feasts the Invitatory is special.

On Simple Feasts the Hymn is special, but on Week-days kept as such the following is said from the Octave of the Epiphany till the first Tuesday in Lent, and from the Octave of Pentecost till Advent. The Hymns for the other Seasons are given in the proper Office of the Seasons.

Hymn.[1]

O GOD from God, and Light from Light,
Who art Thyself the Day,
Our chants shall break the clouds of night;
Be with us while we pray.

Chase Thou the gloom that haunts the mind,
The thronging shades of hell,
The sloth and drowsiness that bind
The senses with a spell.

Lord, to their sins indulgent be,
Who, in this hour forlorn,
By faith in what they do not see,
With songs prevent the morn.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To Whom all worship shall be done
In every time and place.
Amen.

Only one Nocturn is said.

Antiphon. That I sin not.

In Paschal time there is only one Antiphon to the whole Nocturn, Alleluia.

Psalm XXXVIII.

[Intituled "A Psalm of David," with a farther notice of meaning now uncertain. It is addressed to Jeduthun, concerning whom it is said, in 1 Par. (Chron.) xvi. 42, that David appointed, along with the Priests who officiated before the Ark, "Heman and Jeduthun, and the rest that were chosen, who are expressed by name, to give thanks to the Lord, because His mercy endureth for ever. And with them Heman and Jeduthun, with trumpets and cymbals, for those that should make a sound, and with musical instruments of God." The Targum says that it was to be used by Jeduthun for his watch in the Sanctuary.]

I SAID: I will take heed unto my ways, * that I sin not with my tongue.

I kept a watch upon my mouth, * while the wicked stood up against me.

I was dumb, and humbled myself, I held my peace even from good:

[1] Another hymn of the Ambrosian school. Translation by the late Card. Newman.

* and my sorrow was stirred up afresh.

Mine heart was hot within me: * and while I was musing the fire kindled.

I spake with my tongue: * LORD, make me to know mine end;

And the measure of my days what it is; * that I may know how frail I am.

Behold, Thou hast made my days as a span: * and mine age is as nothing before Thee.

Verily every man living * is altogether vanity.[1]

Surely every man flitteth by like a shade: * he is disquieted also in vain.

He heapeth up riches, * and knoweth not who shall gather them.

And now for what wait I? Is it not for the Lord? * and mine hope is with Thee.

Deliver me from all my transgressions: * Thou hast given me for a reproach unto the foolish.

I was dumb and opened not my mouth, because Thou didst it: * remove Thy strokes away from me.

I am consumed by the blow of Thine hand: * Thou, with rebukes dost correct man for iniquity.

And Thou makest his beauty to consume away like a spider's web: * surely every man is disquieted in vain.[1]

Hear my prayer, O LORD, and my cry: * give ear unto my tears.

Hold not Thy peace: for I am a stranger with Thee, and a sojourner, * as all my fathers were.

O spare me, that I may recover strength, before I go hence, * and be no more.

Psalm XXXIX.

[Intituled "A Psalm of David" and with the same (now) uncertain superscription as Ps. xii.]

I WAITED patiently for the LORD, * and He inclined unto me,

And heard my cry: * He brought me up also out of an horrible pit, and out of the miry clay.

And set my feet upon a rock; * and ordered my goings.

And He hath put a new song in my mouth, * even praise unto our God.

Many shall see it, and fear, * and shall trust in the LORD.

Blessed is that man whose trust is the Name of the LORD: * and who respecteth not pride and lying vanities.

Many, O LORD my God, are Thy wonderful works which Thou hast done: * and in Thy thoughts there is none like unto Thee.

If I would declare and speak of them, * they are more than can be numbered.

Sacrifice and offering Thou hast not desired; * but mine ears hast Thou opened.

Burnt-offering and sin-offering hast Thou not required: * then said I: Lo, I come.

In the beginning of the book it is written of me that I should fulfil Thy will: * O my God, I delight to do it, yea, Thy law is within mine heart.

I have preached Thy righteousness in the great congregation: * lo, I have not refrained my lips: O LORD, Thou knowest.

[1] SLH

I have not hidden Thy righteousness within mine heart: * I have declared Thy faithfulness and Thy salvation.

I have not concealed Thy loving-kindness, and Thy truth * from the great congregation.

Withhold not Thou Thy tender mercies from me, O LORD: * let Thy loving-kindness and Thy truth continually preserve me.

For countless evils have compassed me about: * mine iniquities have taken hold upon me, and I am not able to look up.

They are more in number than the hairs of mine head: * and mine heart faileth me.

Be pleased, O LORD, to deliver me: * O LORD, look upon me to help me.

Let them be ashamed and confounded together that seek after my soul, * to destroy it.

Let them be driven backward, and put to shame, * that wish me evil.

Let them quickly bear their shame, * that say unto me: Aha, Aha.

Let all those that seek Thee rejoice and be glad in Thee: * and let such as love Thy salvation say continually: The LORD be magnified.

But I am poor and needy: * the Lord thinketh upon me.

Thou art mine Helper and my Deliverer: * make no tarrying, O God.

Antiphon. [1] That I sin not with my tongue.

Second Antiphon. Heal.

Psalm XL.

[Intituled "A Psalm of David," with some other words, of meaning now uncertain, as in some other Psalms.]

BLESSED is he that considereth the poor and needy: * the LORD will deliver him in time of trouble.

The LORD preserve him, and quicken him, and make him to be blessed upon the earth: * and deliver him not unto the will of his enemies!

The LORD strengthen him upon his bed of suffering! * Thou hast made all his bed in his sickness.

As for me, I said: LORD, be merciful unto me: * heal my soul, for I have sinned against Thee.

Mine enemies speak evil of me: * When shall he die, and his name perish?

If he came to see me he spake vanity: * his heart gathereth iniquity to itself.

He went out, * and told it.

All they that hate me whispered together against me: * against me did they devise mine hurt.

They plotted together to do me evil: * Now that he lieth, surely he shall rise up no more.

Yea, mine own familiar friend in whom I trusted, * who did eat of my bread, hath lifted up his heel against me.[2]

But Thou, O LORD, be merciful unto me, and raise me up: * and I will requite them.

By this I know that Thou delightest in me: * because mine enemy cannot triumph over me.

But as for me, Thou upholdest

[1] Ps. xxxviii. 2.

[2] Quoted by our Lord. John xiii. 18.

me, because of mine innocence: * and settest me before Thy face for ever.

Blessed be the LORD God of Israël from everlasting, and to everlasting. * Amen, Amen.[1]

Psalm XLI.

[This Psalm has a superscription, the meaning of which is not now certain, but which seems in part to imply that it was a didactic poem written to be sung by the choir of the Korahites, a family of Levites and singers in the time of David.]

AS the hart panteth after the water-brooks: * so panteth my soul after Thee, O God!

My soul is athirst for God, for the mighty God, for the living God: * when shall I come and appear before God?

My tears have been my meat day and night, * while they daily say unto me: Where is thy God?

When I remember these things, I pour out my soul in me: * for I will go unto the place of the wondrous Tabernacle, even unto the house of God.

With the voice of joy and praise, * the noise of a multitude that keep holiday.

Why art thou cast down, O my soul, * and why art thou disquieted in me?

Hope thou in God, for I shall yet praise Him, * the Health of my countenance and my God.

My soul is cast down within me: * therefore will I remember Thee from the land of Jordan, and from the mountains of Hermon,[2] from the Little Hill.[3]

Deep calleth unto deep, * at the noise of Thy waterspouts.

All Thy waves and Thy billows * are gone over me.

The LORD hath commanded [the praise of] His loving-kindness in the day-time, * and in the night His song.

Mine shall it be to pray unto the God of my life. * I will say unto God: Thou art my refuge.

Why hast Thou forgotten me? * and why go I mourning, while the enemy oppresseth me?

While my bones are broken, * they that trouble me, even mine enemies, reproach me;

While they say daily unto me: Where is thy God? * Why art thou cast down, O my soul, and why art thou disquieted within me?

Hope thou in God, for I shall yet praise Him: * the Health of my countenance and my God.

Antiphon. [4] Heal my soul, O Lord, for I have sinned against Thee.

Third Antiphon. Mine heart.

Psalm XLIII.

[This Psalm has the same uncertain [? musical] superscription as some others, and the Targum farther ascribes its authorship to David.]

WE have heard with our ears, O God: * our fathers have told us,

What work Thou didst in their days, * and in the times of old.

[1] With this Psalm ends the first of the five books into which the Psalter is divided.

[2] A chain of mountains in the north-east of Palestine, stretching down on the eastern side of Jordan.

[3] Or rather, the hill Mizar (viz. the Little), proper name of a mountain on the eastern ridge of Lebanon. May it not be that the Korahites were among the Levitical families which had cities in the north and north-east districts?

[4] Ps. xl. 5.

Thine hand scattered the heathen, and planted them: * Thou didst afflict the people and cast them out.

For they got not the land in possession by their own sword: * neither did their own arm save them.

But Thy right hand, and Thine arm, and the light of Thy countenance: * because Thou hadst a favour unto them.

Thou art my King and my God: * Who commandest victories for Jacob!

Through Thee shall our horn toss our enemies: * through Thy Name will we tread them under that rise up against us.

For I will not trust in my bow: * neither shall my sword save me.

For Thou hast saved us from them that afflicted us, * and hast put to shame them that hated us.

In God will we glory all the day long, * and will praise Thy Name for ever.[1]

But now Thou hast cast off and put us to shame: * and Thou, O God, wilt not go forth with our armies.

Thou hast turned us back behind our enemies: * and they that hate us take spoil for themselves.

Thou hast given us like sheep appointed for meat, * and hast scattered us among the heathen.

Thou hast sold Thy people for nought, * and hast not increased Thy wealth by their price.

Thou makest us a reproach to our neighbours, * a scorn and a derision to them that are round about us.

Thou makest us a by-word among the heathen, * a shaking of the head among the peoples.

My confusion is all day long before me, * and the shame of my face hath covered me,

For the voice of him that reproacheth and blasphemeth, * by reason of the enemy and avenger.

All this is come upon us, yet have we not forgotten Thee: * neither have we dealt falsely in Thy covenant.

Our heart also is not turned back: * neither have our steps strayed from Thy way;

Though Thou hast sore broken us in the place of affliction, * and the shadow of death hath covered us.

If we have forgotten the Name of our God, * or stretched out our hands to a strange god;

Shall not God search this out? * for He knoweth the secrets of the heart.

Yea, for Thy sake are we killed all the day long: * we are counted as sheep for the slaughter.

Awake, why sleepest Thou, O Lord? * arise, and cast us not off for ever.

Wherefore hidest Thou Thy face, * and forgettest our affliction and our oppression?

For our soul is bowed down to the dust: * our belly cleaveth unto the earth.

Arise, O Lord, help us: * and redeem us for Thy Name's sake.

Psalm XLIV.

[This Psalm has a long superscription, the exact meaning of which is not now certain. It seems to have been a marriage-song written to be sung by the Korahites. The Targum ascribes it to the time of Moses, but it seems rather to belong to that of the Jewish Monarchy.]

MINE heart is overflowing with a good matter: * I speak of my works unto the king.

[1] SLH.

My tongue is the pen * of a ready writer.

Thou art fairer than the children of men, grace is poured into thy lips: * therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh, * O most mighty!

In thy comeliness, and thy beauty, * go forward, fare prosperously, and reign,

Because of truth, and meekness, and righteousness: * and thy right hand shall lead thee wonderfully.

Thine arrows are sharp — (the people shall fall under thee) — * into the heart of the King's enemies.

[1] Thy throne, O God, is for ever and ever: * the sceptre of Thy kingdom is a right sceptre.

Thou hast loved righteousness, and hated iniquity: * therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, * whereby kings' daughters among thine honourable women have made thee glad.

Upon thy right hand did stand the queen in a vesture of gold, * bedecked with divers colours.

Hearken, O daughter, and consider, and incline thine ear: * forget also thine own people, and thy father's house:

And the King shall greatly desire thy beauty: * for He is the Lord thy God,[2] and Him shall they worship.

And the daughters of Tyre shall entreat thy favour * with gifts, even all the rich among the people.

The King's daughter is all glorious within, * in a vesture of gold, clad in divers colours.

After her shall virgins be brought unto the king: * her fellows shall be brought unto thee.

With gladness and rejoicing shall they be brought: * they shall enter into the King's palace.

Instead of thy fathers shall be thy children: * thou shalt make them princes over all the earth.

They shall be mindful of thy name, * unto all generations.

Therefore shall the people praise thee for ever, * yea, for ever and ever.

Antiphon. [3] Mine heart is overflowing with a good matter.

Fourth Antiphon. Our help.

Psalm XLV.

[This Psalm has a superscription of uncertain meaning, but of which part seems to imply that it was to be sung by treble voices, from the choir of the Korahite family. And the Targum ascribes it, but apparently by a mere guess, to the time when Korah and his fellow-rebels were destroyed by an earthquake in the wilderness, but "the children of Korah died not" (Num. xxvi. 10, 11).]

GOD is our refuge and strength, * our help in trouble, which is come upon us exceedingly.

Therefore will we not fear, though the earth be removed, * and though the mountains be carried into the midst of the sea;

Though the waters thereof roar

[1] So are these words translated in Heb. i. 8, 9.

[2] The word "God" is not in the Hebrew, and the original meaning, addressed to the bride, is, "He is thy lord, and bow thou to him." So also St Jerome.

[3] Ps. xliv. 2.

and be troubled; * though the mountains shake with the swelling thereof.[1]

[There is] a river, the streams whereof make glad the city of God: * the Most High hath hallowed His Tabernacle.

God is in the midst of her, she shall not be moved: * God shall help her right early.

The heathen raged, and the kingdoms were moved: * He uttered His voice, the earth melted.

The LORD of hosts is with us: * the God of Jacob is our refuge.[1]

Come and behold the works of the LORD, what wonders He hath wrought in the earth; * He maketh wars to cease unto the end of the earth.

He breaketh the bow and cutteth the weapons in sunder: * and burneth the shields in the fire.

Be still, and know that I am God: * I will be exalted among the heathen, and I will be exalted in the earth.

The LORD of hosts is with us: * the God of Jacob is our refuge.[1]

Psalm XLVI.

[Intituled "A Psalm of the sons of Korah," with another (now uncertain) direction.]

O CLAP your hands, all ye people: * shout unto God with the voice of triumph.

For the LORD Most High is terrible: * He is a great King over all the earth.

He hath subdued the people under us, * and the nations under our feet.

He hath chosen His own inheritance for us, * the excellency of Jacob, whom He loved.[1]

God is gone up with a shout, * and the LORD with the sound of a trumpet.

Sing praises to our God, sing praises: * sing praises unto our King, sing praises.

For God is the King of all the earth: * sing ye praises with understanding.

God reigneth over the heathen: * God sitteth upon the throne of His holiness.

The princes of the people are gathered together with the God of Abraham: * for the mighty ones of the earth are greatly exalted.

Antiphon. [2] Our help in trouble.
Fifth Antiphon. Great is the LORD.

If this Antiphon be used the Psalm begins with the words, "And greatly to be praised."

Psalm XLVII.

[Intituled "A Song. A Psalm of the sons of Korah." The Vulgate and the LXX. assign it to the second day of the week.]

GREAT is the LORD, and greatly to be praised * in the city of our God, in the mountain of His holiness.

Beautiful for situation, the joy of the whole earth, is mount Zion, * on the sides of the north, the city of the great King.

God is known in her palaces * for a refuge.

For, lo, the kings were assembled: * they passed by together.

They saw, and so they marvelled;

[1] SLH.

[2] Ps. xlv. 2.

they were troubled, they hasted away: * fear took hold upon them

There, pain, as of a woman in travail. * Thou shalt break the ships of Tarshish[1] with a mighty wind.

As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: * God hath established her for ever.[2]

We have received Thy loving-kindness, O God, * in the midst of Thy temple.

According to Thy Name, O God, so is Thy praise unto the ends of the earth: * Thy right hand is full of righteousness.

Let mount Zion rejoice, and let the daughters of Judah be glad, * because of Thy judgments, O Lord.

Walk about Zion, and go round about her: * tell the towers thereof.

Mark ye well her bulwarks: * and consider her palaces; that ye may tell it to the generation following.

For this God is our God for ever and ever: * He shall be our guide for ever.

Psalm XLVIII.

[This Psalm has the same title as Ps. xlvi.]

HEAR this, all ye people: * give ear, all ye inhabitants of the world;

Both low and high: * rich and poor together.

My mouth shall speak of wisdom: * and the meditation of my heart shall be of understanding.

I will incline mine ear to a parable: * I will open my saying upon the harp.

Wherefore should I fear in the day of evil? * The iniquity of them that dog mine heels shall compass me about,—

They that trust in their own strength, * and boast themselves in the multitude of their riches.

Can a man redeem, redeem his brother? * He cannot give to God a ransom for himself—

Nor yet a redemption for his own soul, * if he should work for ever, and live even unto the end.

Nay, though he should not see destruction, when he beholdeth wise men die — * likewise the fool and the brutish person perish,

And leave their wealth to others: * and their grave shall be their house for ever—

Even their dwelling-place to all generations: * they called their lands after their own names.

For man, having been created in honour, hath had no understanding: * he hath made himself like unto the beasts that understand not, and is become like unto them.

This their way is a stumbling-block for themselves: * yet their posterity will approve their sayings.[2]

Like sheep they are laid in the grave: * death will pasture them.

And the upright shall have dominion over them in the morning: * and the beauty of their strength shall waste away in the grave.

But God will redeem my soul from the power of the grave, * when He shall receive me.[2]

Be not thou afraid when one is made rich, * and when the glory of his house is increased.

For when he dieth he shall carry

[1] A very flourishing colony and emporium of the Phœnicians in Spain. [2] SLH.

nothing away, * his glory shall not descend with him.

Though while he lived he blessed his soul; * and praised thee when thou didst well to him.

He shall go to the generation of his fathers: * and shall never see light.

Man, having been created in honour, hath had no understanding: * he hath made himself like unto the beasts that understand not, and is become like unto them.

Antiphon. [1]Great is the LORD, and greatly to be praised.

Sixth Antiphon. The God of gods.

If this Antiphon be used, the Psalm begins with the words, "Even the LORD."

Psalm XLIX.

[Intituled "A Psalm of Asaph." This Asaph was a Levite, chief of the singers appointed by David. 1 Par. (Chron.) xvi. 4. "And he (David) appointed certain of the Levites to minister before the Ark of the LORD, and to record, and to thank and praise the LORD God of Israël. Asaph the chief, and next to him Zachariah, Jeiel, Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom; and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals."]

THE God of gods, even the LORD, hath spoken, * and called the earth,

From the rising of the sun unto the going down thereof. * Out of Zion, the Perfection of beauty,

God shall come manifestly, * even our God, and shall not keep silence.

A fire shall devour before Him: * and it shall be very tempestuous round about Him.

He shall call to the heavens from above, * and to the earth, that He may judge His people.

Gather His saints together unto Him, * those that have made a covenant with Him by sacrifice.

And the heavens shall declare His righteousness: * for God is Judge Himself.[2]

Hear, O My people, and I will speak; O Israël, and I will testify against thee; * I am God, even thy God.

I will not reprove thee for thy sacrifices: * for thy burnt-offerings are continually before Me.

I will take no bullock out of thine house, * nor he-goats out of thy folds.

For every beast of the forest is Mine, * the cattle and the bulls upon the mountains.

I know all the birds of the sky: * and the beauty of the field is Mine.

If I were hungry, I would not tell thee: * for the earth is Mine, and the fulness thereof.

Will I eat the flesh of bulls, * or drink the blood of goats?

Offer unto God the sacrifice of praise: * and pay thy vows unto the Most High:

And call upon Me in the day of trouble: * I will deliver thee, and thou shalt glorify Me.

But unto the wicked, God saith: * What hast thou to do to declare My statutes, that thou shouldest take My covenant in thy mouth?

Seeing thou hatest instruction, * and castest My words behind thee?

When thou sawest a thief then thou tookest pleasure in him: * and hast been partaker with adulterers.

[1] Ps. xlvii. 2.

[2] SLH.

Thy mouth aboundeth with evil: * and thy tongue frameth deceit.

Thou satest and spakest against thy brother, and slanderedst thine own mother's son: * these things hast thou done, and I kept silence.

Thou thoughtest wickedly that I was such an one as thyself: * I will reprove thee, and set them in order before thine eyes.

Consider ye this, ye that forget God: * lest He tear you in pieces, and there be none to deliver.

The sacrifice of praise shall honour Me: * and there is the path wherein I will show unto him the salvation of God.

Psalm LI.

[After another uncertain superscription, the title of this Psalm proceeds:—"[A Psalm] of David, when Doeg the Edomite came and told Saul, and said unto him: David is come to the house of Ahimelech." The circumstances may be read in 1 Kings (Sam.) xxii. (Saturday, fourth week after Pentecost). After Doeg told Saul, the latter sent for Ahimelech and the other Priests, and ordered them to execution. "But the servants of the king would not put forth their hand to fall upon the Priests of the LORD. And the king said to Doeg: Turn thou, and fall upon the Priests. And Doeg the Edomite turned and fell upon the Priests, and slew on that day four-score and five persons that did wear a linen ephod." The inhabitants of the Priestly city of Nob were also brutally massacred. One of the sons of Ahimelech escaped and told David.]

WHY boastest thou thyself in mischief, * O thou that art mighty in iniquity?

Thy tongue deviseth unrighteousness all the day long: * like a sharp razor hast thou wrought treachery.

Thou lovest evil more than good; * iniquity rather than to speak of uprightness.[1]

Thou lovest all deadly words, * O thou deceitful tongue!

Therefore God shall destroy thee for ever: * He shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living.[1]

The righteous shall see it, and fear, and shall laugh at him, and say: * Lo, this is the man that made not God his strength;

But trusted in the abundance of his riches: * and hardened himself in his wickedness.

But I am like a fruitful olive-tree in the house of God, * I trust in the mercy of God for ever and ever.

I will praise Thee for ever, because Thou hast done it: * and I will wait on Thy name, for it is good before Thy saints.

Antiphon. [2] The God of gods, even the LORD, hath spoken.

Antiphon for Paschal time. Alleluia, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. Send forth the Lamb, O Lord, the ruler of the land.

Answer. From the "Rock" of the wilderness unto the mount of the daughter of Zion.

During the rest of the year.

Verse. [3] Offer unto God the sacrifice of praise.

Answer. And pay thy vows unto the Most High.

In Lent.

Verse. He shall cover thee with His wings.

[1] SLH. [2] Ps. xlix. 1. [3] Ps. xlix. 14.

Answer. And under His feathers shalt thou trust.

In Passion time.

Verse. O Lord, save me from the lion's mouth.

Answer. And mine affliction from the horns of the unicorns.

In Paschal time.

Verse. The Lord is risen indeed, Alleluia.

Answer. And hath appeared unto Simon, Alleluia.

The rest is the same as the Second Nocturn on the preceding Sunday, only the Lessons, and sometimes the Responsories, are those of the day.

Simple Feasts. It is to be remembered that when a Simple Feast is kept on Tuesday, the Invitatory and Hymn are of the Feast, being taken from the Common of Saints of the class, unless specially given.

Then the Psalms and Antiphons of the Week-day, as given above. Then is said a Verse and Answer as follows:

In the Simple Office for one or many Martyrs in Paschal time.

Verse. The everlasting light shall shine upon Thy Saints, O Lord. Alleluia.

Answer. Even unto everlasting. Alleluia.

In the Simple Office for one Martyr (out of Paschal time).

Verse. [1] Thou hast set a crown, O Lord, of precious stones.

Answer. Upon his head.

In the Simple Office for many Martyrs (out of Paschal time).

Verse. [2] Let the righteous rejoice before God.

Answer. Yea, let them exceedingly rejoice.

In the Simple Office for a Bishop and Confessor.

Verse. [3] The Lord chose him for a priest unto Himself.

[*In Paschal time, add* Alleluia.]

Answer. To offer up unto Him the sacrifice of praise.

[*In Paschal time, add* Alleluia.]

In the Simple Office for a Confessor not a Bishop.

Verse. [4] The mouth of the righteous shall speak wisdom.

[*In Paschal time, add* Alleluia.]

Answer. And his tongue talk of judgment.

[*In Paschal time, add* Alleluia.]

For one Holy Woman, of whatever kind.

Verse. [5] God shall give her the help of His countenance.

[*In Paschal time, add* Alleluia.]

Answer. God is in the midst of her, she shall not be moved.

[*In Paschal time, add* Alleluia.]

The others, as well as what follows, to the end of the Service, are taken from the Second Nocturn of the Office common to Saints of the class, unless something special be appointed. The Lessons are arranged according to the rules in Chapter xxvi. 4 *of the general Rubrics. The Hymn,* "We praise Thee, O God," *is said at the end, instead of a Third Responsory. The Responsories are arranged according to the rules in Chapter* xxvii. 4 *of the general Rubrics. Thus:—*

The Lord's Prayer is said:

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy

[1] Ps. xx. 4. [2] Ps. lxvii. 4. [3] Cf. Ecclus. xlv. 16, 27.
[4] Ps. xxxvi. 30. [5] Ps. xlv. 6 (Alexandrian version).

will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Then this Absolution:

MAY His loving kindness and mercy help us, Who liveth and reigneth with the Father, and the Holy Ghost, world without end.

Answer. Amen.

Then the Reader says:

Sir, be pleased to give the blessing.

First Blessing, if the Lesson be from Scripture.

God the Father the Almighty
Show on us His grace and mercy.

Answer. Amen.

First Blessing, if the Lesson be of an Homily.

May the Gospel's saving Lord
Bless the reading of His Word.

Answer. Amen.

First Blessing on a Simple Feast.

May His blessing be upon us,
Who doth live and reign for ever.

Answer. Amen.

Then is read the First Lesson from Scripture or from the Homily, or, on a Simple Feast, either the First from Scripture, or, if the Saint or Saints have two Lessons, the whole three Scripture Lessons read together as one.

Then the First Responsory, unless otherwise directed. On a week-day kept as such, this is the First Responsory of the Second Nocturn of the preceding Sunday. On a Simple Feast, it is the first Responsory in the Common Office for the class to which the Saint belongs.

Then the Reader says:

Sir, be pleased to give the blessing.

Second Blessing, if the Lesson be of Scripture.

May Christ to all His people give
For ever in His sight to live.

Answer. Amen.

Second Blessing, if the Lesson be from an Homily.

God's most mighty strength alway
Be His people's staff and stay.

Answer. Amen.

Second Blessing, for a Simple Feast.

He (*or* She *or* They) whose feast-day we are keeping
Plead for us before the Lord.

Answer. Amen.

Then is read the Second Lesson, either from the Scripture or from an Homily, or, on a Simple Feast, either the Second and Third Lessons from Scripture read together as one, or, if the Saint or Saints have two Lessons, the first of these.

Then the Second Responsory, unless otherwise directed. On a week-day kept as such, this is the Second Responsory of the preceding Sunday, but in Paschal time there is added to it:

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

And the Answer of the Responsory is repeated again.

On a Simple Feast the Second Responsory in the Common Office for the class to which the Saint belongs, with the addition of "Glory be to the Father," *&c., and the repetition of the Answer.*

Then the Reader says:

Sir, be pleased to give the blessing.

Third Blessing, if the Lesson be of Scripture.

May the Spirit's fire divine
In our inmost being shine.
Answer. Amen.

Third Blessing, for a Simple Feast, or if the Lesson be from an Homily.

May He that is the Angels' King
To that high realm His people bring.
Answer. Amen.

Then is read the Third Lesson either from Scripture, or of the Homily, or, on Simple Feasts, the Second or only Lesson of the Saint.

Then, on Simple Feasts and on any day in Paschal time save Rogation Monday is said the Hymn, "We praise Thee, O God." *But on week-days kept as such out of Paschal time the Third Responsory of the preceding Sunday.*

Tuesday at Lauds.

THE THIRD DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. O Lord.

Psalm L.

Have mercy upon me, &c. (*p.* 87).

Antiphon. O Lord, blot out my transgressions.

Second Antiphon. The health.

Psalm XLII.

[The Vulgate and the LXX. ascribe this Psalm "to David."]

JUDGE me, O God, and plead my cause against an ungodly nation: * O deliver me from the unjust and deceitful man.

For Thou, O God, art my strength: * why dost Thou cast me off? and why go I mourning, because of the oppression of the enemy?

O send out Thy light and Thy truth: * let them lead me and bring me unto Thine holy hill, and unto Thy tabernacles!

Then will I go unto the Altar of God, * unto God, the Gladdener of my youth!

Upon the harp will I praise Thee, O God, my God! * why art thou cast down, O my soul? and why dost thou disquiet me?

Hope thou in God: for I will still praise Him, * Who is the health of my countenance, and my God.

Antiphon. The health of my countenance, and my God.

Third Antiphon. Early.

Psalms LXII., LXVI.

O God, Thou art my God, &c. (*p.* 23).

Antiphon. Early will I seek Thee, O God.

Fourth Antiphon. Save us.

The Song of Hezekiah, King of Judah. (Isa. xxxviii. 10.)

[Intituled "The writing of Hezekiah, King of Judah, when he had been sick, and was recovered of his sickness." The history will be found in 4 (2) Kings xx. (11th Sunday after Pentecost).]

I SAID, In the midst of my days, * I shall go to the gates of the grave:

I looked for the rest of my years. * I said, I shall not see the

LORD my God[1] in the land of the living:

I shall behold man no more, * with the dwellers in the land of rest.

Mine age is departed, and is rolled up from me, * as a shepherd's tent:

My life is cut off as by a weaver: my web was scarce begun when He cut me off: * from day even to night wilt Thou make an end of me.

I thought I might live till morning: * as a lion, so doth He break all my bones:

From day even to night wilt Thou make an end of me. * Like a swallow's fledgling so did I twitter, I did coo as a dove:

Mine eyes fail, * with looking upward.

O LORD, I am seized, undertake for me. * What shall I say, or what will He answer me, seeing that He Himself hath done it?

I will call to remembrance before Thee all my years * in the bitterness of my soul.

O Lord, if by these things men live, and in such things is the life of my spirit, so mayest Thou chasten me, and make me to live. * Behold, mine anguish is [turned] into peace:

But Thou hast delivered my soul from destruction: * Thou hast cast all my sins behind Thy back.

For the grave cannot praise Thee, death cannot celebrate Thee: * they that go down into the pit cannot hope for Thy truth.

The living, the living, he shall praise Thee, as I do this day: * the father to the children shall make known Thy truth.

O LORD, save me: * and we will sing our songs all the days of our life in the house of the LORD.

Antiphon. Save us all the days of our life, O Lord.

Fifth Antiphon. Praise ye the LORD.

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD from the heavens, &c. (*pp.* 25, 26).

Antiphon. Praise ye the LORD from the heavens, all His Angels.

CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c. (*as on Monday, p.* 89).

HYMN.[2]

DAY'S herald bird
At length is heard,
Telling its morning torch is lit,
And small and still
Christ's accents thrill
Within the heart, rekindling it.

Away, He cries,
With languid eyes,
And sickly slumbers profitless!
I am at hand,
As watchers stand,
In awe, and truth, and holiness.

He will appear,
The hearts to cheer
Of suppliants pale and abstinent;
Who cannot sleep
Because they weep
With holy grief and violent.

[1] "My God" is not in the Hebrew, but the Divine Name is repeated.

[2] Author of original, Aurelius Prudentius Clemens: *b.* 348 A.D., *d.* after 405 A.D. Translation by the late Card. Newman.

Keep us awake,
The fetters break,
JESU! which night has forged for us;
Yea, melt the night
To sinless light,
Till all is bright and glorious.

To Father, Son,
And Spirit, one,
To the Most Holy Trinity,
All praise be given
In earth and heaven,
Now, as of old, and endlessly. Amen.

Verse. [1] Thou hast satisfied us early with Thy mercy.

Answer. We rejoice and are glad.

Antiphon for the Song of Zacharias. The Lord hath raised up * an horn of salvation for us, in the house of His servant David.

Commemoration of the Cross before the other general Commemorations, and Long Preces in Advent and Lent, and on Fast-days, as on Monday.

[1] Ps. lxxxix. 14.

Wednesday at Mattins.

THE FOURTH DAY OF THE WEEK.

All as on Sunday except as otherwise given here.

Invitatory. In Thy hand, O Lord, * are the inmost depths of the earth.

Hymn.[1]

WHO madest all and dost control,
Lord, with Thy touch divine,
Cast out the slumbers of the soul,
The rest that is not Thine.

Look down, Eternal Holiness,
And wash the sins away
Of those, who, rising to confess,
Outstrip the lingering day.

Our hearts and hands by night, O Lord,
We lift them in our need;
As holy Psalmists give the word,
And holy Paul the deed.

Each sin to Thee of years gone by,
Each hidden stain lies bare;
We shrink not from Thine awful eye,
But pray that Thou wouldst spare.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To Whom all worship shall be done
In every time and place. Amen.

Only one Nocturn is said.

Antiphon. God bringeth back.

In Paschal time only one Antiphon is said to the whole Nocturn. Alleluia.

[1] Another hymn of the Ambrosian school. Translation by the late Card. Newman.

Psalm LII.

[Intituled "of David," with a further superscription, perhaps musical, but of a (now) uncertain meaning. The Targum gives it the additional superscription, "to render praise, for the reward of the impious who blasphemed the Name of the Lord." It is a repetition of Ps. xiii.]

THE fool hath said in his heart: * There is no God.

Corrupt are they and have done abominable iniquity: * there is none that doeth good.

God looketh down from heaven upon the children of men, * to see if there be any that will understand, or that will seek God.

Every one of them is gone back, they are altogether become unprofitable: * there is none that doeth good, no, not one.

Have the workers of iniquity no knowledge, * who eat up my people as they eat bread?

They have not called upon God: * there were they in great fear, where no fear was.

For God hath scattered the bones of them that work that which is pleasing in the sight of men: * they are put to shame, because God hath despised them.

O that the salvation of Israel

were come out of Zion! * when God bringeth back the captivity of His people, Jacob shall rejoice, and Israël shall be glad.

Psalm LIV.

[This Psalm has a superscription of which nothing can now be certainly interpreted, except the ascription of authorship "To David."]

GIVE ear to my prayer, O God, and despise not my supplication: * attend unto me and hear me.

I mourn in my exercise; * and am troubled, because of the voice of the enemy, and because of the oppression of the wicked.

For they cast iniquity upon me: * and in wrath they hate me.

My heart is sore pained within me: * and the terrors of death are fallen upon me.

Fearfulness and trembling are come upon me: * and darkness hath overwhelmed me.

And I said: O that I had wings like a dove, * for then would I fly away and be at rest!

Lo, then would I wander far off, * and remain in the wilderness.[1]

I waited for Him Who hath delivered me * from distress of spirit and from tempest.

Destroy, O Lord! divide their tongues: * for I have seen iniquity and strife in the city.

Day and night iniquity goeth round about upon her walls: * trouble also and unrighteousness are in the midst of her.

Usury and guile * depart not from her streets.

For if mine enemy had reproached me, * then I could have borne it.

If he also that hated me had magnified himself against me, * then haply I would have hidden myself from him.

But it was thou, a man like-minded, * my guide and mine acquaintance:

We took pleasant meats together: * we walked unto the house of God in company.

Let death come upon them: * and let them go down quick into hell;

For wickedness is in their dwellings, * among them.

But as for me I have called upon God: * and the LORD shall save me.

Evening, and morning, and at noon will I complain and cry aloud, * and He shall hear my voice.

He shall deliver my soul in peace from them that draw nigh against me: * for there were many against me.

God shall hear and afflict them, * even He That abideth of old.[1]

Because they have no changes, therefore they fear not God. * He hath stretched forth His hand to requite them.

They have broken His covenant: the anger of His countenance hath put them to flight, * and His wrath pursueth them.

His words were softer than oil, * yet were they drawn swords.

Cast thy burden upon the LORD, and He shall sustain thee: * He shall never suffer the righteous to be moved.

But Thou, O God, shalt bring them down * into the pit of destruction.

Bloody and deceitful men shall

[1] SLH.

not live out half their days: * but I will trust in Thee, O Lord.

Antiphon. [1]God bringeth back the captivity of His people.

Second Antiphon. For my soul.

Psalm LV.

[This Psalm has a long and very obscure superscription. From part of this it seems that it was written to be sung to a tune called "The dumb dove among foreigners." The authorship is ascribed "To David, when the Philistines took him in Gath." This may either be the occasion described in the note on Ps. xxxiii. (p. 78), or that narrated thus in 1 Kings (Sam.) xxvii. "And David said in his heart: I shall now perish one day by the hand of Saul; there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israël; so shall I escape out of his hand. And David arose, and he passed over, with the six hundred men that were with him, unto Achish, the son of Maoch, king of Gath. . . . And it was told Saul that David was fled to Gath, and he sought no more again for him."]

BE merciful unto me, O God, for man treadeth me down: * he fighteth all the day long, and oppresseth me.

Mine enemies tread me down all the day long: * for they be many that fight against me.

The height of the morning makes me afraid, * but I will trust in Thee.

In God I will praise His word, in God I have put my trust: * I will not fear what flesh can do unto me.

All the day long they wrest my words: * all their thoughts are against me for evil.

They gather themselves together and hide themselves: * they mark my steps.

When they wait for my soul, for nothing shalt Thou deliver them: * in Thine anger Thou shalt cast down the people.

O God, I have declared my life unto Thee, * Thou hast put my tears in Thy sight,

Even as Thou hast promised. * Then shall mine enemies turn back,

In whatsoever day I cry unto Thee: * behold, I know that Thou art my God.

In God will I praise His word, in the LORD will I praise His word: * in God have I put my trust, I will not be afraid what man can do unto me.

Thy vows are upon me, O God, * I will pay them, even praises unto Thee.

For Thou hast delivered my soul from death, and my feet from falling; * that I may walk before God in the light of the living.

Psalm LVI.

[Another long title of uncertain meaning. The Psalm seems to have been written for a tune called "Destroy not," "by David, when he fled from Saul in the cave"—1 Kings (Sam.) xxii. 1—"David therefore departed thence" (viz. from Gath) "and escaped to the cave Adullam." See the note on Ps. xxxiii., p. 78.]

BE merciful unto me, O God, be merciful unto me: * for my soul trusteth in Thee.

Yea, in the shadow of Thy wings will I make my refuge, * until this iniquity be overpast.

I will cry unto God Most High: * unto God, That performeth all things for me.

[1] Ps. lii. 7.

He hath sent from heaven, and saved me: * He hath given for a reproach them that trod me down.[1]

God hath sent forth His mercy and His truth; * and delivered my soul from among the lions' whelps; I was troubled in my sleep.

As for the sons of men, their teeth are spears and arrows, * and their tongue a sharp sword.

Be Thou exalted, O God, above the heavens: * and let Thy glory be over all the earth.

They prepared a net for my steps; * and bowed down my soul.

They digged a pit before me: * into the midst whereof they are fallen themselves.[1]

Mine heart is ready, O God, mine heart is ready: * I will sing, and give praise.

Awake up, my glory; awake, psaltery and harp: * I will awake early.

I will praise Thee, O Lord, among the people; * and sing unto Thee among the nations.

For Thy mercy is great unto the heavens, * and Thy truth unto the clouds.

Be Thou exalted, O God, above the heavens: * and let Thy glory be above all the earth.

Antiphon. [2] For my soul trusteth in Thee.

Third Antiphon. Judge uprightly.

Psalm LVII.

[This Psalm has the same title as the last, except the historical reference.]

IF ye indeed speak righteousness, * judge uprightly, O ye sons of men.

Yea, in heart ye work wickedness: * your hands weigh out violence in the earth.

The wicked are estranged from the womb, they go astray from the belly, * speaking lies.

Their poison is like the poison of a serpent: * they are like the deaf adder, that stoppeth her ears;

That will not hearken to the voice of charmers, * nor of the sorcerer charming never so wisely.

God shall break their teeth in their mouth: * the LORD shall break off the great teeth of the lions.

They shall melt away as waters which run down: * He bendeth His bow until they be shattered.

They shall melt away like melting wax: * fire taketh hold upon them and they see not the sun.

As thorns that are plucked up before ever they be grown into a bush: * so even in their greenness, shall He root them up in His anger.

The righteous shall rejoice when he seeth the vengeance: * he shall wash his hands in the blood of the wicked.

And man shall say: Verily, there is a reward for the righteous, * verily there is a God That judgeth the earth.

Psalm LVIII.

[This Psalm has the same title as the two last, with the addition:—"when Saul sent, and they watched the house, to kill him." The occasion is thus described in 1 Kings (Sam.) xix. 11. "Saul also sent messengers unto David's house, to watch him, to slay him in the morning; and Michal, David's wife, told him, saying: If thou save not thy

[1] SLH.

[2] Ps. lvi. 2.

life to-night, to-morrow thou shalt be slain. So Michal let David down through a window, and he went, and fled, and escaped."]

DELIVER me from mine enemies, O my God: * and defend me from them that rise up against me.

Deliver me from the workers of iniquity: * and save me from bloody men.

For, lo, they lie in wait for my life: * the mighty have fallen upon me.

Not for my transgression, not for my sin, O LORD; * I ran and ordered myself without fault.

Awake to meet me, and behold: * O Thou, the LORD God of hosts, the God of Israël!

Awake to visit all the heathen: * be not merciful to any wicked transgressors.[1]

They come at evening and hunger like dogs; * and go round about the city.

Behold, they yelp with their mouth, and a sword is in their lips: * for who, say they, doth hear?

But Thou, O LORD, shalt laugh at them: * Thou shalt bring all the heathen to nought.

O my strength, I will wait upon Thee, for Thou, O God, art my defence: * the mercy of my God shall receive me.

God shall let me see all my desire upon mine enemies: slay them not; * lest my people forget.

Scatter them by Thy power: * and bring them down, O Lord our shield!

For the sin of their mouth, and the words of their lips: * let them even be taken in their pride;

And at the end they shall be spoken of for cursing and lying: * and in the wrath at the end they shall perish.

And they shall know that God ruleth in Jacob, * and unto the ends of the earth.[1]

They shall return at evening, and hunger like dogs: * and go round about the city.

They shall wander up and down for meat; * and grudge if they be not satisfied.

But I will sing of Thy power: * yea, I will sing aloud of Thy mercy in the morning.

For Thou hast been my defence, * and refuge in the day of my trouble.

Unto Thee, O my strength, will I sing, for God is my defence, * the God of my mercy.

Antiphon. [2]Judge uprightly, O ye sons of men.

Fourth Antiphon. Give us.

Psalm LIX.

[This Psalm has a superscription, probably musical, but the meaning of which is now uncertain. It then proceeds:—"Of David, when he strove with Mesopotamia, and with Western Syria, when Joab returned and smote of Edom in the valley of Salt" (viz. the Jordan valley near the Dead Sea) "twelve thousand." The occasion was some very successful wars which David carried on against several neighbouring kings, and which are described in 2 Kings (Sam.) viii. and 1 Par. (Chron.) xviii. The Psalm seems to have been written under some temporary reverses during the campaign.]

O GOD, Thou hast cast us off, and scattered us: * Thou hast been displeased, and hast had mercy upon us.

[1] SLH.

[2] Ps. lvii. 2.

Thou hast made the earth to tremble, and hast broken it: * heal the breaches thereof, for it shaketh.

Thou hast showed Thy people hard things: * Thou hast made us to drink the wine of astonishment.

Thou hast given a warning to them that fear Thee, * that they may fly from before the bow.[1]

That Thy beloved may be delivered: * save with Thy right hand, and hear me.

God hath spoken in His holiness: * I will rejoice and divide Shechem, and mete out the valley of booths.[2]

Gilead is mine, and Manasseh is mine: * Ephraim also is the strength of mine head.[3]

Judah is my King: * Moab is the vessel [of the triumph] of mine hope.[4]

Over Edom will I cast out my shoe: * over the "Strangers"[5] have I triumphed.

Who will bring me into the strong city? * who will lead me into Edom?

Wilt not Thou, O God, Who hast cast us off? * and wilt not Thou go out with our armies, O God?

Give us help from trouble: * for vain is the help of man.

Through God we shall do valiantly: * for He it is That shall tread down our enemies.

Psalm LX.

[Intituled "of David." It has also a musical (?) superscription now of uncertain meaning.]

HEAR my cry, O God: * attend unto my prayer.

From the ends of the earth I cried unto Thee: * when mine heart was overwhelmed, Thou didst lift me up upon a rock.

Thou didst lead me, for Thou hast been a shelter for me, * a strong tower from the enemy.

I will abide in Thy tabernacle for ever: * I will make my refuge in the covert of Thy wings.[1]

For Thou, O God, hast heard my vows: * Thou hast given the heritage to those that fear Thy name.

Thou wilt prolong the King's life: * and his years to many generations.

He shall abide before God for ever: * who will seek for His mercy and truth?

So will I sing praise unto Thy name for ever: * that I may daily perform my vows.

Antiphon. [6] Give us help from trouble, O Lord.

Fifth Antiphon. Doth not my soul.

If this Antiphon be used the Psalm commences with the words "Wait upon God."

[1] SLH.

[2] Shechem, now Nablûs, in the valley between Mounts Ebal and Gerizim, called the "valley of booths" from those which Jacob erected there for his cattle. Gen. xxxiii. 17.

[3] These three form the central district of the Land of Promise.

[4] The Hebrew is—"Moab is my wash-pot," that is, a receptacle for off-scourings. The comparison is with the Divinely appointed sovereignty of Judah, respecting whom see Gen. xlix. 10.

[5] That is, the Philistines.

[6] Ps. lix. 13.

Psalm LXI.

[This Psalm has exactly the same superscription as Ps. xxxviii.]

DOTH not my soul wait upon God? * for from Him cometh my salvation.

He only is my God and my salvation: * He is my defence, I shall not be greatly moved.

How long will ye run together against a man? * Do ye slay, all of you [one that is] as a bowing wall and as a tottering fence?

Truly they imagined to cast me down from mine honour, when I ran in my thirst: * they blessed with their mouth and cursed in their heart.[1]

But wait thou on God, O my soul: * for mine expectation is from Him.

For He only is my God and my salvation: * He is mine helper, I shall not be moved.

In God is my salvation and my glory: * He is the God of my strength, and my refuge is in God.

Trust in Him, ye congregation of the people, pour out your heart before him: * God is our help for ever.[1]

Surely the sons of men are vanity, the sons of men are a lie in the balance: * they are a deceit, altogether lighter than vanity.

Trust not in iniquity, and desire not robbery: * if riches increase, set not your heart upon them.

God hath spoken once, these two things have I heard; that power belongeth unto God: also unto Thee, O Lord, belongeth mercy: * for Thou shalt render to every man according to his works.

[1] SLH.

Psalm LXIII.

[Intituled "A Psalm of David" with a farther superscription of meaning now uncertain.]

HEAR my voice, O God, in my prayer: * preserve my life from fear of the enemy.

Thou hast hidden me from the secret counsel of the wicked, * from the insurrection of the workers of iniquity.

For they whet their tongue like a sword: * they bend their bow, even bitter words, that they may shoot in secret at the perfect.

Suddenly do they shoot at him and fear not: * they encourage themselves in evil purpose.

They commune of laying snares privily: * they say: Who shall see them?

They search out iniquities: * they accomplish a diligent search.

Man shall attain to thoughts that are very deep: * but God shall [still] be exalted.

The arrows of babes have pierced them: * and their tongues are weakened against them.

All that saw them were moved: * and all men feared,

And declared the work of God, * and understood His doings.

The righteous shall be glad in the LORD, and shall trust in Him: * and all the upright in heart shall glory.

Antiphon. [2] Doth not my soul wait upon God?

Sixth Antiphon. O bless our God.

[2] Ps. lxi. 2.

Psalm LXV.

[Except the words "Psalm or Song" the title of this Psalm is not now certainly understood. The Vulgate and the LXX. add "for the uprising."]

MAKE a joyful noise unto God, all ye lands, sing forth the honour of His name: * make His praise glorious.

Say unto God: How terrible art Thou in Thy works, O Lord! * through the greatness of Thy power shall Thine enemies feign to submit themselves unto Thee.

Let all the earth worship Thee, and sing unto Thee: * let them sing praises to Thy Name.[1]

Come and see the works of God; * He is terrible in His counsels toward the children of men.

He turned the sea into dry land, they went through the flood on foot: * there did we rejoice in Him.

He ruleth by His power for ever, His eyes behold the nations: * let not the rebellious exalt themselves.[1]

O bless our God, ye people: * and make the voice of His praise to be heard.

Who holdeth my soul in life: * and suffereth not my feet to be moved.

For Thou, O God, hast proved us: * Thou hast tried us with fire, as silver is tried.

Thou broughtest us into the net, Thou laidst affliction upon our back: * Thou hast caused men to ride over our heads.

We went through fire and through water: * and Thou broughtest us out into a place of refreshment.

I will go into Thine house with burnt-offerings: * I will pay Thee my vows, which my lips have uttered,

And my mouth hath spoken, * when I was in trouble.

I will offer unto Thee burnt-sacrifices of fatlings, with the incense of rams: * I will offer unto Thee bullocks with goats.[1]

Come, hear, all ye that fear God, and I will declare * what He hath done for my soul.

I cried unto Him with my mouth, * and extolled Him with my tongue.

If I regard iniquity in mine heart, * the Lord will not hear me.

Therefore God hath heard me, * and attended to the voice of my prayer.

Blessed be God, * Who hath not turned away my prayer, nor His mercy from me.

Psalm LXVII.

[The meaning of the title of this Psalm, except the ascription of authorship "To David," is now uncertain.]

LET God arise, and let His enemies be scattered: * let them also that hate Him flee before Him.

As smoke is driven away, so let them be driven away: * as wax melteth before the fire, so let the wicked perish at the presence of God.

But let the righteous be glad, and rejoice before God: * yea, let them exceedingly rejoice.

Sing unto God, sing praises to His name: * spread a path before Him That rideth upon the heavens: The LORD[2] is His name.

[1] SLH.

[2] "The LORD" is here, as elsewhere, substituted out of profound reverence for the real name of God, the Unspeakable Word, called the "Tetragrammaton," from its four letters.

Rejoice before Him: * fear shall go before the face of Him That is the Father of the fatherless, and the Judge of the widows:

Even God in His holy habitation: * God, That maketh men to be of one mind in an house.

He bringeth out those which are bound with chains, * but they that provoke Him dwell among the graves.

O God, when Thou wentest forth before Thy people, * when Thou didst march through the wilderness—[1]

The earth shook; the heavens also dropped at the presence of the God of Sinai, * at the presence of the God of Israël.

Thou, O God, didst send a plentiful rain[2] upon Thine inheritance: * Thou didst refresh Thine inheritance when it was weary.

Thy flock dwelt therein: * Thou, O God, didst provide in Thy goodness for the poor.

The Lord gave the word * to the great company that published it.

[3] The king of the hosts is [fallen into the hands] of the Well-beloved: * and the fair ones that tarried at home have divided the spoils.

Though ye have lien among the sheep-folds,[4] yet shall ye be as the wings of a dove, covered with silver, * and her tail-feathers with yellow gold.

When the [God] of heaven had scattered kings in it, then white as with snow was Salmon,[5] * that hill of God, that fruitful hill.

An hill of many peaks, a fruitful hill: * why look ye enviously upon the high hills?

This[6] is the hill which God desireth to dwell in: * yea, the LORD will dwell in it unto the end.

The chariots of God are many times ten thousand, even thousands of the blessed: * the Lord is among them; [as] in Sinai, [so] in the Holy place.

Thou hast ascended on high, Thou hast led captivity captive: * Thou hast received gifts among men,

Even them that believe not * that the LORD God dwelleth among them.

Blessed be the Lord daily: * the God of our salvation maketh our way prosperous.[7]

He That is our God is the God of salvation: * and unto the LORD, even the Lord, belong the issues from death.

But God shall wound the head of His enemies: * the hairy scalp of such an one as goeth on still in his trespasses.

The Lord said: I will bring

[1] SLH.

[2] Perhaps the manna is meant.

[3] It need not be remarked that the sense of this verse is very obscure. In the view of the Greek translators there seems to be a play upon the name of David, which signifies "Beloved."

[4] Perhaps an allusion to an army camping out in the fields.

[5] A mountain in Samaria, near Shechem, where David won great victories over some neighbouring kings. See Ps. lix., p. 63. Gesenius thinks that "white as with snow" is to be understood "white with the bleached bones of the slain." But a modern writer, describing a battle in the Soudan, and the defeat and flight of the Dervishes, says, "they broke, and fled, leaving the field white with jibbah-clad corpses, like a meadow dotted with snowdrifts."

[6] Namely, perhaps, the group of hills on which Jerusalem stands, as opposed to the higher and more picturesque mountains at Shechem.

[7] SLH.

them again from Bashan[1]: * I will bring them back from the depths of the sea.

That thy foot may be dipped in the blood of thine enemies, * the tongue of thy dogs in the same.

They have seen Thy goings, O God, * even the goings of my God, my King, Which dwelleth in the sanctuary.

The singers went before, the players on instruments followed after, * among the damsels playing with timbrels.

Bless ye God in the congregations, even the Lord, * ye that are of the fountains of Israël!

There is little Benjamin, * in the joy of his heart,

The princes of Judah, their leaders, * the princes of Zabulon, the princes of Nephthali.

Command it, O God, in Thy strength: * strengthen, O God, that which Thou hast wrought for us.

Because of thy temple at Jerusalem, * shall kings bring presents unto Thee.

Rebuke the beasts of the reeds,[2] the multitude of the bulls with the cows of the people, * [who watch] that they may cut off them that are tried like silver.[3]

Scatter Thou the people that delight in war: ambassadors shall come out of Egypt: * Ethiopia shall soon stretch out her hands unto God.

Sing unto God, ye kingdoms of the earth: * O sing praises unto the Lord.[4]

O sing praises unto God, even unto Him that rideth upon the heaven of heavens * from the day-spring.

Lo, He shall send out His voice, and that a mighty voice. Ascribe ye strength unto God; * over Israël is His excellency, and His strength is in the clouds.

God is wonderful in His holy places: the God of Israël is He That shall give strength and power unto his people: * blessed be God.

Antiphon.[5] O bless our God, ye people.

Antiphon for Paschal time. Alleluia, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. The LORD cometh out of His holy place.

Answer. He will come and save His people.

During the rest of the year.

Verse. [6] O God, I have declared my life unto Thee.

Answer. Thou hast put my tears in Thy sight.

In Lent.

Verse. His truth shall be thy shield.

Answer. Thou shalt not be afraid for the terror by night.

In Passion time.

Verse. Take not away my soul with sinners, O God.

[1] The campaign of David related in 2 Kings (Sam.) viii. and 1 Par. (Chron.) xviii. extended to this neighbourhood.

[2] Perhaps meaning wild buffaloes. As to the comparison of the enemy to wild cattle, compare Ps. xxi. 13, "Many bulls have compassed me, strong bulls have beset me round."

[3] If the words are to be taken thus, the reference is perhaps to David's veterans, but the meaning seems more likely to be "those that submissively offer in tribute pieces of silver."

[4] SLH. [5] Ps. lxv. 8. [6] Ps. lv. 9.

Answer. Nor my life with bloody men.

In Paschal time.

Verse. The disciples were glad, Alleluia.

Answer. When they saw the Lord, Alleluia.

The rest is the same as the Third Nocturn of the preceding Sunday, except necessary differences. The Lessons are those of the day. The Responsories are arranged according to the rules in Chapter xxvii. 4, 5, *of the General Rubrics.*

Simple Feasts. It is to be remembered that when a Simple Feast is kept on Wednesday, the Invitatory and Hymn are of the Feast, being taken from the Common of Saints of the class, unless specially given. Then the Psalms and Antiphons of the week-day, as given above. Then is said a Verse and Answer as follows:

For one or many Martyrs in Paschal time.

Verse. [1] Everlasting joy upon their heads, Alleluia.

Answer. They shall obtain joy and gladness, Alleluia.

For one Martyr, (out of Paschal time.)

Verse. [2] His glory is great in Thy salvation.

Answer. Honour and great majesty shalt Thou lay upon him.

For many Martyrs, (out of Paschal time.)

Verse. [3] The righteous shall live for evermore.

Answer. Their reward also is with the Lord.

For a Bishop and Confessor.

Verse. [4] Thou art a Priest for ever.

[*In Paschal time, add* Alleluia.]

Answer. After the order of Melchisedeck.

[*In Paschal time, add* Alleluia.]

For a Confessor not a Bishop.

Verse. [5] The law of his God is in his heart.

[*In Paschal time, add* Alleluia.]

Answer. And his steps shall not slide.

[*In Paschal time, add* Alleluia.]

For one Holy Woman of any kind.

Verse. God hath chosen her, and fore-chosen her.

[*In Paschal time, add* Alleluia.]

Answer. He hath made her to dwell in His tabernacle.

[*In Paschal time, add* Alleluia.]

The others, as well as what follows, to the end of the Service, are taken from the Third Nocturn of the Office Common to Saints of the class, unless something special be appointed, except necessary differences. The Lessons are arranged according to the rules in Chapter xxvi. 4, *of the general Rubrics. The Hymn* "We praise Thee, O God," *is said at the end, instead of a Third Responsory. The Responsories are arranged according to the Rules in Chapter* xxvii. 4, 5, *of the General Rubrics. Thus:—*

The Lord's Prayer is said:

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

[1] Isa. xxxv. 10. [2] Ps. xx. 6. [3] Wisd. v. 16. [4] Ps. cix. 4. [5] Ps. xxxvi. 31.

Then this Absolution:

MAY the Almighty and merciful Lord loose us from the bonds of our sins.

Answer. Amen.

Then the Reader says:

Sir, be pleased to give the blessing.

First Blessing, if the Lesson be from Scripture.

May His blessing be upon us,
Who doth live and reign for ever.
Answer. Amen.

First Blessing, if the Lesson be of an Homily.

May the Gospel's saving Lord
Bless the reading of His Word.
Answer. Amen.

First Blessing on a Simple Feast.

May His blessing be upon us
Who doth live and reign for ever.
Answer. Amen.

Then is read the First Lesson from Scripture or from the Homily, or on a Simple Feast either the First from Scripture, or, if the Saint or Saints have two Lessons, the whole three from Scripture read together as one.

Then the First Responsory, unless otherwise directed. On a week-day kept as such, this is the First Responsory of the preceding Sunday. On a Simple Feast, the First Responsory in the Common Office for the class to which the Saint belongs.

Then the Reader says:

Sir, be pleased to give the blessing.

Second Blessing, if the Lesson be of Scripture or from an Homily.

God's most mighty strength alway
Be His people's staff and stay.
Answer. Amen.

Second Blessing, for a Simple Feast.

He (*or* She *or* They) whose feast-day we are keeping
Plead for us before the Lord.
Answer. Amen.

Then is read the Second Lesson, either from Scripture or from an Homily, or on a Simple Feast either the Second and Third Lessons from Scripture read together as one, or if the Saint or Saints have two Lessons, the first of these.

Then the Second Responsory, unless otherwise directed. On a week-day kept as such, this is the Second Responsory of the preceding Sunday, but in Paschal time there is added to it:

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

And the Answer of the Responsory is repeated again.

On a Simple Feast the Second Responsory in the Common Office for the class to which the Saint belongs, with the addition of "Glory be to the Father," *&c., and the repetition of the Answer.*

Then the Reader says:

Sir, be pleased to give the blessing.

Third Blessing.

May He That is the Angels' King
To that high realm His people bring.
Answer. Amen.

Then is read the Third Lesson either from Scripture, or of the Homily, or on Simple Feasts the Second or only Lesson of the Saint.

Then, on Simple Feasts and on any day in Paschal time is said the Hymn, "We praise Thee, O God." *But on week-days kept as such out of Paschal time the Third Responsory of the preceding Sunday.*

Wednesday at Lauds.

THE FOURTH DAY OF THE WEEK.

All as on Sundays, except as otherwise given here.

The Psalms are as follows:

Antiphon. Wash me.

Psalm L.

Have mercy upon me, &c., (*p.* 87).

Antiphon. Wash me throughly from mine iniquity, O Lord.

Second Antiphon. Praise becometh Thee.

If this Antiphon be used the Psalm begins with the words, "O God, in Zion."

Psalm LXIV.

[Intituled "A Psalm. A Song of David," with a musical (?) superscription. The Vulgate adds that its use was prescribed by Jeremiah and Ezekiel to the exiles when they began to return from the Captivity.]

PRAISE becometh Thee, O God, in Zion: * and unto Thee shall the vow be performed in Jerusalem.

Hear my prayer: * unto Thee shall all flesh come.

Iniquities prevail against us: * but as for our transgressions, Thou shalt purge them away.

Blessed is the man whom Thou choosest, and causest to come near unto Thee: * he shall dwell in Thy courts:

We shall be satisfied with the goodness of Thine house: * Thy temple is holy, terrible in righteousness.

Answer us, O God of our salvation: * Thou that art the confidence of all the ends of the earth, and of the uttermost parts of the sea!

Thou that by Thy strength settest fast the mountains, being girded with power: * Thou that stirrest up the depth of the sea, and the noise of his waves!

The heathen shall be troubled. They that dwell in the uttermost parts shall be afraid at Thy tokens: * Thou makest the outgoings of the morning and evening to rejoice.

Thou visitest the earth and waterest it: * Thou greatly enrichest it:

The river of God is full of water: Thou makest ready their corn, * for Thou hast so prepared it.

Drench her furrows, increase the fruits thereof: * the springing thereof shall rejoice at her showers.

Thou crownest the year with Thy goodness: * and Thy fields teem with fruitfulness.

The green places of the wilder-

ness wax fruitful: * and the little hills are girded with joy.

The pastures are clothed with flocks; the valleys also overflow with corn: * they shout for joy, yea, they sing.

Antiphon. Praise becometh Thee, O God, in Zion.

Third Antiphon. O my God.

Psalms LXII., LXVI.

O God, Thou art my God, &c., (*p.* 23).

Antiphon. O my God, my lips shall praise Thee while I live.

Fourth Antiphon. The LORD shall judge.

THE SONG OF HANNAH. (1 Kings (Sam.) ii.)

[Composed by her when she brought her son Samuel and presented him to the LORD. See 1 Kings (Sam.) i. ii., (Monday and Tuesday after Trinity Sunday.)]

MINE heart rejoiceth in the LORD, * and mine horn is exalted in my GOD:[1]

My mouth is enlarged over mine enemies: * because I rejoice in Thy salvation.

There is none holy as the LORD; for there is none beside Thee: * neither is there any mighty like our God.

Talk no more * so exceeding proudly.

Let your old arrogancy depart out of your mouth: for the LORD is a God of knowledge, * and by Him thoughts are judged.

The bows of the mighty men are broken, * and they that stumbled are girded with strength.

They that were full have hired out themselves for bread: * and they that were hungry are filled.

So that the barren hath borne fruitfully: * and she that had many children is waxed feeble.

The LORD killeth, and maketh alive: * He bringeth down to the grave, and bringeth up.

The LORD maketh poor, and maketh rich: * He bringeth low, and lifteth up.

He raiseth up the poor out of the dust, * and lifteth up the beggar from the dunghill,

To set them among princes, * and to make them inherit the throne of glory:

For the pillars of the earth are the LORD's, * and He hath set the world upon them.

He will keep the feet of His saints, and the wicked shall be silent in darkness: * for by his strength shall no man prevail.

The adversaries of the LORD shall be made to fear Him: * out of heaven also shall He thunder upon them.

The LORD shall judge the ends of the earth: and He shall give strength unto His King, * and exalt the horn of His Anointed.

Antiphon. The LORD shall judge the ends of the earth.

Fifth Antiphon. Praise God.

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD from the heavens, &c., (*pp.* 25, 26).

Antiphon. Praise God, ye heavens of heavens.

[1] The Divine Name.

CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c., (*as on Monday, p.* 89).

HYMN.[1]

HAUNTING gloom and flitting shades,
Ghastly shapes, away!
Christ is rising, and pervades
Highest Heaven with day.

He with His bright spear the night
Dazzles and pursues;
Earth wakes up, and glows with light
Of a thousand hues.

Thee, O Christ, and Thee alone,
With a single mind,
We with chant and plaint would own;
To thy flock be kind.

Much it needs Thy light divine,
Spot and stain to clean;
Light of Angels, on us shine
With Thy face serene.

To the Father, and the Son,
And the Holy Ghost,
Here be glory, as is done
By the angelic host. Amen.

Verse. Thou hast satisfied us early with Thy mercy.
Answer. We rejoice and are glad.

Antiphon for the Song of Zacharias. O Lord, save us * from the hand of all that hate us.

Commemoration of the Cross before the other Commemorations, and Long Preces in Advent and Lent, on the Ember Wednesdays (except that of Pentecost) and on Fast-days, as on Monday.

[1] Hymn founded on hymn in the Cathemerinon of Prudentius; translation by the late Card. Newman.

Thursday at Mattins.

THE FIFTH DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

Invitatory. It is the Lord That hath made us: * O come, let us worship Him.

HYMN.[1]

ALL tender lights, all hues divine,
The night has swept away;
Shine on us, Lord, and we shall shine
Bright in an inward day.

The spots of guilt, sin's wages base,
Searcher of hearts, we own;
Wash us and robe us in Thy grace,
Who didst for sins atone.

The sluggard soul, that bears their mark,
Shrinks in its silent lair,
Or gropes amid its chambers dark
For Thee, Who art not there.

Redeemer! send Thy piercing rays,
That we may bear to be
Set in the light of Thy pure gaze,
And yet rejoice in Thee.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To whom all worship shall be done
In every time and place.

Amen.

Only one Nocturn is said.

Antiphon. Make haste.

In Paschal time only one Antiphon is said to the whole Nocturn. Alleluia.

Psalm LXVIII.

[Intituled "Of David," with a (now uncertain) musical (?) direction.]

SAVE me, O God; * for the waters are come in unto my soul.

I sink in deep mire, * where there is no standing.

I am come into the depth of the sea, * and the flood overfloweth me.

I am weary of my crying, my throat is dried: * mine eyes fail, while I wait for my God.

They that hate me without a cause, * are more than the hairs of mine head.

They that would destroy me, being mine enemies wrongfully, are mighty: * then I restored that which I took not away.

O God, Thou knowest my foolishness: * and my faults are not hid from Thee.

Let not them that wait on Thee, O Lord, be ashamed for my sake, * Thou LORD of hosts.

Let not those that seek Thee * be confounded for my sake, O God of Israël.

Because for Thy sake I have borne reproach: * shame hath covered my face.

[1] Ambrosian hymn; translation by the late Card. Newman.

I am become a stranger unto my brethren, * and an alien unto my mother's children.

For the zeal of Thine house hath eaten me up: * and the reproaches of them that reproached Thee are fallen upon me.

And I chastened my soul with fasting: * and that was to my reproach.

I made sackcloth also my garment, * and I became a proverb to them.

They that sat in the gate spake against me, * and I was the song of the drunkards.

But as for me, my prayer is unto Thee, O LORD: * in an acceptable time, O God!

In the multitude of Thy mercy hear me, * in the truth of Thy salvation!

Deliver me out of the mire, that I sink not: * deliver me from them that hate me, and out of the deep waters.

Let not the waterflood overflow me, neither let the deep swallow me up, * and let not the pit shut her mouth upon me.

Hear me, O LORD, for Thy loving-kindness is good: * turn unto me according to the multitude of Thy tender mercies.

And hide not Thy face from Thy servant, * for I am in trouble; hear me speedily.

Draw nigh unto my soul, and redeem it: * deliver me because of mine enemies.

Thou knowest my reproach, and my shame, * and my dishonour.

Mine adversaries are all before Thee: * mine heart hath looked for reproach and bitterness.

And I looked for some to take pity on me, and there was none: * and for comforters, and I found none.

They gave me also gall for meat: * and in my thirst they gave me vinegar to drink.

Let their table be made a snare before them, * and a recompense, and a stumbling-block.

Let their eyes be darkened, that they see not: * and ever bow Thou down their back.

Pour out Thine indignation upon them, * and let Thy wrathful anger take hold of them.

Let their habitation be desolate: * and let none dwell in their tents.

For they persecute him whom Thou hast smitten: * and they embitter the pain of my wounds.

Add iniquity unto their iniquity: * and let them not come into Thy righteousness.

Let them be blotted out of the book of the living: * and not be written with the righteous.

But I am poor and sorrowful: * Thy salvation, O God, hath set me up on high.

I will praise the name of God with a psalm, * and will magnify Him with thanksgiving.

And it shall please GOD better than a young bullock, * that hath horns and hoofs.

Let the humble see this and be glad, * seek God, and your soul shall live.

For the LORD heareth the poor: * and despiseth not His prisoners.

Let the heaven and earth praise Him, * the sea, and everything that moveth therein.

For God will save Zion, * and the cities of Judah shall be built up.

And they shall dwell there, * and have it in possession.

The seed also of His servants shall inherit it, * and they that love His name shall dwell therein.

Psalm LXIX.

[Intituled "Of David, to bring to remembrance" with another (now uncertain) musical (?) superscription. The Vulgate and the LXX. add to remembrance "how the Lord had saved him"; the Targum associates the Psalm with the offering of the incense. This Psalm is a repetition of the last four verses of Ps. xxxix.]

MAKE haste, O God, to deliver me: * make haste to help me, O LORD.

Let them be ashamed and confounded, * that seek after my soul.

Let them be turned backward and put to confusion, * that desire mine hurt.

Let them be turned back with shame, * that say unto me, Aha, Aha.

Let all those that seek Thee be joyful and glad in Thee, * and let such as love Thy salvation say continually: Let the Lord be magnified.

But I am poor and needy: * help me, O God.

Thou art mine help and my deliverer: * O LORD, make no tarrying.

Antiphon. [1] Make haste, O Lord God, to deliver me.

Second Antiphon. Be Thou my God.

Psalm LXX.

[The Vulgate and the LXX. give the heading, "A Psalm of David; of the Sons of Jonadab, and the first Captives." The sons of Jonadab are the descendants of Jonadab, the son of Rechab, of whose faithfulness to observe a nomadic life, and to abstain from wine, it is written in Jer. xxxv. 19: "Therefore thus saith the LORD of Hosts, the God of Israël: Jonadab, the son of Rechab, shall not want a man to stand before me for ever." They had taken refuge at Jerusalem to escape the incursions of Nebuchadnezzar, and the meaning seems to be that when they and others were carried away as captives, they made special use of this Psalm.]

IN Thee, O LORD, have I put my trust, let me never be put to confusion: * deliver me in Thy righteousness, and cause me to escape.

Incline Thine ear unto me, * and save me.

Be Thou my God, my Protector, and my strong habitation, * to save me.

For Thou art my rock, * and my fortress.

Deliver me, O my God, out of the hand of the wicked, * and out of the hand of the unrighteous and cruel man.

For Thou art mine hope, O Lord: * O LORD, Thou art my trust from my youth.

By Thee have I been holden up from the womb: * Thou art my defence from my mother's bowels.

My praise shall be continually of Thee: * I am a wonder unto many: but Thou art my strong refuge.

Let my mouth be filled with Thy praise, that I may sing of Thy glory, * all the day long of Thy greatness.

Cast me not off in the time of old age: * forsake me not when my strength faileth.

[1] Ps. lxix. 1.

For mine enemies speak against me, * and they that lay wait for my soul take counsel together,

Saying: God hath forsaken him: persecute and take him, * for there is none to deliver him.

O God, be not far from me: * O my God, make haste for mine help.

Let them be confounded and consumed that are adversaries to my soul: * let them be covered with reproach and dishonour, that seek mine hurt.

But I will hope continually, * and will yet praise Thee more and more.

My mouth shall show forth Thy righteousness, * Thy salvation all the day.

And because I know not the tale thereof, I will go in the strength of the Lord: * O LORD, I will make mention of Thy righteousness, even of Thine only.

O God, Thou hast taught me from my youth: * and hitherto have I declared Thy wondrous works.

Now also when I am old and grey-headed, * O God, forsake me not,

Until I have showed Thy strength * unto all generations, that are to come.

Thy power and Thy righteousness, O God, are in the highest, Who hast done great things: * O God, who is like unto Thee?

Thou Who hast showed me great and sore troubles, shalt quicken me again: * and bring me up again from the depths of the earth.

Thou hast increased Thy greatness: * and again comforted me.

I will also praise Thee on the psaltery, even Thy truth: * O God, unto Thee will I sing with the harp, O Thou Holy One of Israël!

My lips shall be fain when I sing unto Thee, * and my soul which Thou hast redeemed.

My tongue also shall talk of Thy righteousness all the day long: * for they are confounded and brought unto shame that seek mine hurt.

PSALM LXXI.

[Intituled "Of Solomon," that is, written concerning him.]

GIVE the king Thy judgment, O God, * and Thy righteousness unto the king's son.

To judge Thy people with righteousness, * and Thy poor with judgment.

The mountains shall receive peace with the people, * and the little hills righteousness.

He shall judge the poor of the people, and save the children of the needy, * and shall break in pieces the false accuser.

And he shall endure with the sun, and before the moon, * throughout all generations.

He shall come down like rain upon a fleece, * and as showers that water the earth.

In his days shall righteousness flourish, and abundance of peace, * so long as the moon endureth.

He shall have dominion also from sea to sea: * and from the river unto the ends of the earth.

The Ethiopians shall fall before him: * and his enemies shall lick the dust.

The kings of Tarshish, and of the isles shall bring presents: * the

kings of Arabia and Saba[1] shall offer gifts.

Yea, all the kings of the earth shall fall down before him: all nations shall serve him.

For he shall deliver the needy from the strong, * the poor also that hath no helper.

He shall spare the poor and needy, * and shall save the souls of the needy.

He shall redeem their soul from fraud and violence: * and precious shall their name be in his sight.

And he shall live, and to him shall be given of the gold of Arabia; prayer also shall be made for him continually; * all the day long shall he be blessed.

And there shall be a staff of bread in the land, upon the top of the mountains; the fruit thereof shall be higher than Lebanon: * and they of the city shall flourish like grass of the earth.

Blessed be his name for ever: * his name endureth as long as the sun.

And in him shall all the kindreds of the earth be blessed: * all nations shall call him blessed.

Blessed be the LORD God of Israël, * Who only doth wondrous things.

And blessed be His glorious Name for ever: * and let the whole earth be filled with his glory: Amen, Amen.[2]

Antiphon. [3]Be Thou my God, my protector.

Third Antiphon. Thou hast redeemed the rod.

Psalm LXXII.

[Intituled "A Psalm of Asaph."]

TRULY God is good to Israël, * to such as are upright in heart.

But as for me, my feet were almost gone: * my steps had well nigh slipped.

For I was envious at the unrighteous, * when I saw the prosperity of the wicked.

For they have no thought of death: * and they are unconcerned in trial.

They are not in trouble as other men, * neither are they plagued like other men.

Therefore pride compasseth them about, * violence and ungodliness cover them as a garment.

Their iniquity ariseth as it were from fatness: * they have more than heart could wish.

They think and speak wickedness: * they speak loftily concerning oppression.

They set their mouth against the heavens, * and their tongue walketh through the earth.

Therefore my people turn aside after them: * and the men of their day run after them.

And they say: How doth God know, * and is there knowledge in the Most High?

Behold, these are the ungodly, who prosper in the world, * they increase in riches.

And I said: Then I have cleansed mine heart in vain, * and washed mine hands in innocency.

[1] This seems to be Meroë, a province of Ethiopia.

[2] After this, there is the following notification, "The prayers of David, the son of Jesse, are ended," and this is the end of the second of the five books into which the Psalter is divided.

[3] Ps. lxx. 3.

For all the day long have I been plagued, * and chastened every morning.

If I say: I will speak thus: * behold, I should disown the generation of Thy children.

And I thought to know this, * it was too hard for me;

Until I went into the Sanctuary of God, * and understood their hereafter.

Surely Thou dost set them in slippery places: * Thou castest them down even in their prosperity.

How are they brought into desolation? In a moment are they perished, * they are utterly consumed because of their wickedness.

As a dream when one awaketh, O Lord, * Thou shalt bring their image to nought in Thy city.

For mine heart was on fire, and I was pricked in my reins; * and I was brought to nothing and knew not:

I became as a beast before Thee: * nevertheless I am continually with Thee:

Thou hast holden me by my right hand, and guided me according to Thy will, * and received me to glory.

For what have I in heaven, * and what is there upon earth that I desire beside Thee?

My flesh and mine heart faileth: * Thou art the God of mine heart, and God is my portion for ever.

For, lo, they that go far from Thee shall perish: * Thou hast destroyed all them that go a whoring from Thee.

But it is good for me to draw near to God: * to put my trust in the Lord GOD,

That I may declare all Thy praises, * in the gates of the daughter of Zion.

Psalm LXXIII.

[Intituled "A didactic (?) Psalm of Asaph."]

O GOD, why hast Thou cast us off for ever: * why doth Thine anger smoke against the sheep of Thy pasture?

Remember Thy congregation, * which Thou hast purchased of old.

Thou hast redeemed the rod of Thine inheritance: * Mount Zion wherein Thou hast dwelt.

Lift up Thine hands against their perpetual pride: * even all that the enemy hath done wickedly in the sanctuary!

They also that hate Thee roar, * in the midst of Thy solemn congregation.

They set up their ensigns for trophies * on the pinnacles [of Thy temple] as though it had been the gate [of their own city]; and considered not!

As the fellers in a wood of thick trees, so did they hew down the gates thereof: * they have broken it down with axes and hammers.

They have set on fire Thy Sanctuary: * they have defiled the dwelling-place of Thy name by casting it down to the ground.

The sort of them said in their hearts with one consent: * Let us put away the feast-days of God out of the land.

We see not our signs, there is no more any prophet: * and none knoweth us any more.

O God, how long shall the ad-

versary reproach? * Shall the enemy blaspheme Thy name for ever?

Why withdrawest Thou Thine hand, even Thy right hand, * from Thy bosom for ever?

But God is our King of old, * working salvation in the midst of the earth.

Thou by Thy strength didst make the sea to stand on an heap: * Thou brakest the heads of the dragons in the waters.

Thou brakest the heads of leviathan in pieces: * Thou gavest him to be meat to the people[1] of Ethiopia.

Thou didst cleave the fountains and the floods: * Thou driedst up the rivers of Ethan.[2]

The day is Thine, the night also is Thine: * Thou hast created the light and the sun.

Thou hast set all the borders of the earth: * Thou hast made summer and spring.

Remember this, that the enemy hath reproached the LORD: * and that a foolish people have blasphemed Thy name.

O deliver not unto beasts the souls of them that praise Thee: * and forget not the souls of Thy poor for ever.

Have respect unto Thy covenant: * for the dark places of the earth are full of the habitations of cruelty.

O let not the oppressed return ashamed: * let the poor and needy praise Thy name.

Arise, O God, judge Thine own cause: * remember how the foolish man reproacheth Thee daily.

Forget not the voice of Thine enemies: * the pride of them that hate Thee ascendeth continually.

Antiphon. [3] Thou hast redeemed the rod of Thine inheritance.

Fourth Antiphon. And we will call.

Psalm LXXIV.

[Intituled "A Psalm—A Song of Asaph," with a superscription of meaning now uncertain, but, in part, indicating the tune "Destroy not." The Targum says that it was composed as a thanksgiving at the time when David said "Destroy not thy people," and the occasion meant is probably that of the plague provoked by David's numbering of the people, as related in the last chapter of 2 Kings (Sam.)]

UNTO Thee, O God, will we give thanks: * we will give thanks and call upon Thy name.

We will declare Thy wondrous works: * when I shall take a set time, I will judge uprightly.

The earth and all the inhabitants thereof are dissolved: * I bear up the pillars of it.[4]

I said unto the wicked: Deal not wickedly: * and to the evildoers: Lift not up your horn on high.

Lift not up your horn on high: * speak not wickedness against God.

For neither from the east, nor from the west, nor from the desert mountains: * for God is the judge:

He putteth down one, and setteth up another: * for in the hand of the

[1] People—probably referring to the wild beasts, (as in Proverbs xxx. 25, 26, "The ants are a people not strong—the conies are but a feeble folk") who ate the dead bodies of the Egyptians (whose power seems meant by the leviathan) washed upon the shores of the Red Sea.

[2] Ethan = continuity—"The continuously flowing streams."

[3] Ps. lxxiii. 2.

[4] SLH.

LORD there is a cup of strong wine full of mixture.[1]

And he turneth it this way and that: surely the dregs thereof are not wrung out: * all the wicked of the earth shall drink them.

But I will declare for ever: * I will sing praises to the God of Jacob.

All the horns of the wicked also will I break: * and the horns of the righteous shall be exalted.

Psalm LXXV.

[Intituled "A Psalm—A Song of Asaph," with a farther superscription similar to the preceding. The Vulgate and the LXX. add "against the Assyrians"; the meaning probably is that it was found appropriate as a Psalm of thanksgiving after the destruction of the Assyrians (3 (2) Kings xix. 35).]

IN Judah is God known: * His name is great in Israël.

And His tabernacle is in "Peace,"[2] * and His dwelling-place in Zion.

There brake He the arrows of the bow, * the shield, the sword, and the battle.[3]

When Thou didst make Thy light to shine forth right wondrously from the everlasting hills: * all they that were foolish of heart were troubled:

They have slept their sleep: * and all the men of riches have found nothing in their hands.

At Thy rebuke, O God of Jacob, * they that rode upon horses are cast into a dead sleep.

Thou art to be feared; and who shall withstand Thee, * when once Thou art angry?

Thou didst cause judgment to be heard from heaven: * the earth trembled and was still,

When God arose to judgment, * to save all the meek of the earth.[3]

For the thoughts of man shall praise Thee: * the remainder of his thoughts shall keep holy his days before Thee.

Vow, and pay unto the LORD your God: * all ye that are round about Him bring presents,

Even unto Him That ought to be feared, and that cutteth off the spirit of princes, * to Him That is terrible among the kings of the earth.

Antiphon. [4]And we will call upon Thy name, O Lord.

Fifth Antiphon. Thou art the God.

Psalm LXXVI.

[Intituled "A Psalm of Asaph," with a musical (?) direction, addressed to Jeduthun.]

I CRIED unto the Lord with my voice; * even unto God with my voice, and He gave ear unto me.

In the day of my trouble I sought the Lord; in the night with my hands I sought Him * and failed not.

My soul refused to be comforted: * I remembered God, and rejoiced, and pondered, and my spirit was overwhelmed.[3]

Mine eyes anticipated the night watches: * I was troubled, and spake not.

I have considered the days of old, * and had in mind the everlasting years.

In the night also I commune with mine own heart: * and I mused, and searched out mine own spirit.

[1] Aromatic herbs, &c., were mixed with wine to make it more intoxicating. See Smith's Dict. of the Bible,—Wine.

[2] Peace—a translation of "Salem."

[3] SLH.

[4] Ps. lxxiv. 2.

Will God cast off for ever? * or will He be favourable no more?

Or will He put away His mercy for ever, * to generation and generation?

Or hath God forgotten to be gracious? * or will He in His anger shut up His tender mercies?[1]

And I said: Now have I begun: * the change cometh of the right hand of the Most High.

I remembered the works of the LORD: * surely I will remember Thy wonders of old.

I will meditate also of all Thy work: * and talk of Thy doings.

Thy way, O God, is in the sanctuary. Who is so great a God as our God? * Thou art the God That doest wonders.

Thou hast declared Thy strength among the people: * Thou hast with Thine arm redeemed Thy people, the sons of Jacob and Joseph.[1]

The waters saw Thee, O God, the waters saw Thee: * and they were afraid, the depths also were troubled.

There was a noise as of many waters, * the clouds sent out a sound.

Thine arrows also went abroad: * the voice of Thy thunder rolled.

Thy lightnings lightened the world: * the earth trembled and shook.

Thy way is in the sea, and Thy paths in the great waters: * and Thy footsteps are not known.

Thou leddest Thy people like a flock, * by the hand of Moses and Aaron.

Psalm LXXVII.

[Intituled "A didactic (?) poem of Asaph."]

GIVE ear, O my people, to my law: * incline your ears to the words of my mouth.

I will open my mouth in parables: * I will utter dark sayings of old.

Which we have heard and known, * and our fathers have told us.

They are not hidden from their children, * in the generation to come:

Showing the praises of the LORD, and His mighty acts, * and His wonderful works that He hath done.

He established also a testimony in Jacob, * and appointed a law in Israël.

Which He commanded our fathers that they should make known to their children: * that the generation to come may know them,

Even the children which shall be born and arise, * and declare them to their children;

That they may set their hope in God, and not forget the works of God, * but keep His commandments.

And may not be as their fathers, * a stubborn and rebellious generation,

A generation that set not their heart aright, * and whose spirit was not steadfast with God.

[2] The children of Ephraim bending and shooting with bows, * turned back in the day of battle.

They kept not the covenant of

[1] SLH.

[2] The next few verses perhaps relate to the refusal of the children of Israël to invade the Land of Promise when they first reached it, owing to fear of the inhabitants. Numb. xiv.

God, * and refused to walk in His law.

And forgot His works, * and His wonders that He had showed them.

Marvellous things did He in the sight of their fathers, in the land of Egypt, * in the plain of Tanis.[1]

He divided the sea, and caused them to pass through, * and He made the waters to stand as an heap.

In the day-time also He led them with a cloud, * and all the night with a light of fire.

He clave the rock in the wilderness, * and gave them drink as out of the great depth.

He brought water also out of the rock, * and caused waters to run down like rivers.

And they sinned yet more against Him, * and provoked the Most High in the wilderness.

And they tempted God in their hearts, * to ask meat for their lust.

Yea, they spake against God: * they said: Can God furnish a table in the wilderness?

Behold, He smote the rock, and the waters gushed out, * and the streams overflowed.

Can He give bread also, * or furnish a table for His people?

Therefore the LORD heard this, and was wroth: * so a fire was kindled against Jacob, and anger came up against Israël.

Because they believed not in God, * and trusted not in His salvation.

And He commanded the clouds from above, * and opened the doors of heaven.

And rained down manna upon them to eat, * and gave them of the bread of heaven.

Man did eat Angels' bread: * He sent them meat to the full.

He caused an east wind to blow in the heaven: * and by His power He brought in the south wind.

He rained flesh also upon them as dust, * and feathered fowls like as the sand of the sea.

And it fell in the midst of their camp, * round about their habitations.

So they did eat, and were well filled, and He gave them their own desire: * they were not disappointed of their lust.

But while their meat was yet in their mouths: * the wrath of God came upon them,

And slew the fattest of them, * and smote down the chosen men of Israël.

For all this they sinned still, * and believed not in His wondrous works.

Therefore their days were consumed in vanity, * and their years in trouble.

When He slew them, they sought Him: * and they returned, and enquired early after God.

And they remembered that God was their strength, * and the High God their redeemer.

Yet they flattered Him with their mouth, * and lied unto Him with their tongue.

For their heart was not right

[1] An ancient city (mentioned here and subsequently) in Lower Egypt, called both by a Shemitic name, Zoan, as well as by its Egyptian name, surrounded by plains, and close to the natural and constant border of Palestine.

with Him, * neither were they steadfast in His covenant.

But He being full of compassion, forgave their iniquity, * and destroyed them not.

Yea, many a time did He turn His anger away, * and did not stir up all His wrath.

He remembered also that they were but flesh; * a wind that passeth away and cometh not again.

How often did they provoke Him in the wilderness? * grieve Him to anger in the desert?

Yea, they turned again, and tempted God, * and provoked the Holy One of Israël.

They remembered not His hand, * in the day when He delivered them from the hand of the oppressor.

How He set His signs in Egypt, * and His wonders in the plain of Tanis.

And turned their rivers into blood: * and their floods, that they could not drink.

He sent divers sorts of flies among them, which devoured them: * and frogs, which destroyed them.

He gave also their increase unto the caterpillar, * and their labour unto the locust.

And He destroyed their vines with hail, * and their sycamore trees with frost.

He gave up their cattle also to the hail, * and their flocks to hot thunderbolts.

He cast upon them the fierceness of His anger, * indignation, and wrath, and trouble, by sending evil Angels among them.

He made a way to His anger; He spared not their soul from death, * and cut off their cattle in death with them.

He smote also every first-born in the land of Egypt: * the first-fruits of all their labour in the tabernacles of Ham.

And made His own people to go forth like sheep: * and guided them in the wilderness like a flock.

And He led them on in hope, and they feared not: * and He overwhelmed their enemies in the sea.

And He brought them to the mountain of His Sanctuary, * even the mountain, which His right hand hath purchased.

He cast out the heathen also before them, * and allotted the land among them by line,

And made the tribes of Israël to dwell * in their tents.

Yet they tempted and provoked the Most High God, * and kept not His testimonies.

And turned back, and observed not His covenant, * like their fathers; they were turned aside like a deceitful bow.

They provoked Him to anger with their high places, * and moved Him to jealousy with their graven images.

God heard it and cast them out: * and brought Israël utterly to nought.

He forsook also the tabernacle of Shiloh, * even His tabernacle, where He dwelt among men.

And He delivered their strength into captivity, * and their beauty into the enemy's hand.

He gave His people over also unto the sword: * and cast off His inheritance.

The fire consumed their young

men: * and their maidens made no funeral song.

Their priests fell by the sword: * and their widows made no lamentation.

Then the Lord awaked as one out of sleep, * like a mighty man heated with wine.

And He smote His enemies in the hinder part: * He put them to a perpetual shame.

Moreover, He refused the tabernacle of Joseph, * and chose not the tribe of Ephraim.

But chose the tribe of Judah, * Mount Zion, which he loved.

And He built His sanctuary like the horn of an unicorn upon the earth, * which He hath established for ever.

He chose David also His servant, and took him from the sheepfolds: * from following the ewes great with young He brought him,

To feed Jacob His servant, * and Israël His inheritance.

So he fed them according to the integrity of his heart: * and guided them by the skilfulness of his hands.

Antiphon. [1] Thou art the God That doest wonders.

Sixth Antiphon. Be merciful.

Psalm LXXVIII.

[Intituled "A Psalm of Asaph."]

O GOD, the heathen are come into Thine inheritance, Thine holy temple have they defiled: * they have made Jerusalem like an heap of stones in an orchard.

The dead bodies of Thy servants have they given to be meat unto the fowls of the heaven, * the flesh of Thy saints unto the beasts of the earth.

Their blood have they shed like water round about Jerusalem: * and there was none to bury them.

We are become a reproach to our neighbours, * a scorn and derision to them that are round about us.

How long, LORD? wilt Thou be angry for ever? * shall Thy jealousy burn like fire?

Pour out Thy wrath upon the heathen, that have not known Thee, * and upon the kingdoms that have not called upon Thy name!

For they have devoured Jacob, * and laid waste His dwelling-place.

O remember not against us our former iniquities, let Thy tender mercies speedily overtake us: * for we are brought very low.

Help us, O God of our salvation, and for the glory of Thy name deliver us, O Lord: * and forgive our sins, for Thy name's sake.

Lest haply they should say among the heathen: Where is their God? * And make known among the nations in our sight

The vengeance of the blood of Thy servants, which is shed: * let the sighing of the prisoners come before Thee.

According to the greatness of Thine arm, * preserve Thou the children of the slain.

And render unto our neighbours sevenfold into their bosom: * their reproach wherewith they have reproached Thee, O Lord!

But we Thy people, and sheep of Thy pasture, * will give Thee thanks for ever:

We will show forth Thy praise * to all generations.

[1] Ps. lxxvi. 15.

Psalm LXXIX.

[Intituled "A Psalm of Asaph," with a direction, perhaps musical, the meaning of which is not now certain. The LXX. adds "concerning the Assyrian," probably meaning that it was used as a prayer after the destruction of Jerusalem by Nebuchadnezzar.]

GIVE ear, O Shepherd of Israël, * Thou That leadest Joseph like a flock.

Thou That sittest upon the Cherubim, * shine forth before Ephraim, Benjamin, and Manasseh.

Stir up Thy strength, and come * and save us.

Turn us again, O God, * and cause Thy face to shine, and we shall be saved.

O LORD God of hosts, * how long wilt Thou be angry against the prayer of Thy servant?

Wilt Thou feed us with the bread of tears, * and give us tears to drink in great measure?

Thou makest us a strife unto our neighbours: * and our enemies jest upon us.

Turn us again, O God of hosts: * and cause Thy face to shine, and we shall be saved.

Thou hast brought a vine out of Egypt: * Thou hast cast out the heathen and planted it.

Thou preparedst room before it: * Thou didst cause it to take deep root, and it filled the land.

The hills were covered with the shadow of it, * and the cedars of God with the boughs thereof.

She sent out her boughs unto the sea, * and her branches unto the river.[1]

Why hast Thou broken down her hedge? * so that all they which pass by the way do pluck her?

The boar out of the wood doth root it up, * and the wild beast of the field doth devour it.

Return, O God of hosts: * look down from heaven, and behold, and visit this vine;

And protect that Thy right hand hath planted, * and the son of man whom Thou madest strong for Thyself.

It is burnt with fire, and cut down: * they shall perish at the rebuke of Thy countenance.

Let Thine hand be upon the man of Thy right hand, * and upon the son of man whom Thou madest strong for Thyself.

So will we not go back from Thee; * quicken us, and we will call upon Thy name.

Turn us again, O LORD God of hosts: * and cause Thy face to shine, and we shall be saved.

Antiphon. [2] Be merciful unto our sins, O Lord.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. Out of Zion, the Perfection of beauty,

Answer. Our God shall come manifestly.

During the rest of the year.

Verse. [3] My lips shall be fain when I sing unto Thee.

Answer. And my soul, which Thou hast redeemed.

[1] That is, the dominion of the Israëlites stretched from the Mediterranean to the Euphrates. [2] Ps. lxxviii. 9. [3] Ps. lxx. 23.

In Lent.

Verse. He hath delivered me from the snare of the fowler.

Answer. And from the noisome pestilence.

In Passion time.

Verse. O God, deliver my soul from the sword.

Answer. And my darling from the power of the dog.

In Paschal time.

Verse. The Lord is risen from the grave, Alleluia.

Answer. Who hung for us upon the tree, Alleluia.

The rest is the same as the First Nocturn on the preceding Sunday, only the Lessons, and sometimes the Responsories, are those of the day.

Thursday at Lauds.

THE FIFTH DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. Against Thee, Thee only.

Psalm L.

Have mercy upon me, &c., (*p.* 87).

Antiphon. Against Thee, Thee only, have I sinned, have mercy upon me, O Lord!

Second Antiphon. Lord.

If this Antiphon be used, the Psalm begins with the words, "Thou hast been."

Psalm LXXXIX.

[Intituled "A Prayer of Moses the man of God."]

LORD, Thou hast been our refuge * in all generations.

Before the mountains were brought forth, or ever the earth and the world were formed, * even from everlasting to everlasting, Thou art God.

Turn not man to destruction; * for Thou sayest, Return, ye children of men.

For a thousand years in Thy sight * are but as yesterday when it is past,

And their years shall be reckoned as nothing, * even as a watch in the night.

In the morning they are like grass which soon fadeth away: in the morning it flourisheth, and then it fadeth away: * in the evening it is cut down, drieth up, and withereth.

For we are consumed by Thine anger: * and by Thy wrath are we troubled.

Thou hast set our iniquities before Thee, * our life in the light of Thy countenance.

For all our days are passed away, * and we are consumed by Thine anger.

The works whereon we toil all our years are but frail structures like a spider's web: * the days of our years are threescore years and ten:

And if by reason of strength they be fourscore years, * yet is their increase but labour and sorrow:

For weakness cometh, * and we are cut off.

Who knoweth the power of Thine anger, * or can measure Thy wrath, that he may fear Thee as Thou oughtest to be feared?

Show Thou the might of Thy right hand; * and apply our hearts to wisdom.

Return, O LORD, how long? * and let it intreat Thee concerning Thy servants.

Thou hast satisfied us early with Thy mercy, * and we rejoice and are glad all our days.

We are gladdened for the days wherein Thou hast afflicted us; * for the years wherein we have seen evil.

Look upon Thy servants, and upon Thy works, * and establish their children.

And let the beauty of the LORD our God be upon us; and establish Thou the work of our hands upon us: * yea, the work of our hands establish Thou it.

Antiphon. Lord, Thou hast been our refuge.

Third Antiphon. I meditate.

Psalms LXII., LXVI.

O God, Thou art my God, &c., (*p.* 23).

Antiphon. I meditate upon Thee in the night watches.

Fourth Antiphon. Let us sing.

If this Antiphon be used the Canticle begins with the words, "Unto the LORD."

THE SONG OF MOSES (Exod. xv.)

[On the occasion of the successful escape of the Israëlites through the Red Sea.]

LET us sing unto the LORD, for He hath triumphed gloriously: * the horse and his rider hath He thrown into the sea.

The LORD is my strength and my song, * and He is become my salvation:

He is my God, and I will glorify Him: * my father's God, and I will exalt Him.

The LORD is like a man of war: "THE ALMIGHTY"[1] is His name. * Pharaoh's chariots and his host hath He cast into the sea.

His chosen captains are drowned in the Red Sea. * The depths have covered them: they sank into the bottom as a stone.

Thy right hand, O LORD, is become glorious in power: Thy right hand, O LORD, hath shattered the enemy. * And in the greatness of Thy majesty Thou hast overthrown them that rose up against Thee.

Thou sentest forth Thy wrath, which consumed them as stubble. * And with the blast of Thy fury the waters were gathered together,

The floods stood upright, * and the depths were congealed in the heart of the sea.

The enemy said: I will pursue and overtake, * I will divide the spoil; my soul shall be sated upon them:

I will draw my sword, * mine hand shall destroy them.

Thy wind blew, and the sea covered them; * they sank as lead in the mighty waters.

Who is like unto Thee, O LORD, among the mighty? * who is like unto Thee, glorious in holiness, terrible, and worthy to be praised, doing wonders?

Thou stretchedst out Thy right hand, and the earth swallowed them. * Thou in Thy mercy hast led forth the people which Thou hast redeemed:

And hast borne them in Thy

[1] But in the present Hebrew text, here stands again the Divine name.

strength, * unto Thine holy habitation.

The people came up and were angry: * sorrow took hold on the inhabitants of Philistia.

Then the princes of Edom were amazed, the mighty men of Moab, trembling took hold upon them: * all the inhabitants of Chanaan melted away.

Let fear and dread fall upon them, * by the greatness of Thine arm:

Let them be as still as a stone: till Thy people pass over, O LORD, * till Thy people pass over, which Thou hast purchased.

Thou shalt bring them in and plant them in the mountain of Thine inheritance, * in Thy most sure dwelling, which Thou hast made, O LORD:

In the Sanctuary, O Lord, which Thine hands have established. * The LORD shall reign for ever and ever.

For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, * and the LORD brought again the waters of the sea upon them:

But the children of Israël went on dry land * in the midst of the sea.

Antiphon. Let us sing gloriously unto the LORD.

Fifth Antiphon. Praise God.

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD, &c., (*pp.* 25, 26).

Antiphon. Praise God in His Sanctuary.

CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c., (*as on Monday, p.* 89).

HYMN.[1]

SEE, the golden dawn is glowing,
While the paly shades are going,
Which have led us far and long,
In a labyrinth of wrong.

May it bring us peace serene;
May it cleanse, as it is clean;
Plain and clear our words be spoke,
And our thoughts without a cloak;

So the day's account shall stand,
Guileless tongue and holy hand,
Steadfast eyes and unbeguiled,
"Flesh as of a little child."

There is One Who from above
Watches how the still hours move
Of our day of service done,
From the dawn to setting sun.

To the Father, and the Son,
And the Spirit, Three and One,
As of old, and as in Heaven,
Now and here be glory given.
Amen.

Verse. Thou hast satisfied us early with Thy mercy.

Answer. We rejoice and are glad.

Antiphon for the Song of Zacharias. Let us serve the Lord * in holiness, and He will deliver us from our enemies.

Commemoration of the Cross before the other Commemorations, and Long Preces in Advent and Lent, and on Fast-days, as on Monday.

[1] Extracted from hymn by Prudentius; translation by the late Card. Newman.

Friday at Mattins.

THE SIXTH DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

Invitatory. Let us worship the Lord, for * He is our Maker.

Hymn.[1]

MAY the dread Three in One, Who sways
All with His sovereign might,
Accept from us this hymn of praise,
His watchers in the night.

For in the night, when all is still,
We spurn our bed and rise,
To find the balm for ghostly ill,
His bounteous hand supplies.

If e'er by night our envious foe
With guilt our souls would stain,
May the deep streams of mercy flow,
And make us white again ;

That so with bodies braced and bright,
And hearts awake within,
All fresh and keen may burn our light,
Undimmed, unsoiled by sin.

Shine on Thine own, Redeemer sweet !
Thy radiance increate
Through the long day shall keep our feet,
In their pure morning state.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To whom all worship shall be done
In every time and place.
Amen.

Only one Nocturn is said.

Antiphon. Sing aloud.

If this Antiphon be used the Psalm begins with the words, "Unto God our strength."

In Paschal time only one Antiphon is said for the whole Nocturn. Alleluia.

Psalm LXXX.

[Intituled "Of Asaph." It has a superscription of meaning now uncertain, but part of which perhaps means that it was a Hymn for the vintage.]

SING aloud unto God our strength: * make a joyful noise unto the God of Jacob.

Take a psalm, and bring hither the timbrel: * the pleasant harp with the psaltery.

Blow the trumpet in the new moon,[2] * in the time appointed, on our solemn feast-day.

[1] From a hymn of the Ambrosian school, very slightly altered ; translation by the late Card. Newman.

[2] The ordinance referred to in this and the next verses is found in Numb. x. "And the Lord spake unto Moses, saying: Make thee two trumpets of silver, of a whole piece shalt thou make them. . . . And in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for a memorial before God. I am the Lord your God."

For this is a statute for Israël: * and a law of the God of Jacob.

This He ordained in Joseph for a testimony, when he went out of the land of Egypt: * he heard a language that he understood not.

He removed his shoulder from the burden, * his hands were done with slaving over the baskets.

Thou calledst upon Me in trouble, and I delivered thee: * I answered thee in the secret place of thunder: I proved thee at the waters of strife.[1]

Hear, O My people, and I will testify unto thee: * O Israël, if thou wilt hearken unto Me, there shall no strange god be in thee, neither shalt thou worship any strange god.

For I am the LORD thy God, Who brought thee out of the land of Egypt: * open thy mouth wide and I will fill it.

But My people would not hearken unto My voice: * and Israël would not obey Me:

So I gave them up unto their own hearts' lust: * they walked in their own counsels.

O that My people had hearkened unto Me, * that Israël had walked in My ways!

I should quickly have brought their enemies under them, * and turned Mine hand against their adversaries.

The haters of the LORD would have feigned submission unto Him: * but their time should have endured for ever.

He would have fed them also with the finest of the wheat: * and with honey out of the rock would He have satisfied them.

Psalm LXXXI.

[Intituled "A Psalm of Asaph."]

GOD standeth in the congregation of the mighty: * He judgeth among the judges.

How long do ye judge unjustly, * and accept the person of the wicked?[2]

Defend the poor and fatherless: * do justice to the afflicted and needy.

Deliver the poor, * and rid the needy out of the hand of the wicked.

They know not, neither do they understand, they walk on in darkness: * all the foundations of the earth are out of course.

[3]I have said: Ye are gods, * and all of you are children of the Most High;

But ye shall die like men: * and fall like one of the princes.

Arise, O God, judge the earth: * for Thou shalt inherit all nations.

Antiphon. [4]Sing aloud unto God our strength.

Second Antiphon. Thou alone.

Psalm LXXXII.

[Intituled "A Song. A Psalm of Asaph."]

O GOD, who shall be likened unto Thee? * hold not Thy peace, and be not still, O God.

For, lo, Thine enemies make a tumult: * and they that hate Thee have lifted up the head.

They have taken crafty counsel against Thy people, * and consulted against Thine holy ones.

[1] SLH. For "the waters of Meribah" or "strife," see note on Ps. xciv., p. 2.
[2] SLH. [3] This verse was quoted by our Lord. John x. 34. [4] Ps. lxxx. 2.

They have said: Come and let us cut them off from being a nation: * that the name of Israël may be no more in remembrance.

For they have consulted together with one consent: * they are confederate against Thee: the tabernacles of Edom,[1] and the Ishmaelites.

Of Moab, and the Hagarenes; Gebal, and Ammon, Amalek, * the "Strangers" with the inhabitants of Tyre.

Assur also is joined with them: * they have holpen the children of Lot.[2]

Do unto them as unto Midian,[3] and Sisera: * as unto Jabin, at the brook of Kishon.

They perished at Endor: * they became as dung for the earth.

Make their nobles like Oreb and like Zeeb; * as Zebah and Zalmunna,

All their princes: * who said: Let us take to ourselves the Sanctuary of God in possession.

O my God, make them like a wheel [of whirling dust]; * and as the stubble before the wind!

As the fire that burneth a wood, * and as the flame that setteth the mountains on fire.

So pursue them with Thy tempest, * and trouble them in Thine anger.

Fill their faces with shame: * and they will seek Thy Name, O LORD!

Let them be confounded and troubled for ever: * yea, let them be put to shame and perish.

And let men know that Thy name is the LORD: * Thou alone art the Most High over all the earth.

Psalm LXXXIII.

[Intituled "A Psalm of the sons of Korah." It has the same superscription as Ps. lxx., referring possibly to the vintage. It reads as if it were a pilgrim-song referring to the going up of all the males of Israël to Jerusalem to observe the Feast of Tabernacles, when harvest and vintage were over.]

HOW lovely are Thy tabernacles, O LORD of hosts! * my soul longeth and fainteth for the courts of the LORD:

Mine heart and my flesh * rejoice for the living God.

Yea, the sparrow hath found an house, * and the dove a nest for herself, where she may lay her young,

Even Thine altars, O LORD of hosts, * my King and my God!

Blessed are they that dwell in Thine house, O Lord; * they will be ever praising Thee.[2]

Blessed is the man whose strength is from Thee; * who hath settled in his heart to go up [to thy Sanctuary,] through the vale of tears,[4] to the place which he hath appointed.

He That hath given the Law will

[1] Of the list of tribes in the next few verses, the Ishmaelites are the inhabitants of Edom; Moab, and the Hagarenes, Gebal, Ammon, Amalek, tribes to the south and south-east of Canaan; the "Strangers" are the Philistines; Assur is Assyria; the children of Lot are the Moabites and Ammonites.

[2] SLH.

[3] The Midianites invaded Israël during the Judgeship of Gideon, who defeated them. Barak had previously, by a great victory between the Kishon and Endor, delivered his people from the tyranny of Jabin king of the Canaanites, whose general, Sisera, lost his life on the occasion. Oreb and Zeeb were two princes, and Zebah and Zalmunna two kings of the Midianites, whom the Israëlites took prisoners and put to death on the second occasion. See Judges iv.–viii.

[4] Hebrew, "of Baca," probably the proper name of a place, but, literally, "weeping."

give His blessing; they shall go from strength to strength: * they appear before the God of gods in Zion.

O LORD God of hosts, hear my prayer: * give ear, O God of Jacob![1]

Behold, O God, our shield: * and look upon the face of Thine Anointed.

For a day in Thy courts is better * than a thousand.

I had rather be a menial in the house of my God, * than to dwell in the tents of wickedness.

For God loveth mercy and truth: * the LORD will give grace and glory.

No good thing will He withhold from them that walk uprightly. * O LORD of hosts, blessed is the man that trusteth in Thee!

Antiphon. [2]Thou alone art the Most High over all the earth.

Third Antiphon. LORD.

If this Antiphon be used the Psalm begins with the words "Thou hast been favourable."

Psalm LXXXIV.

[Intituled "A Psalm of the sons of Korah," with the usual (now uncertain) superscription.]

LORD, Thou hast been favourable unto Thy land: * Thou hast brought back the captivity of Jacob.

Thou hast forgiven the iniquity of Thy people: * Thou hast covered all their sins.[1]

Thou hast taken away all Thy wrath: * Thou hast turned Thyself from the fierceness of Thine anger.

Turn us, O God of our salvation, * and cause Thine anger towards us to cease.

Wilt Thou be angry with us for ever? * wilt Thou draw out Thine anger to all generations?

O God, Thou shalt again quicken us: * and Thy people shall rejoice in Thee.

Show us Thy mercy, O LORD! * and grant us Thy salvation.

I will hear what the LORD God will speak in me: * for He will speak peace unto His people,

And to His saints, * and unto them that are changed in heart.

Surely His salvation is nigh them that fear Him, * that glory may dwell in our land.

Mercy and truth have met together: * righteousness and peace have kissed each other.

Truth hath sprung out of the earth: * and righteousness hath looked down from heaven.

Yea, the LORD shall give that which is good: * and our land shall yield her increase.

Righteousness shall go before Him: * and shall set His footsteps in the way.

Psalm LXXXV.

[Intituled "A Prayer of David."]

BOW down Thine ear, O LORD, and hear me: * for I am poor and needy.

Preserve my soul, for I am holy: * O Thou my God, save Thy servant that trusteth in Thee.

Be merciful unto me, O Lord, for I cry unto Thee all the day long: * rejoice the soul of Thy servant, for

[1] SLH.

[2] Ps. lxxxii. 19.

unto Thee, O Lord, do I lift up my soul.

For Thou, Lord, art good and ready to forgive, * and plenteous in mercy to all them that call upon Thee.

Give ear, O LORD, unto my prayer: * and attend to the voice of my supplication.

In the day of my trouble I called upon Thee, * for Thou hast heard me.

Among the gods there is none like unto Thee, O Lord: * neither are there any works like unto Thy works.

All nations whom Thou hast made shall come and worship before Thee, O Lord: * and shall glorify Thy name.

For Thou art great and doest wondrous things: * Thou art God alone.

Teach me Thy way, O LORD, and I will walk in Thy truth: * let mine heart be glad, that it may fear Thy name.

I will praise Thee, O Lord my God, with all mine heart, * and I will glorify Thy name for evermore.

For great is Thy mercy toward me: * and Thou hast delivered my soul from the lowest hell.

O God, the wicked are risen against me, and the assemblies of violent men have sought after my soul, * and have not set Thee before them.

But Thou, O Lord, art a God full of compassion and gracious, * long-suffering, and plenteous in mercy and truth.

O look upon me, and have mercy upon me: * give Thy strength unto Thy servant, and save the son of Thine handmaid!

Show me a token for good, that they which hate me may see it and be ashamed: * because Thou, O LORD, hast holpen me, and comforted me.

Antiphon. [1] LORD, Thou hast been favourable unto Thy land.

Fourth Antiphon. Her foundation.

If this Antiphon be used the Psalm begins with the words, "Is in the holy mountains."

Psalm LXXXVI.

[Intituled "A Psalm. A Song of the sons of Korah." The Targum adds that it was based upon words of the ancients, perhaps meaning that the two first verses before the SLH were an ancient saying to which the rest was a later addition.]

HER foundation is in the holy mountains: * the LORD loveth the gates of Zion more than all the dwellings of Jacob!

Glorious things are spoken of thee, * O city of God![2]

I will make mention of Rahab[3] and Babylon * that know me.

Behold the "Strangers,"[4] and Tyre, and the people of Ethiopia, * these were there—

And of Zion shall it not be said: This and that man was born in her, * and the Highest Himself hath established her?[5]

The LORD shall make count, when He writeth up the people [and the princes,][6] * of all that are in her.[2]

All they that dwell in thee * are in gladness.

[1] Ps. lxxxiv. 2.

[2] SLH.

[3] That is "the Insolent One," namely, Egypt.

[4] *I.e.*, the Philistines.

[5] Is the meaning that Jerusalem shall be illustrious as the birth-place of all kinds of distinguished persons? The Targum, curiously enough, says that the persons meant are David and Solomon, whereas David is a native of Bethlehem.

[6] Displaced from the beginning of the next verse.

Psalm LXXXVII.

[This Psalm has a long superscription, in which its authorship is attributed to Heman the Ezrahite, one of five brothers, descendants of Zarah, the son of Judah. Four of them were celebrated for wisdom. 3 (1) Kings iv. 31. This Psalm was written for the sons of Korah, and intended to be sung with an accompaniment of pipes and flutes.]

O LORD God of my salvation, * I have cried day and night before Thee.

Let my prayer come before Thee; * incline Thine ear unto my cry.

For my soul is full of troubles: * and my life draweth nigh unto the grave.

I am counted with them that go down into the pit: * I am as a man that hath no strength, lying nerveless among the dead,

Like the pierced that lie in the grave, whom Thou rememberest no more: * and they are cast off from Thine hand.

They have laid me in the lowest pit, * in darkness and in the shadow of death.

Thy wrath lieth hard upon me, * and Thou hast afflicted me with all Thy waves.[1]

Thou hast put away mine acquaintance far from me: * they have made me an abomination unto them.

I am shut up, and cannot come forth: * mine eyes fail by reason of affliction.

LORD, I have called daily upon Thee: * I have stretched out my hands unto Thee!

Wilt Thou show wonders to the dead? * or can physicians quicken them, so that they may praise Thee?[1]

Shall Thy loving-kindness be declared in the grave, * and Thy faithfulness in destruction?

Shall Thy wonders be known in the dark, * and Thy righteousness in the land of forgetfulness?

But unto Thee have I cried, O LORD: * and in the morning shall my prayer come before Thee.

LORD, why castest Thou off my prayer, * why hidest Thou Thy face from me?

I am afflicted, and in toil from my youth up: * and when I was lifted up, then was I brought down and troubled:

Thy fierce wrath goeth over me, * and Thy terrors have troubled me.

They came round about me all the day like a flood: * they compassed me about together.

Friend and neighbour hast Thou put far from me, * mine acquaintance also, because of my misery.

Antiphon. [2]Her foundation is in the holy mountains.

Fifth Antiphon. Blessed.

Psalm LXXXVIII.

[Intituled "A didactic (?) Poem of Ethan the Ezrahite." This Ethan was a brother of the author of the last Psalm.]

I WILL sing of the mercies * of the LORD for ever.

With my mouth will I make known Thy faithfulness * to all generations.

For Thou hast said: Mercy shall be built up for ever in the heavens: * Thy faithfulness shall be established in them.

I have made a covenant with My chosen, I have sworn unto David My servant: * thy seed will I establish for ever.

[1] SLH.

[2] Ps. lxxxvi. 1.

And build up thy throne * to all generations.[1]

And the heavens shall praise Thy wonders, O LORD; * Thy faithfulness also in the congregation of the Saints—

For who in heaven can be compared unto the LORD? * Who among the sons of God can be likened unto GOD?

God, Which is glorious in the assembly of the saints, * great and terrible to all them that are about Him.

O LORD God of hosts, who is like unto Thee? * Thou art strong, O LORD, and Thy faithfulness is round about Thee!

Thou rulest the raging of the sea: * when the waves thereof arise Thou stillest them.

Thou hast broken the "Insolent" one,[2] as one that is slain: * Thou hast scattered Thine enemies with Thy strong arm.

The heavens are Thine, the earth also is Thine, as for the world and the fulness thereof Thou hast founded them: * the North and the South Thou hast created them:

[3] Tabor and Hermon shall rejoice in Thy name. * Thou hast a mighty arm.

Strong is Thine hand, and high Thy right hand: * justice and judgment are the foundations of Thy throne.

Mercy and truth shall go before Thy face. * Blessed is the people that know the joyful sound!

They shall walk, O LORD, in the light of Thy countenance, and in Thy name shall they rejoice all the day: * in Thy righteousness also shall they be exalted.

For thou art the glory of their strength: * and in Thy favour our horn shall be exalted.

For of the LORD is our defence, * and of the Holy One of Israël is our King.

Then Thou spakest in vision to Thine holy ones, and saidst: * I have laid help upon one that is mighty, and have exalted one chosen out of My people.

I have found David My servant: * with Mine holy oil have I anointed him.

For Mine hand shall help him: * Mine arm also shall strengthen him.

The enemy shall prevail nothing against him: * nor the son of wickedness afflict him.

And I will beat down his foes before his face, * and put them that hate him to flight.

And My truth and My mercy shall be with him: * and in My Name shall his horn be exalted.

I will set his hand also in the sea, * and his right hand in the rivers.[4]

He shall cry unto me: Thou art my Father, * my God, and the rock of my salvation.

[5] Also I will make him My firstborn, * higher than the kings of the earth.

My mercy will I keep for him

[1] SLH.

[2] Rahab—*i.e.*, Egypt.

[3] Two prominent mountains in the North of Syria.

[4] That is;—"I will make his power to be bounded on the West by the Mediterranean, and on the East by the Tigris and Euphrates."

[5] The next verses are a sort of quotation of the Divine message given by Nathan to David. 2 Kings (Sam.) vii. 14-16.

for evermore, * and My covenant shall stand fast with him.

His seed also will I make to endure for ever, * and his throne as the days of heaven.

But if his children forsake My law, * and walk not in My judgments,—

If they break My statutes, * and keep not My commandments,

Then I will visit their transgressions with the rod, * and their iniquity with stripes.

Nevertheless My loving-kindness will I not utterly take from him, * nor fail in My truth.

My covenant also will I not break, * nor make void the thing that is gone out of My lips.

Once have I sworn by Mine holiness, that I will not lie unto David: * his seed shall endure for ever,

And his throne, as the sun before Me: * and as the full moon for ever, and as the faithful witness in heaven.[1]

But Thou hast cast off and despised, * Thou hast put away Thine Anointed.

Thou hast made void the covenant of Thy servant: * Thou hast profaned his crown [by casting] it to the ground.

Thou hast broken down all his hedges: * Thou hast brought his strongholds to ruin.

All that pass by the way spoil him: * he is a reproach to his neighbours.

Thou hast set up the right hand of his adversaries: * Thou hast made all his enemies to rejoice.

Thou hast turned the edge of his sword, * and hast not upholden him in battle.

Thou hast made his brightness to cease, * and cast his throne down to the ground.

The days of his youth hast Thou shortened: * Thou hast covered him with shame.[2]

How long, LORD, wilt Thou hide Thyself, for ever? * Shall Thy wrath burn like fire?

Remember how short my time is: * wherefore hast Thou made all the sons of men in vain?

What man is he that liveth, and shall not see death? * Shall he deliver his soul from the hand of the grave?[2]

Lord, where are Thy former loving-kindnesses, * which Thou swarest unto David in Thy truth?

Remember, Lord, the reproach of Thy servants, * (that I bear in my bosom) even the reproach of many people—

Wherewith Thine enemies have reproached, O LORD— * wherewith they have reproached the woes of Thine Anointed.

Blessed be the LORD for evermore! * Amen, Amen.[3]

Psalm XCIII.

[The Vulgate and the LXX. ascribe this Psalm to David, and assign it to the fourth day of the week.]

THE LORD God to Whom vengeance belongeth, * the God to Whom vengeance belongeth hath shown Himself.

Lift up Thyself, Thou judge of

[1] SLH. Is the "faithful witness" the rainbow? See Gen. ix. (Thursday after Sexagesima Sunday.)

[2] SLH.

[3] Here ends the third of the five books into which the Psalter is divided.

the earth: * render a reward to the proud.

LORD, how long shall the wicked, * how long shall the wicked triumph?

How long shall they utter and speak iniquity? * all the workers of wickedness boast themselves?

They crush Thy people, O LORD! * and afflict Thine heritage.

They slay the widow and the stranger, * and murder the fatherless.

Yet they say: The LORD shall not see, * neither shall the God of Jacob understand.

Understand, ye brutish among the people! * and ye fools, some time be wise!

He That planted the ear, shall He not hear? * or He That formed the eye, can He not see?

He That chastiseth the heathen, shall not He correct? * He That teacheth man knowledge?

The LORD knoweth the thoughts of men, * that they are vanity.

Blessed is the man whom Thou chastenest, O LORD, * and teachest out of Thy law.

That Thou mayest give him rest from the days of adversity, * until the pit be digged for the wicked.

For the LORD will not cast off His people, * neither will He forsake His inheritance.

Until righteousness return unto judgment, * and all the upright in heart follow it.

Who will rise up for me against the evil-doers? * or who will stand up with me against the workers of iniquity?

Unless the LORD had been mine help, * my soul had almost dwelt in the grave.

When I said: My foot slippeth — * Thy mercy, O LORD, held me up.

In the multitude of the sorrows within mine heart, * Thy comforts delight my soul.

[1] Hath the throne of iniquity fellowship with Thee? — * which frameth mischief by a law?

They that gather themselves together against the soul of the righteous, * and condemn the innocent blood—?

But the LORD is my refuge, * and my God is the stay of my trust.

And He shall bring upon them their own iniquity, and shall cut them off in their own wickedness: * the LORD our God shall cut them off.

Antiphon. [2] Blessed be the LORD for evermore.

Sixth Antiphon. Sing.

Psalm XCV.

[In 1 Par. (Chron.) xvi. it is stated that David gave this Psalm to Asaph and his brethren upon the day that the ark was brought to Jerusalem. The text is there given somewhat differently, and the whole forms the second part of one Psalm, of which the first part consists of the first fifteen verses of Ps. civ. The Vulgate and the LXX. note that it was sung at the rebuilding of the Temple after the Captivity.]

O SING unto the LORD a new song: * sing unto the LORD, all the earth.

Sing unto the LORD, and bless

[1] This verse is translated according to the sense of the Hebrew, the LXX., Aquila, Symmachus, Theodotion, and St Jerome, but the Latin has the second, instead of the third, person singular in the last clause.

[2] Ps. lxxxviii. 53.

His Name: * show forth His salvation from day to day.

Declare His glory among the heathen, * His wonders among all people.

For the LORD is great, and greatly to be praised: * He is to be feared above all gods.

For all the gods of the heathen are devils: * but the LORD made the heavens.

Praise and beauty are before Him: * holiness and majesty are in His sanctuary.

Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and honour: * give unto the LORD the glory due unto His name.

Bring sacrifices, and come into His courts: * O worship the LORD in His holy temple!

Let all the earth fear before Him. * Say among the heathen, The LORD reigneth!

He hath established the world also, that it shall not be moved: * He shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad, let the sea roar, and the fulness thereof: * let the fields be joyful and all that is therein.

Then shall all the trees of the wood rejoice before the LORD, for He cometh, * for He cometh to judge the earth.

He shall judge the world with righteousness: * and the people with His truth.[1]

Psalm XCVI.

[The Vulgate and the LXX. have the superscription "[A Psalm] of David when his country was re-established" — perhaps meaning after the usurpation of Absolom.]

THE LORD reigneth; let the earth rejoice: * let the multitude of isles be glad thereof.

Clouds and darkness are round about Him: * righteousness and judgment are the foundation of His throne.

A fire shall go before Him, * and burn up His enemies round about.

His lightnings enlightened the world: * the earth saw and trembled.

The hills melted like wax at the presence of the LORD, * at the presence of the Lord of the whole earth.

The heavens declared His righteousness, * and all the people saw His glory.

Confounded be all they that worship graven images, * and that boast themselves of idols.

Worship Him, all ye His Angels! * Zion heard, and was glad.

And the daughters of Judah rejoiced, * because of Thy judgments, O LORD!

For thou, LORD, art high above all the earth: * Thou art exalted far above all gods.

Ye that love the LORD, hate evil: * the Lord preserveth the souls of His saints; He delivereth them out of the hand of the wicked.

Light is sprung up for the

[1] In 1 Par. (Chron.) xvi. the Psalm continues:—"O give thanks unto the LORD, for He is good: for His mercy endureth for ever. And say ye: Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to Thy holy Name, and glory in Thy praise. Blessed be the LORD God of Israël for ever and ever. And all the people said: 'Amen' and praised the LORD" —possibly in Ps. cxxxv.

righteous, * and gladness for the upright in heart.

Rejoice in the LORD, ye righteous, * and give thanks to the memorial of His holiness!

Antiphon. [1] Sing unto the LORD, and bless His name.

Antiphon for Paschal time. Alleluia, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. Send forth the Lamb, O Lord, the ruler of the land.

Answer. From the "Rock" of the wilderness unto the mount of the daughter of Zion.

During the rest of the year.

Verse. [2] Let my prayer come before Thee, O Lord.

Answer. Incline Thine ear unto my cry.

In Lent.

Verse. He shall cover thee with His wings.

Answer. And under His feathers shalt thou trust.

In Passion time.

Verse. O Lord, save me from the lion's mouth.

Answer. And mine affliction from the horns of the unicorns.

In Paschal time.

Verse. The Lord is risen indeed, Alleluia.

Answer. And hath appeared unto Simon, Alleluia.

The rest is the same as the Second Nocturn on the preceding Sunday, only the Lessons, and sometimes the Responsories, are those of the day.

Simple Feasts. It is to be remembered that when a Simple Feast is kept on Friday, the Invitatory and Hymn are of the Feast, being taken from the Common of Saints of the class, unless specially given.

Then the Psalms and Antiphons of the Week-day, as given above. Then is said a Verse and Answer as follows:

In the Simple Office for one or many Martyrs in Paschal time.

Verse. The everlasting light shall shine upon Thy Saints, O Lord. Alleluia.

Answer. Even unto everlasting. Alleluia.

In the Simple Office for one Martyr, (out of Paschal time).

Verse. [3] Thou hast set a crown, O Lord, of precious stones.

Answer. Upon his head.

In the Simple Office for many Martyrs, (out of Paschal time).

Verse. [4] Let the righteous rejoice before God.

Answer. Yea, let them exceedingly rejoice.

In the Simple Office for a Bishop and Confessor.

Verse. [5] The Lord chose him for a priest unto Himself.

[*In Paschal time, add* Alleluia.]

Answer. To offer up unto Him the sacrifice of praise.

[*In Paschal time, add* Alleluia.]

In the Simple Office for a Confessor not a Bishop.

Verse. [6] The mouth of the righteous shall speak wisdom.

[*In Paschal time, add* Alleluia.]

Answer. And his tongue talk of judgment.

[*In Paschal time, add* Alleluia.]

[1] Ps. xcv. 2. [2] Ps. lxxxvii. 3. [3] Ps. xx. 3.
[4] Ps. lxvii. 3. [5] Ecclus. xlv. 16. [6] Ps. xxxvi. 30.

For one Holy Woman, of whatever kind.

Verse. [1] God shall give her the help of His countenance.

[*In Paschal time, add* Alleluia.]

Answer. God is in the midst of her, she shall not be moved.

[*In Paschal time, add* Alleluia.]

The others, as well as what follows, to the end of the Service, are taken from the Second Nocturn of the Office common to Saints of the class, unless something special be appointed. The Lessons are arranged according to the rules in Chapter xxvi. 4 *of the general Rubrics. The Hymn,* "We praise Thee, O God," *is said at the end, instead of a Third Responsory. The Responsories are arranged according to the rules in Chapter* xxvii. 4 *of the General Rubrics. Thus:—*

The Lord's Prayer is said:

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Then this Absolution:

MAY His loving kindness and mercy help us, Who liveth and reigneth with the Father, and the Holy Ghost, world without end.

Answer. Amen.

Then the Reader says:

Sir, be pleased to give the blessing.

First Blessing, if the Lesson be from Scripture.

God the Father, the Almighty,
Show on us His grace and mercy.

Answer. Amen.

First Blessing, if the Lesson be of an Homily.

May the Gospel's saving Lord
Bless the reading of His Word.

Answer. Amen.

First Blessing on a Simple Feast.

May His blessing be upon us,
Who doth live and reign for ever.

Answer. Amen.

Then is read the First Lesson from Scripture or from the Homily, or, on a Simple Feast, either the First from Scripture, or, if the Saint or Saints have two Lessons, the whole three Scripture Lessons read together as one.

Then the First Responsory, unless otherwise directed. On a week-day kept as such, this is the First Responsory of the preceding Sunday. On a Simple Feast, it is the First Responsory in the Common Office for the class to which the Saint belongs.

Then the Reader says:

Sir, be pleased to give the blessing.

Second Blessing, if the Lesson be of Scripture.

May Christ to all His people give
For ever in His sight to live.

Answer. Amen.

Second Blessing, if the Lesson be from an Homily.

God's most mighty strength alway
Be His people's staff and stay.

Answer. Amen.

[1] Ps. xlv. 5, (Alexandrian version).

Second Blessing, for a Simple Feast.

He (*or* She *or* They) whose feast-
day we are keeping
Plead for us before the Lord.
Answer. Amen.

Then is read the Second Lesson, either from the Scripture or from an Homily, or, on a Simple Feast, either the Second and Third Lessons from Scripture read together as one, or, if the Saint or Saints have two Lessons, the first of these.

Then the Second Responsory, unless otherwise directed. On a week-day kept as such, this is the Second Responsory of the preceding Sunday, but in Paschal time there is added to it:

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

And the Answer of the Responsory is repeated again.

On a Simple Feast the Second Responsory in the Common Office for the class to which the Saint belongs, with the addition of "Glory be to the Father," *&c., and the repetition of the Answer.*

Then the Reader says:

Sir, be pleased to give the blessing.

Third Blessing, if the Lesson be of Scripture.

May the Spirit's fire divine
In our inmost being shine.
Answer. Amen.

Third Blessing, for a Simple Feast, or if the Lesson be from an Homily.

May He that is the Angels' King
To that high realm His people bring.
Answer. Amen.

Then is read the Third Lesson either from Scripture, or of the Homily, or, on Simple Feasts, the Second or only Lesson of the Saint.

Then, on Simple Feasts and on any day in Paschal time is said the Hymn, "We praise Thee, O God." *But on week-days kept as such out of Paschal time the Third Responsory of the preceding Sunday.*

Friday at Lauds.

THE SIXTH DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. Uphold mine heart.

Psalm L.

Have mercy upon me, &c., (*p.* 87).

Antiphon. Uphold mine heart with Thy free spirit, O God.

Second Antiphon. In Thy faithfulness.

Psalm CXLII.

[Intituled "A Psalm of David," and the Vulgate and the LXX. add, "when he was being persecuted by Absolom his son."]

HEAR my prayer, O LORD, give ear to my supplication in Thy faithfulness: * answer me, in Thy righteousness.

And enter not into judgment with Thy servant: * for in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul: * he hath smitten my life down to the ground:

He hath made me to dwell in darkness, as those that have been long dead. * Therefore is my spirit overwhelmed within me: mine heart within me is troubled.

I remember the days of old: I meditate on all thy works: * I muse on the works of Thine hands.

I stretch forth mine hands unto Thee: * my soul [thirsteth] after Thee, as a thirsty land.[1]

Hear me speedily, O LORD: * my spirit faileth:

Hide not Thy face from me, * lest I be like unto them that go down into the pit.

Cause me to hear Thy loving-kindness in the morning: * for in Thee do I trust:

Cause me to know the way wherein I should walk: * for I lift up my soul unto Thee.

Deliver me, O LORD, from mine enemies: I flee unto Thee to hide me. * Teach me to do Thy will: for Thou art my God.

Let Thy good Spirit lead me into the land of uprightness. * For Thy name's sake, O LORD, Thou shalt quicken me in Thy righteousness.

Thou shalt bring my soul out of trouble: * and of Thy mercy cut off mine enemies,

[1] SLH.

And destroy all them that afflict my soul: * for I am Thy servant.

Antiphon. In Thy faithfulness, answer me, O Lord.

Third Antiphon. O Lord.

Psalms LXII., LXVI.

O God, Thou art my God, &c., (*p.* 23).

Antiphon. O Lord, cause Thy face to shine upon us.

Fourth Antiphon. O LORD, I have heard.

If this Antiphon be used the Canticle begins with the words, "Thy speech."

THE SONG OF HABAKKUK THE PROPHET. (Hab. iii.)

[Intituled "A prayer of Habakkuk the Prophet" with a direction, perhaps musical.]

O LORD, I have heard tell of Thee: * and was afraid:

O LORD, revive Thy work * in the midst of the years;

In the midst of the years shalt Thou make it known: * in wrath, Thou wilt remember mercy.

God shall come from "the South," * and the Holy One from Mount Paran.[1]

His glory covered the heavens, * and the earth was full of His praise.

His brightness was as the light: * He had horns[2] coming out of His hand:

There was the hiding of His power. * Before Him went death.

And the destroyer went forth at His feet. * He stood and measured the earth:

He beheld, and drove asunder the nations: * and the everlasting mountains were crushed:

The everlasting hills did bow: * because the Eternal passed by.[3]

I saw the tents of Ethiopia in affliction: * the curtains of the land of Midian did tremble.[4]

Wast Thou displeased against the rivers, O LORD? * was Thine anger against the rivers? Thy wrath against the sea?

That Thou didst ride upon Thine horses, * and Thy chariots were salvation?

Thou didst seize and draw Thy bow, * according to the oaths that Thou utteredst unto the tribes.[5]

Thou didst cleave the rivers of the earth: the mountains saw Thee and they trembled: * the overflowing of the water passed by:

The deep uttered his voice: * he lifted up his hands on high.

The sun and moon stood still

[1] SLH. "The South" is, in the original, "Teman," the name of a country and nation eastward of Idumea, but used for the south generally. Paran, or Pharan, is an uncultured and mountainous region, lying between Arabia Petræa, Palestine, and Idumea. The passage is an imitation of the words of Moses when blessing the tribes. Deut. xxxiii. 2. "The LORD came from Sinai, and rose up from Seir unto them; He stirred forth from Mount Paran, and He came with ten thousands of Saints: from His right hand went a fiery law for them."

[2] Gesenius says "'Horns' is here used of flashes of lightning, just as the Arabian poets compare the first beams of the rising sun to horns, and call the sun itself a gazelle."

[3] The present Hebrew simply is "*The* ways *are* everlasting to Him."

[4] Proper name of an Arabian nation whose territory lay from the eastern shore of the Ælanitic Gulf as far as the land of Moab.

[5] SLH.

in their habitation: * at the light of Thine arrows they went forth, at the shining of Thy glittering spear.

Thou didst tread down the land in indignation: * Thou didst thresh the heathen in anger.

Thou wentest forth for the salvation of Thy people, * even for salvation with Thine Anointed.[1]

Thou didst smite the head of the house of the wicked:[2] * Thou didst lay bare the foundation unto the neck.[3]

Thou didst curse his sceptre, even the head of his fighting men, * when they came out as a whirlwind to scatter me:

Their rejoicing was as the rejoicing of him * that devoureth the poor secretly.

Thou didst make a way in the sea for Thine horses, * through the mire of great waters.

I heard, and my belly trembled: * my lips quivered at the voice:

Let rottenness enter into my bones, * and corruption swarm under me:

That I may rest in the day of trouble: * that I may go up unto our people that are girded.[4]

Although the fig-tree shall not blossom, * neither shall fruit be in the vines:

The labour of the olive shall fail, * and the fields shall yield no meat:

The flock shall be cut off from the fold, * and there shall be no herd in the stalls:

Yet will I rejoice in the LORD: * I will joy in the God of my salvation.[5]

The LORD God is my strength: * and He will make my feet like hinds' feet:

And He will lead me forth, to make me to walk upon mine high places, * as a conqueror, to sing praises unto Him.[6]

Antiphon. O LORD, I have heard Thy speech, and was afraid.

Fifth Antiphon. Praise God.

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD, from the heavens, &c., (*pp.* 25, 26).

Antiphon. Praise God with the timbrel and dance.

CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c., (*as on Monday, p.* 89).

HYMN.[7]

GLORY of the eternal Heaven,
Blessed Hope to mortals given,
Of the Almighty Only Son,
And the Virgin's Holy One;
Raise us, Lord, and we shall rise
In a sober mood,
And a zeal which glorifies
Thee from gratitude.

Now the day-star keenly glancing,
Tells us of the sun's advancing;
While the unhealthy shades decline,
Rise within us, Light Divine!

[1] Moses?
[2] Pharaoh?
[3] SLH. Some critics read "of the rock" instead of "unto the neck."
[4] Accinctum. The Latin translator probably meant "girt," as the dead were girt, cf. John xi. 44.
[5] Jesu Meo. So the Hebrew.
[6] This last clause seems to be only a musical direction, which has got confounded with the text. Some translate it: "Given to the leader of the string band."
[7] Hymn of the Ambrosian school, slightly altered; translation by the late Card. Newman.

Rise, and, risen, go not hence,
Stay and make us bright,
Streaming through each cleansèd sense,
On the outward night.

Then the root of faith shall spread
In the heart new fashionèd;
Gladsome hope shall spring above,
And shall bear the fruit of love.
To the Father, and the Son,
And the Holy Ghost,
Here be glory, as is done,
By the Angelic host.
Amen.

Verse. Thou hast satisfied us early with Thy mercy.

Answer. We rejoice and are glad.

Antiphon for the Song of Zacharias. Through the tender mercy of our God * the day-spring from on high hath visited us.

Commemoration of the Cross before the other Commemorations, and Long Preces in Advent and Lent, and on Fast-days, as on Monday.

Saturday at Mattins.

THE SABBATH.

All as on Sunday, except as otherwise given here.

Invitatory. O come, let us worship * the Lord our God.

HYMN.[1]

FATHER of mercies infinite,
Ruling all things that be,
Who, shrouded in the depth and height,
Art One, and yet art Three;

Accept our chants, accept our tears,
A mingled stream we pour;
Such stream the laden bosom cheers,
To taste Thy sweetness more.

Purge Thou with fire the o'ercharged mind,
Its sores and wounds profound;
And with the watcher's girdle bind
The limbs which sloth has bound.

That they who with their chants by night
Before Thy presence come,
All may be fill'd with strength and light
From their eternal home.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To whom all worship shall be done
In every time and place.

Amen.

Only one Nocturn is said.

Antiphon. For the Lord.

In Paschal time only one Antiphon is said for the whole Nocturn. Alleluia.

Psalm XCVII.

[Intituled "A Psalm." The Vulgate and the LXX. ascribe it to David.]

O SING unto the LORD a new song: * for He hath done marvellous things.

His right hand, and His holy arm, * have gotten Him the victory.

The LORD hath made known His salvation: * His righteousness hath He openly showed in the sight of the heathen.

He hath remembered His mercy, * and His truth towards the house of Israël.

All the ends of the earth have seen * the salvation of our God.

Make a joyful noise unto the LORD, all the earth, * make a loud noise and rejoice, and sing praise.

Sing unto the LORD with the harp, with the harp and the voice of a psalm. * With trumpets and sound of cornet,

Make a joyful noise before the LORD, the King. * Let the sea roar, and the fulness thereof, the world and they that dwell therein.

Let the floods clap their hands, let the hills be joyful together be-

[1] Another hymn of the Ambrosian school, considerably altered; translation by the late Card. Newman.

fore the LORD. * For He cometh to judge the earth:

With righteousness shall He judge the world, * and the people with equity.

Psalm XCVIII.

[The Vulgate and the LXX. ascribe this Psalm to David.]

THE LORD reigneth, be the people never so impatient: * He sitteth upon the Cherubim, be the earth never so unquiet.

The LORD is great in Zion: * and He is high above all people.

Let them praise Thy great and terrible Name, for it is holy: * and the King's majesty loveth judgment.

Thou dost establish equity: * Thou executest judgment and righteousness in Jacob.

Exalt ye the LORD our God, and worship at His footstool: * for it is holy.

Moses and Aaron among His priests, * and Samuel among them that call upon His name.

They called upon the LORD, and He answered them. * He spake unto them in the cloudy pillar:

They kept His testimonies, * and the ordinance that He gave them.

Thou answeredst them, O LORD our God! * O God, Thou forgavest them, though Thou tookest vengeance of their inventions.

Exalt the LORD our God and worship at His holy hill: * for the LORD our God is Holy.

Antiphon. [1] For the Lord hath done marvellous things.

When the following Psalm, "Make a joyful noise unto God, all ye lands," *is to be said at Lauds (as would be the case, for instance, if Christmas Eve fell on a Saturday) it is not said here, nor its Antiphon. But instead is said Psalm* xci., "It is a good thing to give thanks unto the LORD," *from the Saturday Lauds which are to be displaced, with the Antiphon,* "It is a good thing * to give thanks unto the LORD," *in which case the Psalm begins with the words* "To give thanks unto the LORD."

Second Antiphon. Make a joyful noise.

If this Antiphon be used, the Psalm begins with the words, "Unto GOD, all ye lands."

Psalm XCIX.

[Intituled "A Psalm of thanksgiving." The Targum has "A Psalm for the Sacrifice of thanksgiving."]

MAKE a joyful noise unto GOD, all ye lands: * serve the LORD with gladness.

Come before His presence, * with singing.

Know ye that the LORD, He is God: * it is He That hath made us, and not we ourselves:

We are His people, and the sheep of his pasture. * Enter into His gates with thanksgiving, and into His courts with praise: give thanks unto Him,

Praise His Name. For the LORD is good, His mercy is everlasting: * and His truth endureth to all generations.

Psalm C.

[Intituled "A Psalm of David."]

I WILL sing of mercy and judgment, * unto Thee, O LORD!

I will sing and behave myself

[1] Ps. xcvii. 1.

wisely in a perfect way. * O when wilt Thou come unto me?

I walked within mine house, * in the innocence of mine heart.

I set no wicked thing before mine eyes: * I hate the work of them that turn aside.

A froward heart cleaveth not unto me: * the wicked person that turned aside from me, I would not know.

Whoso privily slandered his neighbour, * him did I expose.

Him that had an high look and a proud heart: * with him I will not eat.

Mine eyes are upon the faithful of the land, that they may dwell with me: * he that walked in a perfect way, he ministered unto me.

He that doeth proud things shall not dwell within mine house: * he that speaketh wickedness was not upright in my sight.

I will early destroy all the wicked of the land: * that I may cut off all wicked doers from the city of the LORD.

Antiphon. [1] Make a joyful noise unto GOD, all ye lands.

Third Antiphon. O God.

Psalm CI.

[Intituled "A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD."]

HEAR my prayer, O LORD, * and let my cry come unto Thee.

Hide not Thy face from me: * in the day when I am in trouble incline Thine ear unto me.

In the day when I call upon Thee, * answer me speedily.

For my days are wasted away like smoke: * and my bones are consumed as a firebrand.

I am smitten like grass, and mine heart is withered: * for I have forgotten to eat my bread.

By reason of the voice of my groaning * my bones cleave to my flesh.

I am like a pelican of the wilderness: * I am like an owl in his hole.

I watch, * and am as a sparrow alone upon the house-top.

Mine enemies reproached me all the day: * and they that praised me are sworn together against me.

For I have eaten ashes like bread, * and mingled my drink with weeping:

Because of thine indignation and wrath: * for Thou hast lifted me up and cast me down.

My days are like a shadow that declineth: * and I am withered like grass.

But Thou, O LORD, endurest for ever, * and Thy remembrance unto all generations.

Thou shalt arise and have mercy upon Zion: * for the time to favour her, yea, the set time, is come.

For Thy servants take pleasure in her stones: * and have pity on her dust.

So the heathen shall fear Thy name, O LORD, * and all the kings of the earth Thy glory.

When the LORD shall build up Zion, * He shall appear in His glory.

[1] Ps. xcix. 1.

He hath had regard unto the prayer of the destitute, * and hath not despised their supplication.

Let this be written for the generation to come: * and the people which shall be created shall praise the LORD.

For He hath looked down from the height of His sanctuary: * from heaven did the LORD behold the earth:

To hear the groaning of the prisoners, * to loose the children of the slain.

To declare the name of the LORD in Zion, * and His praise in Jerusalem.

When the people are gathered together, * and the kings, to serve the LORD.

[1] He answered him in the way of his strength: * Show me the shortness of my days.

Call me not away in the midst of my days: * Thy years are unto all generations.

Thou, Lord, in the beginning, hast laid the foundation of the earth: * and the heavens are the works of Thine hands.

They shall perish, but Thou remainest: * and they all shall wax old as doth a garment:

And as a vesture shalt Thou change them, and they shall be changed: * but Thou art the Same, and Thy years shall not fail.

The children of Thy servants shall continue: * and their seed shall be established for ever.

Psalm CII.

[Intituled "of David."]

BLESS the LORD, O my soul: * and all that is within me, bless His holy name.

Bless the LORD, O my soul, * and forget not all His benefits.

Who forgiveth all thine iniquities: * Who healeth all thy diseases.

Who redeemeth thy life from destruction: * Who crowneth thee with loving-kindness and tender mercies.

Who satisfieth thy desire with good things: * thy youth is renewed like the eagle's.

The LORD executeth mercy, * and judgment for all that are oppressed.

He made known His ways unto Moses, * His will unto the children of Israël.

The LORD is merciful and gracious: * slow to anger, and plenteous in mercy.

He will not always chide: * neither will He keep His anger for ever.

He hath not dealt with us after our sins: * nor rewarded us according to our iniquities.

For as the heaven is high above the earth, * so great is His mercy toward them that fear Him.

As far as the east is from the west, * so far hath He removed our transgressions from us.

Like as a father pitieth his children, so the LORD pitieth them that fear Him. * For He knoweth our frame;

[1] "He" may be taken for the "afflicted man" who has just given utterance to his hopes of a brighter future. The Hebrew, (as now pointed,) reads: "He afflicted in the way his (my) strength, he cut short my days." The Alexandrian translators, using an unpointed text, took the opening word of the clause to mean "he answered" instead of "he afflicted" as they might easily do, the letters being the same for either word. The Hebrew text itself is not quite settled.

He remembereth that we are dust: * as for man, his days are as grass, as a flower of the field so shall he flourish.

For the wind passeth over it, and it is gone, * and the place thereof shall know it no more.

But the mercy of the LORD is from everlasting * to everlasting upon them that fear Him,

And His righteousness unto children's children; * to such as keep His covenant,

And to those that remember His commandments, * to do them.

The LORD hath prepared His throne in heaven, * and His kingdom shall rule over all.

Bless the LORD, all ye His Angels, * that excel in strength, that do His commandments, to hearken unto the voice of His word.

Bless ye the LORD, all ye His hosts: * ye ministers of His that do His pleasure.

Bless the LORD, all His works: * in all places of His dominion; bless the LORD, O my soul!

Antiphon. [1] O God, let my cry come unto Thee.

Fourth Antiphon. Bless the LORD.

If this Antiphon be used the Psalm begins with the words, "O my soul."

Psalm CIII.

[The Vulgate and the LXX. ascribe this Psalm to David.]

BLESS the LORD, O my soul: * O LORD my God, Thou art very great!

Thou art clothed with honour and majesty, * covering Thyself with light as with a garment!

Who stretchest out the heavens like a curtain, * Who coverest their upper chambers with the waters!

Who makest the clouds Thy chariot, * Who walkest upon the wings of the wind!

Who makest Thine Angels spirits: * and Thy ministers a flame of fire! [2]

Who layest the foundations of the earth; * it shall not be removed for ever!

Thou coveredst it with the deep as with a garment, * the waters stood above the mountains.

At Thy rebuke they fled: * at the voice of Thy thunder they hasted fearfully away.

The mountains go up, and the valleys go down, * into the place which Thou hast founded for them.

Thou hast set a bound, that they may not pass over: * that they turn not again to cover the earth.

Who sendeth springs into the valleys: * the waters run among the hills.

All the beasts of the field drink thereof: * the wild asses seek them in their thirst.

By them build the fowls of the heaven their habitation; * they sing among the rocks.

He watereth the hills from His upper chambers: * the earth is satisfied with the fruit of Thy works.

He causeth the grass to grow for the cattle, * and herb for the service of men:

That Thou mayest bring forth food out of the earth, * and wine

[1] Ps. ci. 1.

[2] So is this passage translated, Heb. i. 7.

that maketh glad the heart of man;

Oil to make his face to shine, * and bread to strengthen man's heart.

The trees of the field are filled [with sap], the cedars of Lebanon also, which He hath planted: * there the birds make their nests.

The stork's nest is the highest among them: * the high hills are a refuge for the wild goats, and the rocks for the conies.

He hath appointed the moon for seasons: * the sun knoweth his going down.

Thou makest darkness, and it is night: * wherein all the beasts of the forest do come forth.

The young lions roar after their prey, * and seek their meat from God.

The sun ariseth, and they gather themselves together: * and lay them down in their dens.

Man goeth forth unto his work, * and to his labour, until the evening.

O LORD, how manifold are Thy works! * in wisdom hast Thou made them all: the earth is full of Thy riches.

So is this great and wide sea: * wherein are things creeping innumerable.

Both small and great beasts: * there go the ships;

There is that Leviathan whom Thou hast made to play with him: * these all wait upon Thee, that Thou mayest give them their meat in due season.

That thou givest them, they gather: * when Thou openest Thine hand, they are all filled with good.

Thou hidest Thy face, they are troubled: * Thou takest away their breath, they die, and return to their dust.

Thou sendest forth Thy spirit, and they are created: * and Thou renewest the face of the earth.

Let the glory of the LORD endure for ever! * the LORD shall rejoice in His works.

He looketh on the earth and maketh it to tremble: * He toucheth the mountains and they smoke.

I will sing unto the LORD as long as I live: * I will sing praise to my God while I have my being.

My meditation of Him shall be sweet: * I will be glad in the LORD.

Let the sinners be consumed out of the earth, and let the wicked be no more: * bless thou the LORD, O my soul![1]

Psalm CIV.

[The first fifteen verses of this Psalm are found in a slightly different edition in 1 Par. (Chron.) xvi. as the first part of a Psalm given by David to Asaph and his brethren, on the day that the ark was brought to Jerusalem. The rest is our present Psalm xcv., which see with the notes, p. 148. The Vulgate and the LXX. prefix "Alleluia."]

O GIVE thanks unto the LORD, and call upon His name: * make known His deeds among the heathen.

Sing unto Him, and sing psalms unto Him: * talk ye of all His wondrous works.

Glory ye in His holy name: * let the heart of them rejoice that seek the LORD.

Seek the LORD, and be strong: * seek His face evermore.

[1] "Alleluia" is here appended in the Hebrew.

Remember His marvellous works that He hath done: * His wonders and the judgments of his mouth.

O ye seed of Abraham, His servant, * ye children of Jacob His chosen!

He is the LORD our God: * His judgments are in all the earth.

He hath remembered His covenant for ever, * the word which He commanded to a thousand generations—

[The covenant] that He made with Abraham: * and His oath unto Isaac.

And He confirmed the same unto Jacob for a law, * and to Israël for an everlasting covenant.

Saying: Unto thee will I give the land of Canaan, * the lot of your inheritance.

When they were but a few men in number, * very few, and strangers in it.

And they went from one nation to another, * and from one kingdom to another people.

He suffered no man to do them wrong: * yea, He reproved kings for their sakes.

Touch not Mine anointed, * and do My prophets no harm.[1]

Moreover He called for a famine upon the land: * and brake the whole staff of bread.

He sent a man before them: * Joseph was sold for a servant:

Whose feet they hurt with fetters, the iron entered into his soul. * Until his word came,

The word of the LORD tried him: * the king sent and loosed him; even the ruler of the people, and let him go free.

He made him lord of his house, * and ruler of all his substance.

To instruct his princes at his pleasure, * and teach his elders wisdom.

Israël also came into Egypt, * and Jacob sojourned in the land of Ham.

And He increased His people greatly: * and made them stronger than their enemies.

He turned their heart to hate His people, * and to deal subtilly with his servants.

He sent Moses His servant, * and Aaron whom He had chosen.

He showed signs among them, * and wonders in the land of Ham.

He sent darkness and made it dark: * He made not His words of none effect.

He turned their waters into blood, * and slew their fish.

Their land brought forth frogs, * in the chambers of their kings.

He spake, and there came divers sorts of flies, * and lice in all their coasts.

He gave them hail for rain, * flaming fire in their land.

He smote their vines also and their fig-trees, * and brake the trees of their coasts.

He spake, and the locust came, and the caterpillar, * without number,

And ate up all the herb in their land, * and devoured all the fruit of their ground.

He smote also all the first-born in their land, * the chief of all their travail.

He brought them forth also with silver and gold: * and there was

[1] Here ends the portion found in 1 Par. (Chron.) xvi. 22.

not one feeble person among their tribes.

Egypt was glad when they departed: * for the fear of them fell upon them.

He spread a cloud for a covering, * and fire to give light in the night.

They asked, and the quail came, * and He satisfied them with the bread of heaven.

He opened the rock and the waters gushed out, * the rivers ran through the dry places.

For He remembered His holy promise, * that He made unto Abraham His servant.

And He brought forth His people with joy, * and His chosen with gladness.

And gave them the lands of the heathen, * and they inherited the labour of the peoples.

That they might observe His statutes, * and keep His laws.

[Here the Hebrew adds "Alleluia."]

Antiphon. [1] Bless the LORD, O my soul!

Fifth Antiphon. Visit us.

Psalm CV.

[Superscribed "Alleluia."]

O GIVE thanks unto the LORD, for He is good: * for His mercy endureth for ever.

Who can utter the mighty acts of the LORD? * who can show forth all His praise?

Blessed are they that keep judgment, * and they that do righteousness at all times.

Remember us, O LORD, with the favour that Thou showest unto Thy people: * O visit us with Thy salvation:

That I may see the good of Thy chosen, that I may rejoice in the gladness of Thy people, * that Thou mayest be praised in Thine inheritance.

We have sinned with our fathers: * we have done wickedly, we have committed iniquity.

Our fathers considered not Thy wonders in Egypt: * they remembered not the multitude of Thy mercies,

But provoked Him when they went up unto the sea, * even the Red Sea.

Nevertheless He saved them for His name's sake, * that He might make His mighty power to be known.

He rebuked the Red Sea also, and it was dried up: * and He led them through the depths as through the wilderness.

And He saved them from the hand of them that hated them, * and redeemed them from the hand of the enemy.

And the waters covered their enemies: * there was not one of them left.

And they believed His words: * and sang His praise.

They soon forgot His works: * and waited not for His counsel.

And lusted exceedingly in the wilderness: * and tempted God in the desert.

And He gave them their request, * and sent fulness into their soul.

They provoked Moses also in the camp, * and Aaron, the saint of the LORD.

[1] Ps. cii. 1.

The earth opened and swallowed up Dathan, * and covered the company of Abiram.[1]

And a fire was kindled in their assembly, * the flame burned up the wicked.

[2] They made a calf also in Horeb, * and worshipped the graven image.

Thus they changed their Glory * into the similitude of a calf that eateth grass.

They forgat God their Saviour, * Who had done great things in Egypt, wondrous works in the land of Ham, terrible things by the Red Sea.

Therefore He said that He would cut them off, * had not Moses His chosen stood before Him in the breach,

To turn away His wrath, lest He should destroy them: * yea, they despised the pleasant land;

They believed not His words: but murmured in their tents: * they hearkened not unto the voice of the LORD.

He also lifted up His hand against them, * to overthrow them in the wilderness.

To overthrow their seed also among the nations, * and to scatter them in the lands.

They joined themselves also unto Baal-peor,[3] * and ate the sacrifices of the dead.

And they provoked Him to anger with their inventions: * and the carcasses lay thick among them.

Then stood up Phinehas and made a propitiation: * and the plague was stayed.

And that was counted unto him for righteousness, * unto all generations for evermore.

They angered Him also at the waters of "Provocation,"[4] * so that it went ill with Moses for their sakes; because they provoked his spirit;

So that he spake unadvisedly with his lips.[5] * They did not destroy the nations concerning whom the LORD commanded them:[6]

And they were mingled among the heathen, and learned their works, and served their idols: * and it became a snare to them.

Yea, they sacrificed their sons * and their daughters unto devils.

[1] Numbers xvi. They tried to stir up a rebellion against Moses and Aaron, upon levelling principles, "and the earth opened her mouth and swallowed them up," while some of their partizans were consumed by a fire which issued from the sanctuary.

[2] For the well-known history of the golden calf, see Exod. xxxii.

[3] *I.e.*, "the Lord of Mount Peor," an idol of the Moabites. The whole history of this lapse of the Israëlites, and how Phinehas stopped the plague by killing one pair of the transgressors, is in Numbers xxv. "And the LORD spake unto Moses, saying: Phinehas, the son of Eleazar, the son of Aaron the Priest, hath turned My wrath away from the children of Israël. . . . Behold, I give unto him My covenant of peace; and he shall have it, and his seed after him, even the covenant of an everlasting Priesthood."

[4] Meribah. See note on Ps. xciv., p. 3.

[5] Numbers xx. 10. "And Moses . . . said unto them: Hear now, ye rebels, must we fetch you water out of this rock?" v. 12. "And the LORD spake unto Moses and Aaron: Because ye believed Me not, to sanctify Me in the eyes of the children of Israël, therefore ye shall not bring this congregation into the land which I have given them."

[6] In Judges i. 21 to the end, is a long list of the districts of idolaters whom they left in Canaan and among whom they lived.

And shed innocent blood, * even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Chanaan:

And the land was polluted with blood. They were defiled also with their own works, * and went a whoring with their own inventions.

Therefore was the wrath of the LORD kindled against His people, * and He abhorred His own inheritance.

And He gave them into the hand of the heathen: * and they that hated them ruled over them.

Their enemies also oppressed them, and they were brought into subjection under their hand. * Many times did He deliver them,

But they provoked Him with their counsel, * and they were brought low for their iniquity.

But He regarded their affliction, * and heard their cry.

And He remembered His covenant, * and repented according to the multitude of His mercies.

He made them also to be pitied * of all those that carried them captives.

Save us, O LORD our God, * and gather us from among the nations!

To give thanks unto Thy holy Name, * and to triumph in Thy praise.

Blessed be the LORD God of Israël from everlasting to everlasting: * and let all the people say: Amen, Amen.

[The Hebrew adds "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm. Here ends the fourth of the five books into which the Psalter is divided.]

Psalm CVI.

O GIVE thanks unto the LORD, for He is good: * for His mercy endureth for ever.

Let the redeemed of the LORD say so, whom He hath redeemed from the hand of the enemy: * and gathered them out of the lands,

From the rising of the sun and from the setting thereof, * from the north and from the south.

They wandered in the wilderness in a dry land: * they found no pathway to a city to dwell in:

Hungry and thirsty, * their soul fainted in them.

Then they cried unto the LORD in their trouble; * and He delivered them out of their distresses.

And He led them forth by the right way, * that they might go to a city to dwell in.

O that men would praise the LORD for His goodness: * and for His wonderful works to the children of men!

For He satisfieth the longing soul: * and filleth the hungry soul with goodness.

Such as sit in darkness and in the shadow of death, * being bound in affliction and iron.

Because they rebelled against the words of God, * and contemned the counsel of the Most High.

Therefore their heart was brought down with labour: * they fell down, and there was none to help.

Then they cried unto the LORD in their trouble: * and He delivered them out of their distresses.

And He brought them out of darkness and the shadow of death: * and brake their bands in sunder.

O that men would praise the LORD for His goodness: * and for His wonderful works to the children of men!

For He hath broken the gates of brass, * and cut the bars of iron in sunder.

He saved them from the way of their transgression: * for they were afflicted because of their iniquities.

Their soul abhorred all manner of meat: * and they drew near even unto the gates of death.

Then they cried unto the LORD in their trouble: * and He delivered them out of their distresses.

He sent His word and healed them, * and delivered them from their straits.

O that men would praise the LORD for His goodness: * and for His wonderful works to the children of men!

Yea, let them sacrifice the sacrifice of thanksgiving, * and declare His works with rejoicing.

They that go down to the sea in ships, * and do business in great waters;

These see the works of the LORD, * and His wonders in the deep.

He commandeth, and the stormy wind riseth, * and the waves thereof are lifted up.

They mount up to the heaven, and go down again to the depths: * their soul is melted because of trouble.

They reel to and fro, and stagger like a drunken man, * and are at their wits' end.

Then they cry unto the LORD in their trouble, * and He delivereth them out of their distresses.

And He maketh the storm a calm, * and the waves thereof are still.

And they are glad because [the breakers] be quiet: * so He bringeth them unto their desired haven.

O that men would praise the LORD for His goodness: * and for His wonderful works to the children of men!

Let them exalt Him also in the congregation of the people, * and praise Him in the assembly of the elders.

He turneth the rivers into a wilderness, * and the water-springs into dry ground;

A fruitful land into a salt desert, * for the wickedness of them that dwell therein.

He turneth the wilderness into a standing-water, * and dry ground into water-springs.

And there He maketh the hungry to abide, * and they prepare a city to dwell in:

And sow the fields, and plant vineyards, * and bring forth fruits of increase.

He blesseth them also, and they are multiplied greatly: * and He suffereth not their cattle to decrease.

Again they are minished, * and brought low, through oppression, affliction, and sorrow.

He poureth contempt upon princes, * and He causeth them to wander in the wilderness, and in the land where there is no way.

Yet helpeth He the poor from affliction, * and maketh him families like a flock.

The righteous shall see it and rejoice: * and all iniquity shall stop her mouth.

Who is wise, and will observe these things? * even he shall understand the loving-kindness of the LORD.

Antiphon. [1] Visit us with Thy salvation, O LORD.

Sixth Antiphon. I will greatly praise.

Psalm CVII.

[Intituled "A Song. A Psalm of David." It is a compilation of Ps. lvi. 8-12, and Ps. lix. 6-14.]

MINE heart is ready, O God, mine heart is ready: * I will sing and give praise, even with my glory.

Awake up, my glory, awake, psaltery and harp! * I will awake right early.

I will praise Thee, O LORD, among the people: * and sing unto Thee among the nations.

For Thy mercy is great above the heavens: * and Thy truth unto the clouds.

Be Thou exalted, O God, above the heavens, and let Thy glory be above all the earth: * [2] that Thy beloved may be delivered:

Save with Thy right hand and hear me. * God hath spoken in His holiness:

I will rejoice, and divide Shechem, * and mete out the valley of booths.

Gilead is mine; and Manasseh is mine: * Ephraim also is the strength of mine head:

Judah is my King: * Moab is the vessel [of the triumph] of mine hope.

Over Edom will I cast out my shoe: * over the "Strangers" have I triumphed.

Who will bring me into the strong city? * who will lead me into Edom?

Wilt not Thou, O God, Who hast cast us off? * and wilt not Thou go forth with our armies, O God?

Give us help from trouble: * for vain is the help of man.

Through God we shall do valiantly: * and He it is That shall tread down our enemies.

Psalm CVIII.

[Intituled "A Psalm of David," with a superscription, probably musical, but now uncertain.]

HOLD not Thy peace, O God of my praise: * for the mouth of the wicked, and the mouth of the deceitful are opened against me:

They have spoken against me with a lying tongue: they compassed me about also with words of hatred: * and fought against me without a cause.

In return for my love they were mine adversaries: * but I gave myself unto prayer.

And they have rewarded me evil for good, * and hatred for my love.

Set Thou a wicked man over him: * and let the devil stand at his right hand.

When he is judged, let him go forth condemned: * and let his prayer become sin.

Let his days be few; * and let another take his office.

[1] Ps. cv. 4.

[2] Here begins the extract from Ps. lix. See that Psalm and notes on it, p. 112.

Let his children be fatherless, * and his wife a widow.

Let his children be continually vagabonds, and beg: * and let them be driven out of their dwellings.

Let the extortioner catch all that he hath: * and let the stranger spoil his labour.

Let there be none to extend mercy unto him: * and let there be none to have pity on his little ones.

Let his posterity be cut off: * in one generation let their name be blotted out.

Let the iniquity of his fathers be remembered before the LORD: * and let not the sin of his mother be blotted out.

Let them be before the LORD continually, and let their memory be cut off from the earth. * Because that he remembered not to show mercy,

But persecuted the poor and needy man, * and the broken in heart, that he might slay him.

As he loved cursing, so let it come unto him: * as he delighted not in blessing, so let it be far from him:

As he clothed himself with cursing, like as with a garment, * so let it come into his bowels like water, and like oil into his bones.

Let it be unto him as the garment which covereth him, * and for a girdle wherewith he may be girded continually.

Let this be the reward of mine adversaries from the LORD: * and of them that speak evil against my soul.

And do Thou for me, O LORD, for Thy name's sake, O Lord, * because Thy mercy is good.

Deliver Thou me, for I am poor and needy: * and mine heart is wounded within me.

I am gone like the shadow when it declineth: * and tossed up and down as the locust.

My knees are weak through fasting: * and my flesh faileth of fatness.

I became also a reproach unto them: * they looked upon me, and shaked their heads.

Help me, O LORD my God! * O save me according to Thy mercy.

That they also may know that this is Thine hand: * and Thou, LORD, hast done it!

Let them curse, but bless Thou: * when they arise against me let them be ashamed: but let Thy servant rejoice.

Let mine adversaries be clothed with shame: * and let them be covered with their own confusion as with a mantle.

I will greatly praise the LORD with my mouth: * yea, I will praise Him among the multitude.

For He standeth at the right hand of the poor, * to save my soul from them that persecute me.

Antiphon. [1] I will greatly praise the LORD with my mouth.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. The LORD cometh out of His holy place.

[1] Ps. cviii. 30.

Answer. He will come and save His people.

During the rest of the year.

Verse. [1] Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

In Lent.

Verse. His truth shall be thy shield.

Answer. Thou shalt not be afraid for the terror by night.

In Passion time.

Verse. Take not away my soul with sinners, O God.

Answer. Nor my life with bloody men.

In Paschal time.

Verse. The disciples were glad, Alleluia.

Answer. When they saw the Lord, Alleluia.

The rest is the same as the Third Nocturn of the preceding Sunday, except necessary differences. The Lessons are those of the day. The Responsories are arranged according to the rules in Chapter xxvii. 4, 5, *of the General Rubrics.*

No Festal Office can occur, except that of the Immaculate Conception of the Blessed Virgin Mary.

[1] Ps. ci. 2.

Saturday at Lauds.

THE SABBATH.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. Do good.

Psalm L.

Have mercy upon me, &c., (*p.* 87).

Antiphon. Do good, O Lord, in Thy good pleasure.

Second Antiphon. It is a good thing.

If this Antiphon be used the Psalm begins with the words, "To give thanks."

Psalm XCI.

[Intituled "A Psalm. A Song for the Sabbath Day."]

IT is a good thing to give thanks unto the LORD, * and to sing praises unto Thy name, O Most High!

To show forth Thy loving-kindness in the morning, * and Thy faithfulness in the night;

Upon an instrument of ten strings: * upon the harp with a solemn sound.

For Thou, LORD, hast made me glad through Thy work: * and I will triumph in the works of Thine hands.

O LORD, how great are Thy works! * Thy thoughts are very deep.

A brutish man knoweth not: * neither doth a fool understand this.

When the wicked spring up like grass: * and when all the workers of iniquity are seen,

It is that they may be destroyed for ever: * but Thou, LORD, art Most High for evermore.

For, lo, Thine enemies, O LORD, for, lo, Thine enemies shall perish: * and all the workers of iniquity shall be scattered.

But mine horn shall be exalted like the horn of an unicorn: * and mine old age shall be crowned with Thy mercy.[1]

Mine eye also shall look upon mine enemies: * and mine ear shall hear of the wicked that rise up against me.

The righteous shall flourish like the palm tree: * he shall grow like a cedar in Lebanon.

Those that are planted in the house of the LORD, * in the courts of the house of our God shall flourish.

[1] Hebrew: "I am anointed with fresh oil."

They shall still bring forth fruit in old age: * they shall flourish, to declare:—

That the LORD our God is upright: * and that there is no unrighteousness in Him.

Antiphon. It is a good thing to give thanks unto the LORD.

Third Antiphon. Let all the ends.

Psalms LXII., LXVI.

O God, Thou art my God, &c., (*p.* 23).

Antiphon. Let all the ends of the earth fear the Lord.

Fourth Antiphon. Ascribe ye greatness.

THE SONG OF MOSES. (Deut. xxxii.)

[Deut. xxxi. 28: "Gather unto me," (said Moses) "all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke Him to anger through the work of your hands. And Moses spake in the ears of all the congregation of Israël the words of this song, until they were ended:—"]

GIVE ear, O ye heavens, and I will speak; * and hear, O earth, the words of my mouth.

My teaching shall drop as the rain, * my speech shall distil as the dew;

As the small rain upon the tender herb, and as the showers upon the grass: * because I will proclaim the name of the LORD.

Ascribe ye greatness unto our God. * The works of God are perfect: and all His ways are judgment:

A God of truth, and without iniquity, just and right is He. * They have sinned against Him, and by their defilement they are not His children:

They are a perverse and crooked generation. * Do ye thus requite the LORD, O foolish people and unwise?

Is not He thy Father? * That hath bought thee, and made thee, and created thee?

Remember the days of old, * consider generation after generation:

Ask thy father, and he will show thee— * thine elders, and they will tell thee.

When the Most High divided the nations, * when He separated the sons of Adam,

He set the bounds of the people * according to the number of the children of Israël.

For the LORD'S portion is His people: * Jacob is the lot of his inheritance.

He found him in a desert land, * in the waste and howling wilderness:

He led him about and instructed him, * and kept him as the apple of His eye.

As the eagle that stirreth up her young to fly, * and fluttereth over them,

So spread He abroad His wings, and took him, * and bore him on His pinions;

The LORD alone did lead him, * and there was no strange god with him.

He made him ride upon the high places of the earth, * that

he might eat the increase of the fields:

And He made him to suck honey out of the rock, * and oil out of the flinty rock:

Butter of kine, and milk of sheep, * with fat of lambs and rams of the breed of Bashan:

And goats, with the fat of wheat, * and to drink the pure blood of the grape.

The "Beloved"[1] waxed fat, and kicked: * he was waxen fat, he was grown plump, he was covered with fatness:

He forsook God That made him, * and departed from the God of his salvation.

They provoked Him to jealousy with strange gods, * and with abominations provoked they Him to anger.

They sacrificed unto devils, and to things that were no gods, * to gods whom they knew not,

New gods that came newly up, * whom their fathers feared not.

The God That begat thee hast thou forsaken, * and hast forgotten God That formed thee.

When the LORD saw it, He was roused to anger, * because of the provoking of His sons and of His daughters.

And He said: I will hide My face from them, * and see what their end shall be:

For they are a very froward generation, * children in whom is no faith.

They have moved Me to jealousy with that which is not God, * and provoked Me to anger with their vanities:

And I will move them to jealousy with those who are not a people, * and provoke them to anger with a foolish nation.

A fire is kindled in Mine anger, * and shall burn unto the lowest hell,

And shall consume the earth with her increase, * and set on fire the foundations of the mountains.

I will heap mischiefs upon them, * and will spend Mine arrows upon them.

They shall be wasted with hunger, * and the birds of the air shall prey on them with a very grievous devouring:

I will send the teeth of beasts upon them, * with the poison of serpents creeping in the dust.

The sword without and terror within shall destroy * both the young man and the virgin, the suckling with the man of grey hairs.

I said: Where are they? * I will make the remembrance of them to cease among men:

But I forbore because of the wrath of the enemy, * lest their adversaries should triumph,

And lest they should say: Our high hand, and not the LORD, * hath done all this.

They are a nation void of counsel, neither is there any understanding in them. * O that they were wise, and that they understood this, and would consider their latter end!

How should one chase a thousand, * and two put ten thousand to flight!

Except their God had sold them,

[1] Jeshurun — but that this pet-name of the Israëlite people means "Beloved" is not now reckoned certain.

* and the LORD had delivered them up!

For their gods are not as our God, * even our enemies themselves being judges.

Their vine is of the vine of Sodom, * and of the fields of Gomorrah:

Their grapes are grapes of gall, * and their clusters are bitter:

Their wine is the poison of dragons, * and the cruel venom of asps.

Is not this laid up in store with Me, * and sealed up among My treasures?

To Me belongeth vengeance, and I will repay in due time, * to make their foot to slide.

The day of their calamity is at hand, * and the things that shall come upon them make haste.

The LORD shall judge His people, * and take pity on His servants,

When He seeth that their hand is weakened, * and there is none shut up and left, and that they that remained are consumed.

And He shall say: Where are their gods, * in whom they trusted?

Of whose sacrifices they did eat the fat, * and drank the wine of their drink-offerings?

Let them rise up, and help you, * and be your protection in the time of need.

See now that I, even I, am He, * and there is no god with Me:

I kill, and I make alive: I wound and I heal: * neither is there any that can deliver out of Mine hand.

I will lift up Mine hand to heaven, and say: * I live for ever.

If I whet My glittering sword, * and Mine hand take hold on judgment;

I will render vengeance to Mine enemies, * and will requite them that hate Me.

I will make Mine arrows drunk with blood, * and My sword shall devour flesh;

With the blood of the slain * and of the captives, and of the despoiled chief of the enemy.

Rejoice with His people, ye nations: * for He will avenge the blood of His servants,

And will render vengeance to their adversaries, * and will be merciful unto the land of His people.

Antiphon. Ascribe ye greatness unto our God.

Fifth Antiphon. Praise God.

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD from the heavens, &c., (*pp.* 25, 26).

Antiphon. Praise God upon the loud cymbals.

CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c., (*as on Monday, p.* 89).

HYMN.[1]

THE dawn is sprinkled o'er the sky,
The day steals softly on;
Its darts are scattered far and nigh,
And all that fraudful is, shall fly
Before the brightening sun;
Spectres of ill, that stalk at will,
And forms of guilt that fright,
And hideous sin, that ventures in
Under the cloak of night.

[1] Hymn of the Ambrosian school, considerably altered; translation by the late Card. Newman.

And of our crimes the tale complete,
  Which bows us in Thy sight,
Up to the latest, they shall fleet,
Out-told by our full numbers sweet,
  And melted by the light.
To Father, Son, and Spirit, One,
  Whom we adore and love,
Be given all praise, now and always,
  Here as in Heaven above.

Amen.

Verse. Thou hast satisfied us early with Thy mercy.

Answer. We rejoice and are glad.

Antiphon for the Song of Zacharias. Give light, O Lord, * unto them that sit in darkness, and guide our feet into the way of peace, O Thou God of Israël!

Commemoration of the Cross before the others, and Long Preces in Advent and Lent, and on Fast-days, except the Eves of Christmas and Pentecost.

VESPERS, OR EVENSONG.[1]

Sunday.

THE LORD'S DAY.

At the beginning of Vespers the Lord's Prayer and the Angelic Salutation are said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

HAIL, Mary, full of grace; The Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

Then is said aloud:

Verse. ✠ Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima Sunday to Maundy Thursday instead of "Alleluia" *is said:*

Ceaseless praise to Thee be given,
O Eternal King of heaven.

Then follow the Psalms. They are said under Five Antiphons, except in Paschal time when there is only one, and when these are not specially given, those given here are used.

Antiphon. The LORD said.

If this Antiphon be used the Psalm begins with the words "Unto my Lord."

Antiphon for Paschal time. Alleluia.

Psalm CIX.

[Intituled "A Psalm of David." The first verse was quoted by our Lord.—Matth. xxii. 44; Mark xii. 36; Luke xx. 42.]

THE LORD said unto my Lord: * Sit Thou at My right hand, Until I make Thine enemies * Thy footstool.

The LORD shall send the rod of Thy strength out of Zion: * rule Thou in the midst of Thine enemies.

[1] The proper hour for Vespers is sunset, reckoned to be about 6 P.M. In private recitation, they ought not usually to be begun before noon.

Thine shall be the dominion in the day of Thy power, amid the brightness of the saints: * from the womb, before the day-star have I begotten Thee.

The LORD hath sworn, and will not repent: * Thou art a Priest for ever after the order of Melchisedek.

The Lord at Thy right hand * shall strike through kings in the day of His wrath.

He shall judge among the heathen, He shall fill the places with dead bodies: * He shall wound the heads over many countries.

He shall drink of the brook in the way: * therefore shall he lift up his head.

Antiphon. The LORD said unto my Lord: * Sit Thou at My right hand.

Second Antiphon. All His commandments.

Psalm CX.

[The Hebrew prefixes "Alleluia," and begins, "I will praise the LORD." The Psalm is A B C Darian.]

I WILL praise Thee, O LORD, with my whole heart: * in the assembly of the upright, and in the congregation.

The works of the LORD are great, * meet to serve for the doing of His will.

His work is honourable and glorious, * and His righteousness endureth for ever.

He hath made a memorial of His wonderful works: the LORD is gracious and full of compassion. * He hath given meat unto them that fear Him:

He will ever be mindful of His covenant. * He will show His people the power of His works,

That He may give them the heritage of the heathen. * The works of His hands are verity and judgment:

All His commandments are sure; they stand fast for ever and ever, * being done in truth and uprightness.

He sent redemption unto His people: He hath commanded His covenant for ever:

Holy and terrible is His Name. * The fear of the LORD is the beginning of wisdom:

A good understanding have all they that do His commandments: * His praise endureth for ever.

Antiphon. [1] All His commandments are sure; they stand fast for ever and ever.

Third Antiphon. In His commandments.

Psalm CXI.

[The Hebrew prefixes "Alleluia." The Vulgate adds to the superscription "on the return of Haggai and Zechariah [from the Captivity]." See Thursday, fifth week in November. The Psalm is A B C Darian.]

BLESSED is the man that feareth the LORD: * that delighteth greatly in His commandments.

His seed shall be mighty upon earth; * the generation of the upright shall be blessed.

Glory and riches shall be in his house: * and his righteousness endureth for ever.

Unto the upright there ariseth light in the darkness: * he is gracious, and full of compassion, and righteous.

[1] Ps. cx. 8.

Happy is the man that showeth favour and lendeth; he will guide his words with discretion: * surely he shall not be moved for ever:

The righteous shall be in everlasting remembrance. * He shall not be afraid of evil tidings:

His heart is ready, trusting in the LORD. His heart is established, * he shall not be afraid until he see his desire upon his enemies.

He hath dispersed, he hath given to the poor: his righteousness endureth for ever: * his horn shall be exalted with honour.

The wicked shall see it, and be grieved; he shall gnash his teeth, and melt away: * the desire of the wicked shall perish.

Antiphon. In His commandments he delighteth greatly.

Fourth Antiphon. Blessed be the Name.

Psalm CXII.

[The Hebrew prefixes "Alleluia."]

PRAISE the LORD, O ye His servants, * praise the Name of the LORD.

Blessed be the Name of the LORD, * from this time forth, and for evermore!

From the rising of the sun unto the going down of the same, * the LORD'S Name is to be praised.

The LORD is high above all nations, * and His glory above the heavens.

Who is like unto the LORD our God, Who dwelleth on high, * and beholdeth what is lowly in heaven, and in the earth?

He raiseth up the poor out of the dust, * and lifteth the needy out of the dung-hill;

That He may set him with princes, * even with the princes of His people.

He maketh the barren woman to keep house, * and to be a joyful mother of children.

[The Hebrew adds "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Antiphon. Blessed be the Name of the LORD for evermore.

Fifth Antiphon. We that live.

Psalm CXIII.

WHEN Israël went out of Egypt, * the house of Jacob from a people of strange language,

Judah was His sanctuary, * and Israël His dominion.

The sea saw it and fled: * Jordan was driven back.

The mountains skipped like rams, * and the little hills like lambs.

What ailed thee, O thou sea, that thou fleddest? * and thou Jordan, that thou wast driven back?

Ye mountains, that ye skipped like rams? * and ye little hills, like lambs?

The earth trembled at the presence of the Lord, * at the presence of the God of Jacob:

Who turned the rock into a standing water, * and the flint into a fountain of waters.[1]

Not unto us, O LORD, not unto us: * but unto Thy Name give glory,

For Thy mercy, and for Thy truth's sake. * Wherefore should the heathen say: Where is now their God?

[1] In the Hebrew here ends Ps. cxiv. and the next words begin cxv.

But our God is in the heavens: * He hath done whatsoever He hath pleased.

The idols of the heathen are silver and gold, * the work of men's hands.

They have mouths, but they speak not: * eyes have they, but they see not.

They have ears, but they hear not: * noses have they, but they smell not:

They have hands, but they handle not: feet have they, but they walk not: * neither speak they through their throat.

May they that make them be like unto them: * even every one that trusteth in them.

The house of Israël trusteth in the LORD: * He is their help and their shield.

The house of Aaron trusteth in the LORD: * He is their help and their shield.

They that fear the LORD trust in the LORD: * He is their help and their shield.

The LORD hath been mindful of us, * and blessed us:

He hath blessed the house of Israël: * He hath blessed the house of Aaron.

He hath blessed them that fear the LORD, * both small and great.

The LORD increase you more and more, * you and your children.

Ye are blessed of the LORD, * Who made heaven and earth.

The heaven of heavens is the LORD's: * but the earth hath He given to the children of men.

The dead shall not praise Thee, O LORD, * neither all they that go down into the grave.

But we that live bless the LORD, * from this time forth for evermore.

[The Hebrew adds "Alleluia."]

Antiphon. We that live bless the LORD.

Antiphon for Paschal time. Alleluia, Alleluia, Alleluia.

Here follows the Chapter. When a special one is not given, the following is used:

CHAPTER. (2 Cor. i. 3.)

BLESSED be God, even the Father of our Lord JESUS Christ, the Father of mercies, and the God of all comfort, Who comforteth us in all our tribulation.

Answer. Thanks be to God.

This Answer is always made after the Chapter.

Then follows the Hymn. When a special one is not given, the following is used:

HYMN.[1]

FATHER of Lights, by Whom each day
Is kindled out of night,
Who, when the heavens were made, didst lay
Their rudiments in light;
Thou, Who didst bind and blend in one
The glistening morn and evening pale,
Hear Thou our plaint, when light is gone,
And lawlessness and strife prevail.

Hear, lest the whelming weight of crime
Wreck us with life in view;
Lest thoughts and schemes of sense and time
Earn us a sinner's due.

[1] Hymn of the Ambrosian school, very slightly altered; translation by the late Card. Newman.

So may we knock at Heaven's door,
And strive the immortal prize to win,
Continually and evermore
Guarded without and pure within.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To Whom all worship shall be done
In every time and place.
Amen.

Then is said a Verse and Answer. If a special one is not given, the following is used:

Verse. [1] Let my prayer, O Lord, be set forth.

Answer. As incense before Thee.

Then is said the following Canticle from the Gospel. It has an Antiphon which is always special, and which is either begun or said through the first time before it, according as the Office is Double or not.

THE SONG OF THE BLESSED VIRGIN MARY. (Luke i. 46.)

MY soul * doth magnify the Lord:

And my spirit hath rejoiced * in God my Saviour.

For He hath regarded the lowliness of His handmaiden: * for, behold, from henceforth all generations shall call me blessed.

For He That is Mighty hath done to me great things: * and holy is His name.

And His mercy is on them that fear Him, * from generation to generation.

He hath showed strength with His arm: * He hath scattered the proud in the imagination of their heart.

He hath put down the mighty from their seat, * and exalted them of low degree.

He hath filled the hungry with good things, * and the rich He hath sent empty away.

He hath holpen His servant Israël, * in remembrance of His mercy:

As He spake to our fathers, * to Abraham, and to his seed for ever.

The Hymn, "Glory be to the Father, &c.," *is said, and then the Antiphon repeated.*

Then is said:

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

Then follows the Prayer for the day, at the end of which is answered:

Answer. Amen.

Afterwards are made any Commemorations necessary, by the Antiphon for the Song of the Blessed Virgin, the Verse and Answer after the Hymn, and the Prayer, (preceded by "Let us pray,") *from the superseded Office which is to be commemorated. After which the following Common Commemorations are made, if required, according to Chapter* XXXV. *of the General Rubrics.*

When more than two Prayers are to be said, the last clause of each (beginning "Through our Lord, &c.," *or* "Who livest, &c.") *is omitted in all except the first and the last, nor is* "Amen" *answered except after these two.*

(*Note that if these Commemorations, with the exception of those of St Joseph, and SS. Peter and Paul, be said upon a week-day, kept as such, out of Paschal time, they are preceded by the Commemoration of the Cross, given hereafter at the end of the Lauds of Monday.*)

[1] Ps. cxl. 2.

I. *Commemoration of the Blessed Virgin Mary.*

(*This Commemoration is omitted if the Office of the day be of the Blessed Virgin, or if her Little Office is to be said.*)

Antiphon. O Holy Mary, be thou an help to the helpless, a strength to the fearful, a comfort to the sorrowful; pray for the people, plead for the clergy, make intercession for all women vowed to God; may all that keep thine holy remembrance, feel the might of thine assistance.

Verse. Pray for us, O holy Mother of God.

Answer. That we may be made worthy of the promises of Christ.

Let us pray.

GRANT, we beseech Thee, O Lord God, unto all Thy servants, that they may continually enjoy soundness both of mind and body, and by the glorious intercession of the Blessed Mary, always a Virgin, may be delivered from present sadness, and enter into the joy of Thine eternal gladness.

From the Octave of the Epiphany to Candlemas, the Antiphon is the same, but the rest is as follows:

Verse. After thy delivery thou still remainest a Virgin undefiled.

Answer. Mother of God, pray for us.

Let us pray.

O GOD, Who, by the fruitful virginity of the Blessed Mary, hast given unto mankind the rewards of everlasting life; grant, we beseech Thee, that we may continually feel the might of her intercession, through whom we have worthily received the Author of our life, our Lord JESUS Christ Thy Son.

II. *Commemoration of St Joseph, Patron of the Universal Church.*

(*Omitted in the Votive Office of St Joseph.*)

Antiphon. [1] Behold a faithful and wise servant whom his Lord hath made ruler over His household.

Verse. [2] Glory and riches shall be in his house.

Answer. And his righteousness endureth for ever.

Let us pray.

O GOD, Who, in Thine unspeakable foreknowledge, didst choose Thy blessed servant Joseph to be the husband of Thine Own most holy Mother; mercifully grant that now that he is in heaven with Thee, we who on earth do reverence him for our defender, may worthily be holpen by the succour of his prayers to Thee on our behalf.

III. *Commemoration of the Holy Apostles, Peter and Paul.*

(*Omitted in the Votive Office of the Apostles.*)

Antiphon. Peter the Apostle, and Paul the Teacher of the Gentiles, have taught us Thy law, O Lord.

Verse. [3] Thou shalt make them princes over all the earth.

Answer. They shall be mindful of Thy Name, O Lord.

[1] Matth. xxiv. 45. [2] Ps. cxi. 3. [3] Ps. xliv. 17, 18.

Let us pray.

O GOD, Whose Right Hand caught the Blessed Peter when he walked upon the water, and began to sink, and thrice delivered his fellow-Apostle Paul from the deep of the sea, when he suffered shipwreck; graciously hear us, and grant, for the sake of them both, that we also may attain unto everlasting glory.

Note [1].

---

[1] In England, by a special rule in this case, is made

Commemoration of St George, Patron of England.

Antiphon. The Saints through faith subdued kingdoms, wrought righteousness, obtained promises.

Verse. O LORD, Thou hast compassed him.

Answer. With Thy favour as with a shield.

Let us pray.

O GOD, Who dost gladden us through the worthy deeds and prayers of Thy blessed Martyr George; mercifully grant that all they which seek Thy favour through him, may effectually obtain the gift of Thy grace.

(*And thus it is said within the Octave.*)

In the Diocese of Hexham St George is not commemorated, but instead the following commemoration is made of St Cuthbert:

Antiphon. Holy Cuthbert, our Protector, grace and glory of our fatherland, look down upon us from Heaven, and pray God for us, that He grant us everlasting joy.

Verse. At the prayers of Blessed Cuthbert and for his sake,

Answer. Be merciful unto Thy people, O Lord.

Let us pray.

O GOD, Who, through the priceless gift of Thy grace, dost make Thine holy ones glorious, mercifully grant, that the prayers of Thy Blessed Confessor and Bishop Cuthbert may help us worthily there to attain, where are the spirits of just men made perfect.

In the Diocese of Northampton the following commemoration of St Thomas of Canterbury is made before that of St George:

Antiphon. I am the Good Shepherd, and know My sheep, and am known of Mine, and I lay down My life for the sheep.

Verse. In your patience

Answer. Possess ye your souls.

Let us pray.

O GOD, in defence of Whose Church the glorious Bishop Thomas fell by the swords of wicked men, grant, we beseech Thee, that all that ask his help may obtain wholesome fruit of their petition.

For Peace.

Antiphon. Give peace in our time, O Lord, because there is none other that fighteth for us, but only Thou, O our God.

Verse. Peace be within thy walls.

Answer. And prosperity within thy palaces.

Let us pray.

O GOD, from Whom all holy desires, all good counsels, and all just works do proceed; give unto Thy servants that peace which the world cannot give, that both our hearts may be set to obey Thy commandments, and also that by Thee we being defended

---

In the Diocese of Plymouth the following commemoration of St Boniface of Maintz is made before that of St George:

Antiphon. Many nations, many thousands of men, did Blessed Boniface gain for Christ, and forasmuch as he made himself like unto an Apostle he hath purchased unto himself a great reward in Heaven along with the Apostles.

Verse. Be strong in the Lord, be strong.

Answer. That ye may live for ever with God.

Let us pray.

O GOD, Who wast pleased to make the zeal of Thy Blessed Martyr and Bishop Boniface the mean whereby Thou didst cause many peoples to know Thy Name, mercifully grant unto us who honour his memory to be feelingly holpen by the succour of his protection.

(*And so it is said within the Octave.*)

In the Diocese of Portsmouth the following commemoration of St Edmund of Canterbury is made after that of St George:

Antiphon. He loved righteousness and hated iniquity, and therefore he died in exile.

Verse. Cast out upon a world of woes,
In exile here we roam.

Answer. O Blessed Edmund, by thy prayers,
Gain us the love of home.

Let us pray.

O GOD, Who in the abundance of Thy goodness toward Thy Church hast made her bright by the illustrious life of Thy blessed Confessor and Bishop Edmund, and gladdened her by his glorious and wondrous works, mercifully grant unto Thy servants that they may be bettered in following after his ensample, and shielded by his protection from all things that may rise up against them.

from the fear of our enemies, may pass our time in rest and quietness. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.

Answer. Amen.

From the Monday after Low Sunday till Rogation Tuesday, instead of the preceding Commemorations, is said the following:

Paschal Commemoration of the Cross.

(*Omitted in the Votive Offices of the Blessed Sacrament, and of the Passion.*)

Antiphon. JESUS, our triumphant Head,
On the Cross's transom dread
The Hands of power and mercy spread
That brake the prison of the dead. Alleluia.

Verse. Say among the heathen —Alleluia.

Answer. That the LORD reigneth from the tree,[1] Alleluia.

Let us pray.

O GOD, Who didst send Thy Son to suffer death for us upon the Cross, that Thou mightest deliver us from the power of the enemy; grant unto us Thy servants to be made partakers of His Resurrection. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

Answer. Amen.

After the last Prayer is said:

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Verse. Bless we the Lord.

Answer. Thanks be to God.

Then is said in rather a low voice:

May the souls of the Faithful, through the mercy of God, rest in peace.

Answer. Amen.

Then, unless Compline follow, the Lord's Prayer inaudibly:

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Note. When Office is said in Choir, the service is ended with the Antiphon of the Blessed Virgin Mary every time the Choir is left. Otherwise it is only said as given in this book, after Lauds, (or the aggregation of which Lauds forms a part) and Compline. Whenever it is said, except after Compline, it is preceded by:

Verse. ✠ The Lord give us His peace.

Answer. And life everlasting. Amen.

If the Office of the Dead follow immediately, the above prayer for the Faithful departed, and the "Our Father," *are omitted.*

Feasts. The above Office, appointed for Sunday, is also, speaking in a general sense, used on all Feasts above the rank of Simples.

[1] Ps. xcv. 10, old version.

Monday.

THE SECOND DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. The Lord hath inclined.

In Paschal time only one Antiphon is said, Alleluia.

Psalm CXIV.

[The Vulgate and the LXX. prefix "Alleluia."]

I AM well pleased, because the LORD hath heard * the voice of my supplication:

Because He hath inclined His ear unto me, * therefore will I call upon Him all my days.

The sorrows of death compassed me: * and the straits of hell found me:

Sorrow and trouble did I find. * Then called I upon the name of the LORD:

O LORD, deliver my soul. * Gracious is the LORD, and righteous: yea, our God is merciful.

The LORD preserveth the simple: * I was brought low and He helped me.

Return unto thy rest, O my soul: * for the LORD hath dealt bountifully with thee.

For He hath delivered my soul from death, * mine eyes from tears, and my feet from falling.

I will walk before the LORD * in the land of the living.

Antiphon. [1] The Lord hath inclined His ear unto me.

Second Antiphon. I believed.

If this Antiphon be used the Psalm begins with the words, "Therefore have I spoken."

Psalm CXV.

[In the Hebrew this Psalm is a continuation of the last. The Vulgate and the LXX. prefix "Alleluia."]

I BELIEVED, therefore have I spoken: * but I was greatly afflicted.

I said in my haste: * All men are liars.

What shall I render unto the LORD * for all His benefits toward me?

I will take the cup of salvation, * and call upon the name of the LORD.

I will pay my vows unto the LORD in the presence of all His people. * Precious in the sight of the LORD is the death of His Saints.

O LORD, truly I am Thy servant: * I am Thy servant, and the son of Thine handmaid:

Thou hast loosed my bonds. * I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

I will pay my vows unto the LORD, in the presence of all His people: * in the courts of the LORD's house, in the midst of thee, O Jerusalem!

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Antiphon. I believed, therefore have I spoken.

Third Antiphon. O praise.

If this Antiphon be used the Psalm begins with the words, "The LORD."

[1] Ps. cxiv. 2.

Psalm CXVI.

O PRAISE the LORD, all ye nations: * praise Him, all ye people.

For His merciful kindness is great toward us: * and the truth of the LORD endureth for ever.

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Antiphon. O praise the LORD, all ye nations.

Fourth Antiphon. I cried.

Psalm CXIX.

[This is the first of the "Songs of Degrees," or "Gradual Psalms." See note to Ps. cxxix., p. 91.]

IN my distress I cried unto the LORD, * and He heard me.

Deliver my soul, O LORD, from lying lips, * and from a deceitful tongue.

What shall be given unto thee, or what shall be done unto thee, * thou false tongue?

Sharp arrows of the mighty, * with hot burning coals.

Woe is me! that my sojourn is long: I dwell with the dwellers of Kedar.[1] * My soul hath long dwelt as an exile

With them that hate peace. I was peaceable: * when I spoke unto them, they fought against me without a cause.

Antiphon. [2] I cried, and He heard me.

Fifth Antiphon. From whence cometh.

Psalm CXX.

[Also a Song of Degrees.]

I WILL lift up mine eyes unto the hills, * from whence cometh mine help.

Mine help cometh from the LORD, * Who made heaven and earth.

He will not suffer thy feet to be moved: * He That keepeth thee will not slumber.

Behold, He That keepeth Israël shall neither slumber nor sleep.

The LORD is thy keeper: the LORD is thy shade * upon thy right hand.

The sun shall not smite thee by day, * nor the moon by night.

The LORD shall keep thee from all evil: * the Lord shall keep thy soul.

The LORD shall keep thy coming in and thy going out, * from this time forth and for evermore.

Antiphon. [3] From whence cometh mine help.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

HYMN.[4]

LORD of unbounded space,
Who, lest the sky and main
Should mix, and heaven should lose its place,
Didst the rude waters chain;

Parting the moist and rare,
That rills on earth might flow
To soothe the angry flame, whene'er
It ravens from below;

Pour on us of Thy grace
The everlasting spring,
Lest our frail steps renew the trace
Of the ancient wandering.

[1] Properly "Black-skin." This was the name of a son of Ishmaël, and of an Arabian tribe sprung from him. [2] Ps. cxix. 1. [3] Ps. cxx. 1.

[4] Hymn of the Ambrosian school, almost unchanged; translation by the late Card. Newman.

May faith in lustre grow,
And rear her star in heaven,
Paling all sparks of earth below
Unquenched by damps of even.

Grant it, O Father, Son,
And Holy Spirit of grace,
To Whom be glory, Three in One,
In every time and place.
Amen.

Antiphon for the Song of the Blessed Virgin. My soul doth magnify the Lord, * for God hath regarded my lowliness.

After the repetition of the Antiphon after the Song of the Blessed Virgin, on the Week-days of Advent and Lent, the Ember Days, and all Vigils which are Fasts, except Christmas Eve and the Eve and Ember Days of Pentecost, all kneel down, and the following prayers, called the Preces, are said:

Kyrie eléison.
Answer. Christe eléison.
Kyrie eléison.

Then the Lord's Prayer is said aloud.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. I said: LORD, be merciful unto me.

Answer. Heal my soul, for I have sinned against Thee.

Verse. Return, O LORD, how long?

Answer. And let it repent Thee concerning Thy servants.

Verse. Let Thy mercy, O LORD, be upon us.

Answer. According as we hope in Thee.

Verse. Let Thy priests be clothed with righteousness.

Answer. And let Thy Saints shout for joy.

Verse. O LORD, save the King.

Answer. And hear us in the day when we call upon Thee.

Verse. O Lord, save Thy people, and bless Thine inheritance.

Answer. And govern them, and lift them up for ever.

Verse. Remember Thy congregation.

Answer. Which Thou hast purchased of old.

Verse. Peace be within thy walls.

Answer. And prosperity within thy palaces.

Verse. Let us pray for the Faithful departed.

Answer. O Lord, grant them eternal rest, and let the everlasting light shine upon them.

Verse. May they rest in peace.

Answer. Amen.

Verse. Let us pray for our absent brethren.

Answer. O Thou, my God, save Thy servants that trust in Thee.

Verse. Let us pray for the sorrowful and the captive.

Answer. Redeem them, O God of Israël, out of all their troubles.

Verse. O Lord, send them help from the sanctuary.

Answer. And strengthen them out of Zion.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Psalm L.

Have mercy upon me, O God, &c., (*p.* 87).

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Verse. Turn us again, O LORD God of Hosts.

Answer. And cause Thy face to shine, and we shall be saved.

Verse. Arise, O Christ, and help us.

Answer. And deliver us for Thy Name's sake.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

Here follows the Prayer of the Day.

All proceeds to the end of the service as on Sunday, except that when Suffrages are said, the following is said before the Commemoration of the Blessed Virgin Mary.

Commemoration of the Cross.

(*Omitted in the Offices of the Blessed Sacrament, and of the Passion.*)

Antiphon. Through Thy Cross's holy sign, JESUS, guard this soul of mine, from my ghostly enemy.

Verse. Let all the earth worship Thee, and sing unto Thee.

Answer. Let them sing praises to Thy name, O Lord.

Let us pray.

O LORD, we beseech Thee, keep us in continual peace, whom Thou hast vouchsafed to redeem by the tree of the Holy Cross.

Simple Feasts. If the Vespers of a Simple Feast be kept on a Monday, the Office is of the Feast, from the Chapter inclusive.

Tuesday.

THE THIRD DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. Let us go.

In Paschal time only one Antiphon is said, Alleluia.

Psalm CXXI.

[Intituled "A Song of Degrees, of David."]

I WAS glad when they said unto me: * Let us go into the house of the LORD.

Our feet have been wont to stand * within thy gates, O Jerusalem!

Jerusalem is builded as a city * that is compact together:

Whither the tribes go up, the tribes of the LORD, * the testimony of Israël, to give thanks unto the name of the LORD.

For there are set thrones for judgment, * the thrones for the house of David.

Pray for the peace of Jerusalem: * they shall prosper that love thee.

Peace be within thy walls, * and prosperity within thy palaces.

For my brethren and companions' sakes, * I will now say—Peace be within thee!

Because of the house of the LORD our God, * I will seek thy good.

Antiphon. Let us go with gladness into the house of the LORD.

Second Antiphon. O Thou That dwellest.

Psalm CXXII.

[Intituled "A Song of Degrees."]

UNTO Thee lift I up mine eyes, * O Thou That dwellest in the heavens!

Behold, as the eyes of servants * look unto the hand of their masters,

As the eyes of a maiden unto the hand of her mistress: * so our eyes look unto the LORD our God, until that He have mercy on us.

Have mercy upon us, O LORD, have mercy upon us: * for we are exceedingly filled with contempt.

Our soul is exceedingly filled * with the scorning of those that are at ease, and with the contempt of the proud.

Antiphon. O Thou That dwellest in the heavens, have mercy upon us.

Third Antiphon. Our help.

Psalm CXXIII.

[Intituled "A Song of Degrees," to which the Hebrew and the Targum add "of David," but this ascription of authorship does not occur in the Vulgate or the LXX.]

IF it had not been the LORD Who was on our side — now may Israël say — * if it had not been the LORD Who was on our side,

When men rose up against us: * then they had swallowed us up quick,

When their wrath was kindled against us: * then the waters had overwhelmed us,

The stream had gone over our soul: * then the overwhelming waters had gone over our soul.

Blessed be the LORD, * Who hath not given us as a prey to their teeth.

Our soul is escaped as a bird * out of the snare of the fowlers:

The snare is broken, * and we are escaped.

Our help is in the name of the LORD, * Who made heaven and earth.

Antiphon. [1] Our help is in the name of the LORD.

Fourth Antiphon. Do good, O LORD.

Psalm CXXIV.

[Intituled "A Song of Degrees."]

THEY that trust in the LORD shall be as Mount Zion: * he that dwelleth in Jerusalem shall never be moved.

The mountains are round about Jerusalem: * and the LORD is round about His people, from henceforth, and for ever.

For the Lord will not suffer the rod of the wicked to rest upon the lot of the righteous: * lest the righteous put forth their hands unto iniquity.

Do good, O LORD, to the good, * and to them that are upright in their hearts.

As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: * peace be upon Israël!

Antiphon. Do good, O LORD,

[1] Ps. cxxiii. 8.

to the good, and to them that are upright in their hearts.

Fifth Antiphon. We were like.

Psalm CXXV.

[Intituled "A Song of Degrees."]

WHEN the LORD turned again the captivity of Zion, * we were like them that come again from sickness.

Then was our mouth filled with laughter, * and our tongue with singing.

Then said they among the heathen: * The LORD hath done great things for them.

The LORD hath done great things for us: * whereof we are glad.

Turn again our captivity, O LORD, * as the streams in the south.

They that sow in tears * shall reap in joy.

They go forth weeping, * sowing their seed;

They shall doubtless come again with rejoicing, * bringing their sheaves with them.

Antiphon. We were like them that come again from sickness.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

HYMN.[1]

ALL-BOUNTIFUL Creator, Who,
When Thou didst mould the world, didst drain
The waters from the mass, that so
Earth might immovable remain;

That its dull clods it might transmute
To golden flowers in vale or wood,
To juice of thirst-allaying fruit,
And grateful herbage spread for food;

Wash Thou our smarting wounds and hot,
In the cool freshness of Thy grace;
Till tears start forth the past to blot,
And cleanse and calm Thy holy place,

Till we obey Thy full behest,
Shun the world's tainted touch and breath,
Joy in what highest is and best,
And gain a spell to baffle death.

Grant it, O Father, Only Son,
And Holy Spirit, God of grace,
To Whom all glory, Three in One,
Be given in every time and place.
Amen.

Antiphon for the Song of the Blessed Virgin. Let my spirit rejoice * in God my Saviour.

Commemoration of the Cross before the other general Commemorations, and Long Preces at certain times as on Monday.

Simple Feasts. If the Vespers of a Simple Feast be kept on a Tuesday, the Office is of the Feast from the Chapter inclusive.

Wednesday.

THE FOURTH DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. He shall not be ashamed.

In Paschal time only one Antiphon is said, Alleluia.

Psalm CXXVI.

[Intituled "A Song of Degrees, of Solomon." The LXX. omits the ascription to Solomon.]

EXCEPT the LORD build the house, * they labour in vain that build it:

[1] Hymn of the Ambrosian school, hardly altered; translation by the late Card. Newman.

Except the LORD keep the city, * the watchman waketh but in vain.

It is vain for you to rise up early, * rise up when ye are rested, ye that eat the bread of sorrow:

For He giveth His beloved sleep. Lo, children are an heritage of the LORD, * the fruit of the womb is His reward.

As arrows are in the hand of a mighty man, * so are the children of the out-cast.

Happy is the man that hath his desire satisfied with them: * he shall not be ashamed when he speaketh with his enemies in the gate.

Antiphon. He shall not be ashamed when he speaketh with his enemies in the gate.

Second Antiphon. Blessed.

If this Antiphon be used the Psalm commences with the words, "Is every one."

Psalm CXXVII.

[Intituled "A Song of Degrees."]

BLESSED is every one that feareth the LORD, * that walketh in His ways.

For thou shalt eat the labour of thine hands: * happy shalt thou be and it shall be well with thee.

Thy wife shall be as a fruitful vine * on the sides of thine house:

Thy children like olive plants * round about thy table.

Behold, that thus shall the man be blessed * that feareth the LORD.

The LORD bless thee out of Zion: * and mayest thou see the good of Jerusalem all the days of thy life.

Yea, mayest thou see thy children's children, * and peace upon Israël.

Antiphon. Blessed is every one that feareth the LORD.

Third Antiphon. Many a time.

If this Antiphon be used, the Psalm begins with the words, "Have they afflicted me."

Psalm CXXVIII.

[Intituled "A Song of Degrees."]

MANY a time have they warred against me from my youth —* may Israël now say:—

Many a time have they warred against me from my youth: * yet they have not prevailed against me.

[1] The ploughers ploughed upon my back: * they made long their furrows.

The LORD is righteous, He hath broken the necks of the wicked. * Let them all be confounded and turned back that hate Zion.

Let them be as the grass upon the house-tops, * which withereth before it is plucked up:

Wherewith the mower filleth not his hand, * nor he that bindeth sheaves his bosom.

Neither do they that go by say: The blessing of the LORD be upon you! * we bless you in the name of the LORD!

Antiphon. Many a time have they afflicted me from my youth up.

[1] *I.e.*, "They furrowed my back with stripes as the ground is furrowed with the plough."—Gesenius.

Fourth Antiphon. Out of the depths.

If this Antiphon be used, the Psalm begins with the words, "Have I cried unto Thee."

Psalm CXXIX.

OUT of the depths have I cried unto Thee, O LORD! * Lord, hear my voice.

Let Thine ears be attentive * to the voice of my supplication.

If Thou, LORD, shouldest mark iniquities, * O Lord, who shall stand?

But there is forgiveness with Thee: * because of Thy law, I wait for Thee, O LORD!

My soul doth wait on His word: * my soul hopeth in the Lord.

From the morning watch even until night * let Israël hope in the LORD:

For with the LORD there is mercy, * and with Him is plenteous redemption.

And He shall redeem Israël, * from all his iniquities.

Antiphon. Out of the depths have I cried unto Thee, O LORD.

Fifth Antiphon. Let Israël hope.

Psalm CXXX.

[Intituled "A Song of Degrees," to which the Hebrew and the Vulgate, but not the Targum or the LXX., add "of David."]

LORD, mine heart is not haughty, * nor mine eyes lofty:

Neither do I exercise myself in great matters, * or in wonderful things that are above me.

If I have not thought lowly of myself— * (but lifted up my soul)—

Even as a child that is weaned from his mother: * so be my soul rewarded.

Let Israël hope in the LORD, * from henceforth and for ever.

Antiphon. Let Israël hope in the LORD.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

HYMN.[1]

O LORD, Who throned in the holy height,
Through plains of ether didst diffuse
The dazzling beams of light,
In soft transparent hues;

Who didst, on the fourth day, in heaven,
Light the fierce cresset of the sun,
And the meek moon at even,
And stars that wildly run;

That they might mark and arbitrate
'Twixt alternating night and day,
And tend the train sedate
Of months upon their way;

Clear, Lord, the brooding night within,
And clean these hearts for Thy abode,
Unlock the spell of sin,
Crumble its giant load.

Grant it, O Father, Only Son,
And Holy Spirit, God of grace,
To Whom all praise be done
In every time and place.

Amen.

Antiphon at the Song of the Blessed Virgin. The Lord hath regarded * my lowliness, and He That is mighty hath done in me great things.

Commemoration of the Cross before the other general Commemorations, and

[1] Hymn of the Ambrosian school, somewhat altered: translation by the late Card. Newman.

Long Preces in Advent and Lent, and on Fast-days, as on Monday.

Simple Feasts. If the Vespers of a Simple Feast be kept on a Wednesday, the Office is of the Feast from the Chapter inclusive.

Thursday.

THE FIFTH DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. And all.

In Paschal time only one Antiphon is said, Alleluia.

Psalm CXXXI.

[Intituled "A Song of Degrees." It reads like a Processional for some translation of the Sacred Ark, perhaps that described in 3 (1) Kings vii. (Saturday before 8th Sunday after Pentecost.)]

LORD, remember David, * and all his meekness:

How he sware unto the LORD: * he vowed a vow unto the God of Jacob;—

Surely I will not come into the tabernacle of mine house, * nor go up into my bed;

I will not give sleep to mine eyes, * or slumber to mine eyelids;

I will not give the temples of mine head any rest, until I find out a place for the LORD, * an habitation for the God of Jacob.

[1] Lo, we heard of it at Ephratah: * we found it in the fields of "the Wood."

We will go into His tabernacle: * we will worship in His footprints.

Arise, O LORD, into Thy rest, * Thou and the ark of Thine holiness.

Let Thy priests be clothed with righteousness, * and let Thy Saints shout for joy.

For Thy servant David's sake, * turn not away the face of Thine Anointed.

The LORD hath sworn in truth unto David, and He will not turn from it: * Of the fruit of thy body will I set upon thy throne.

If thy children will keep My covenant, * and My testimony that I shall teach them,

Then their children for ever * shall sit upon thy throne.

For the LORD hath chosen Zion: * He hath chosen it for His habitation.

This is My rest for ever: * here will I dwell, for I have chosen it.

I will abundantly bless her widows: * I will satisfy her poor with bread.

I will clothe her Priests with salvation: * and her Saints shall shout aloud for joy.

There will I make the horn of David to bud: * I have ordained a lamp for Mine Anointed.

His enemies will I clothe with shame: * but upon him shall My sanctification flourish.

Antiphon. And all his meekness.

Second Antiphon. Behold.

If this Antiphon be used, the Psalm begins with the words, "How good and how pleasant."

[1] This verse relates to the fetching of the ark from Kirjath-jearim, (literally "The town-of-the-woods,") which stood at the borders of the territory of Ephraim, here called Ephratah. See 2 Kings (Sam.) vi. (Thursday, 5th week after Pentecost.)

Psalm CXXXII.

[Intituled "A Song of Degrees," to which the Hebrew and the Vulgate, but not the Targum or the LXX., add "of David."]

BEHOLD, how good and how pleasant it is * for brethren to dwell together in unity.

[1] It is like the precious ointment upon the head, * that ran down upon the beard, even Aaron's beard,

That went down to the skirts of his garments. * As the dew of Hermon, that descendeth upon the mountains of Zion;[2]

For there the LORD commanded the blessing, * even life for evermore.

Antiphon. Behold, how good and how pleasant it is for brethren to dwell together in unity.

Third Antiphon. Whatsoever.

Psalm CXXXIV.

[To this Psalm is prefixed "Alleluia."]

PRAISE ye the Name of the LORD, * praise Him, O ye servants of the LORD!

Ye that stand in the house of the LORD, * in the courts of the house of our God:

Praise the LORD, for the LORD is good: * sing praises unto His Name, for it is pleasant.

For the LORD hath chosen Jacob unto Himself, * and Israël for His peculiar treasure.

For I know that the LORD is great, * and that our Lord is above all gods.

Whatsoever the LORD pleased, that did He in heaven and in earth, * in the seas, and all deep places:

Causing the vapours to ascend from the ends of the earth: * He maketh lightnings for the rain;

He bringeth the wind out of His treasures. * He smote the first-born of Egypt, from man even unto beast.

He sent tokens and wonders into the midst of thee, O Egypt, * upon Pharaoh and upon all his servants.

He smote great nations, * and slew mighty kings.

[3] Sihon, king of the Amorites, and Og, king of Bashan, * and all the kingdoms of Canaan.

And gave their land for an heritage, * an heritage unto Israël His people.

Thy Name, O LORD, endureth for ever! * Thy memorial, O LORD, throughout all generations!

For the LORD will judge His people, * and will repent Himself concerning His servants.

The idols of the heathen are silver and gold, * the work of men's hands.

A mouth have they, but they speak not: * eyes have they, but they see not.

Ears have they, but they hear not: * neither is there any breath in their mouths.

Let them that make them be made like unto them, * and every one that trusteth in them.

[1] The reference is to the unction of Aaron with holy chrism at his consecration, described in Lev. viii. 12.

[2] Probably not the mountain at Jerusalem, but one of the chain of Hermon, which is once mentioned elsewhere. Deut. iv. 48.

[3] Sihon, a king of the Amorites, reigning in Heshbon; Og, a giant, king of Bashan. They were both defeated and slain by the Israëlites. Num. xxi.

Bless the LORD, O house of Israël! * bless the LORD, O house of Aaron!

Bless the LORD, O house of Levi! * ye that fear the LORD, bless the LORD!

Blessed be the LORD out of Zion, * Which dwelleth at Jerusalem!

[The Hebrew adds "Alleluia," which the Vulgate places at the beginning of the next Psalm.]

Antiphon. Whatsoever the LORD pleased, that did He.

Fourth Antiphon. For His mercy.

Psalm CXXXV.

[It is not improbable that this Psalm was sung at the Dedication of the Temple, for, in 2 Par. (Chron.) vii. 3, it is said that when the congregation on that occasion saw the fire miraculously descending upon the sacrifice, "they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised 'the LORD, for He is good, for His mercy endureth for ever.'" It looks very like a continuation of the song given by David to certain singers, 1 Par. (Chron.) xvi. 7, especially as it is afterwards said that some of them were chosen "to give thanks to the LORD, because His mercy endureth for ever." Some consider that the latter verses refer to the return from the captivity, but these may be an addition.]

O GIVE thanks unto the LORD, for He is good! * for His mercy endureth for ever.

O give thanks unto the God of gods! * for His mercy endureth for ever.

O give thanks to the Lord of lords! * for His mercy endureth for ever.

To Him Who Alone doeth great wonders—* for His mercy endureth for ever.

To Him That by wisdom made the heavens—* for His mercy endureth for ever.

To Him That spread out the earth above the waters—* for His mercy endureth for ever.

To Him That made great lights —* for His mercy endureth for ever.

The sun to rule by day —* for His mercy endureth for ever.

The moon and stars to rule by night—* for His mercy endureth for ever.

To Him That smote Egypt in their first-born—* for His mercy endureth for ever.

To Him That brought out Israël from among them—* for His mercy endureth for ever.

With a strong hand and with a stretched out arm—* for His mercy endureth for ever.

To Him That divided the Red Sea into parts —* for His mercy endureth for ever.

And made Israël to pass through the midst of it —* for His mercy endureth for ever.

But overthrew Pharaoh and his host in the Red Sea —* for His mercy endureth for ever.

To Him That led His people through the wilderness—* for His mercy endureth for ever.

To Him That smote great kings —* for His mercy endureth for ever.

And slew mighty kings—* for His mercy endureth for ever.

Sihon, king of the Amorites —* for His mercy endureth for ever.

And Og, the king of Bashan —* for His mercy endureth for ever.

And gave their land for an heri-

tage—* for His mercy endureth for ever.

Even an heritage unto Israël His servant—* for His mercy endureth for ever.

Who remembered us in our low estate—* for His mercy endureth for ever.

And hath redeemed us from our enemies—* for His mercy endureth for ever.

Who giveth food to all flesh—* for His mercy endureth for ever.

O give thanks unto the God of heaven! * for His mercy endureth for ever.

O give thanks unto the Lord of lords! * for His mercy endureth for ever.

Antiphon. For His mercy endureth for ever.

Fifth Antiphon. Sing us one of the songs.

Psalm CXXXVI.

[The Vulgate and the LXX. connect this Psalm with the name of Jeremiah. They also style it a Psalm of David, the apparent meaning of which would seem to be that it was composed in imitation of his poems.]

BY the rivers of Babylon, there we sat down, yea, we wept, * when we remembered Zion.

We hung our harps upon the willows * in the midst thereof.

For there they that carried us away captive required of us * a song;

And they that had taken us said: * Sing us one of the songs of Zion.

How shall we sing the LORD'S song * in a strange land?

If I forget thee, O Jerusalem, * let my right hand forget her cunning—

Let my tongue cleave to the roof of my mouth, * if I do not remember thee,—

If I prefer not Jerusalem * above my chief joy.

Remember, O LORD, the children of Edom, * in the day of Jerusalem:

Who said: Rase it, rase it * even to the foundation thereof.

O daughter of Babylon, doomed to destruction, * happy shall he be that rewardeth thee, as thou hast served us!

Happy shall he be that taketh, * and dasheth thy little ones against the rock.

Antiphon. Sing us one of the songs of Zion.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

HYMN.[1]

O GOD, Who hast given
The sea and the sky,
To fish and to bird
For a dwelling to keep,
Both sons of the waters
One low and one high,
Ambitious of heaven,
Or sunk in the deep;

Save, Lord, Thy servants,
Whom Thou hast new made
In a laver of blood
Lest they trespass and die;
Lest pride should elate,
Or sin should degrade,
And they stumble on earth
Or be dizzied on high.

To the Father, and Son,
And the Spirit be done,
Now and always,
Glory and Praise. Amen.

[1] Hymn of the Ambrosian school, slightly altered; translation by the late Card. Newman.

Antiphon at the Song of the Blessed Virgin. O God, * show strength with Thine arm: put down the mighty, and exalt them of low degree.

Commemoration of the Cross before the other general Commemorations and Long Preces in Advent and Lent, and on Fast-days, as on Monday.

Friday.

THE SIXTH DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. Behold the Angels.

In Paschal time only one Antiphon is said, Alleluia.

Psalm CXXXVII.

[Intituled "Of David," to which the LXX. adds "of Haggai and Zechariah," the meaning apparently being that it was his composition, but that they made some special regulation as to its use.]

I WILL praise Thee, O Lord, with my whole heart: * because Thou hast heard the words of my mouth.

Before the Angels will I sing praise unto Thee. * I will worship toward Thine holy temple, and praise Thy Name.

For Thy loving-kindness, and for Thy truth: * for Thou hast magnified Thine holy Name above every name.

In whatsoever day I call upon Thee, answer me: * Thou wilt strengthen my soul exceedingly.

Let all the kings of the earth praise Thee, O LORD, * for they have heard all the words of Thy mouth.

Yea, let them sing of the ways of the LORD: * that great is the glory of the LORD.

For the LORD is high, yet hath He respect unto the lowly: * but the proud He knoweth from afar.

Though I walk in the midst of trouble Thou wilt revive me: * Thou shalt stretch forth Thine hand against the wrath of mine enemies, and Thy right hand shall save me.

The LORD will give recompense on my behalf: * Thy mercy, O LORD, endureth for ever: forsake not the works of Thine own hands.

Antiphon. Before the Angels will I sing praise unto Thee, O my God.

Second Antiphon. O LORD.

If this Antiphon be used the Psalm commences with the words, "Thou hast searched me."

Psalm CXXXVIII.

[Intituled "A Psalm of David," with a musical (?) direction, the meaning of which is not now certain.]

O LORD, Thou hast searched me, and known me: * Thou knowest my down-sitting and mine up-rising:

Thou understandest my thoughts afar off. * Thou searchest my path, and my line,

And art acquainted with all my ways: * before there is a word on my tongue.

Lo, O LORD, Thou knowest all things both new and old: * Thou hast made me, and laid Thine hand upon me.

Such knowledge is too wonderful for me: * it is high, and I cannot attain unto it.

Whither shall I go from Thy Spirit? * or whither shall I flee from Thy presence?

If I ascend up into heaven, Thou are there: * if I go down into hell, Thou art there.

If I take the wings of the morning, * and dwell in the uttermost parts of the sea;—

Even there shall Thine hand lead me, * and Thy right hand shall hold me.

If I say: Surely the darkness shall cover me: * even the night shall be light about me in my pleasures.

For the darkness is not darkness to Thee: and the night shineth as the day: * the darkness and the light to Thee are both alike.

For Thou didst form my reins: * Thou hast upholden me from my mother's womb.

I will praise Thee, for Thy greatness is terrible: * marvellous are Thy works: and that my soul knoweth right well.

My bones were not hid from Thee, when Thou madest me in secret: * nor my substance in the lower parts of the earth.

Thine eyes beheld my substance yet being imperfect: and in Thy book all were written: * day by day were they to be fashioned, when as yet there was none of them.

But to me, O God, Thy friends are exceeding honourable: * their power is waxen right strong.

If I should count them, they are more in number than the sand: * I arose, and am still with Thee.

Surely Thou wilt slay the wicked, O God: * depart from me, ye bloody men.

For ye say in thought: * In vain shall Thy people take Thy cities.

Do not I hate them, O LORD, that hate Thee? * and am not I grieved at those that rise up against Thee?

I hate them with perfect hatred: * they are to me as enemies.

Search me, O God, and know mine heart: * try me and know my thoughts.

And see if there be any wicked way in me: * and lead me in the way everlasting.

Antiphon. O LORD, Thou hast searched me and known me.

Third Antiphon. Preserve me.

Psalm CXXXIX.

[Intituled "A Psalm of David," with the same musical (?) direction as before.]

DELIVER me, O LORD, from the evil man: * preserve me from the wicked man:

Which imagine mischiefs in their heart: * continually are they gathered together for war.

They have sharpened their tongues like a serpent: * adders' poison is under their lips.[1]

Keep me, O LORD, from the hands of the wicked: * and preserve me from the evil man:

Who purpose to overthrow my goings. * The proud have hid a snare for me:

And spread a net with cords: * by the way-side have they set a trap for me.[1]

[1] SLH.

I said unto the LORD: Thou art my God: * hear the voice of my supplication, O LORD!

O LORD, my Lord, Thou Strength of my salvation, * Thou hast covered mine head in the day of battle!

Give me not up, O LORD, to the desires of the wicked: * they take counsel together against me: forsake me not, lest they exalt themselves.[1]

As for the head of those that compass me about, * let the mischief of their own lips cover them.

Let burning coals fall upon them; let them be cast into the fire: * when they are in trouble they will not be able to stand.

An evil-speaker shall not prosper in the earth: * evil shall hunt the wicked man, to overthrow him.

I know that the LORD will maintain the cause of the afflicted, * and will revenge the poor.

Surely the righteous shall give thanks unto Thy Name; * and the upright shall dwell in Thy presence.

Antiphon. Preserve me, O Lord, from the wicked man.

Fourth Antiphon. LORD.

If this Antiphon be used, the Psalm begins with the words, "I cry unto Thee."

Psalm CXL.

[Intituled "A Psalm of David."]

LORD, I cry unto Thee: hear me! * give ear unto my voice when I cry unto Thee.

Let my prayer be set forth as incense before Thee: * the lifting-up of mine hands as the evening sacrifice.

Set a watch, O LORD, before my mouth: * keep the door of my lips.

Incline not mine heart to any evil word, * to excuse myself in my sins,

With men that work wickedness; * and let me not eat of their dainties.

Let the righteous smite me in kindness: and let him reprove me: * but the oil of the wicked shall not anoint mine head:

For yet my prayer shall be against their lusts. * [2]Their judges shall be left [to their fate beside] in the hands of the rock:

[And] they [that have wreaked their vengeance on them] shall hear my words, that they are mighty. * Like clods of earth broken by the ploughman,

So are our bones scattered at the grave's mouth. * But mine eyes are unto Thee, O LORD, my Lord: in Thee is my trust, leave not my life to destruction.

Keep me from the snare which they have laid for me, * and the gins of the workers of iniquity.

The wicked shall fall into their own net; * as for me, I dwell alone, until I depart hence.

Antiphon. LORD, I cry unto Thee, hear me.

Fifth Antiphon. O Lord, let my portion.

[1] SLH.

[2] The Targum is, "They are torn away from the house of instruction by the strong hands of their judges." The Syriac, "And their judges are crushed by the strong hand." Messrs Jennings and Lowe render, "When their judges have been thrown down the sides of the rock, then they shall hear my words as welcome;" and continue, "When the usurping rulers have been deposed, and the disappointed rabble has executed its vengeance on them, it shall bethink it again of David's divinely constituted authority, and gladly recall him to the throne. This is the only rational interpretation of the verse. For the mode of punishment mentioned, cf. 2 Chron. xxv. 12, Luke iv. 29."

Psalm CXLI.

[Intituled "A didactic (?) Psalm of David. A Prayer when he was in the cave," namely, on the same occasion as that on which he wrote Psalm lvi. See note on that Psalm, p. 110.]

I CRIED unto the LORD with my voice: * with my voice unto the LORD did I make supplication.

I pour out my complaint before Him: * before Him also I show my trouble.

When my spirit faileth from me, * then Thou knewest my path.

In the way wherein I walked * have they privily laid a snare for me.

I looked on the right hand, and beheld: * but there was no man that would know me:

Refuge failed me: * and no man cared for my soul.

I cried unto Thee, O LORD! * I said: Thou art my refuge, and my portion in the land of the living.

Attend unto my cry, * for I am brought very low:

Deliver me from my persecutors: * for they are stronger than I.

Bring my soul out of prison, that I may praise Thy Name: * the righteous wait for me, till Thou deal bountifully with me.

Antiphon. O Lord, let my portion be in the land of the living.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

HYMN.[1]

WHOM all obey,—
Maker of man! Who from Thy height
Badest the dull earth bring to light
All creeping things, and the fierce might
Of beasts of prey;—

And the huge make
Of wild or gentler animal,
Springing from nothing at Thy call,
To serve in their due time, and all
For sinners' sake;

Shield us from ill!
Come it by passion's sudden stress,
Lurk in our mind's habitual dress,
Or through our actions seek to press
Upon our will.

Vouchsafe the prize
Of sacred joy's perpetual mood,
And service-seeking gratitude,
And love to quell each strife or feud,
If it arise.

Grant it, O Lord!
To Whom, the Father, Only Son,
And Holy Spirit, Three in One,
In heaven and earth all praise be done
With one accord.

Amen.

Antiphon at the Song of the Blessed Virgin. He hath put down the mighty, * that persecute His Saints: and hath exalted them of low degree, that confess His Christ.

Commemoration of the Cross before the other general Commemorations, and Long Preces in Advent and Lent, and on Fast-days, as on Monday.

Simple Feasts. If the Vespers of a Simple Feast be kept on a Friday, the service is of the Feast from the Chapter inclusive.

Saturday.

THE SABBATH.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. Blessed.

[1] Hymn of the Ambrosian school, considerably altered; translation by the late Card. Newman.

If this Antiphon be used, the Psalm begins with the words, "Be the LORD my God."

In Paschal time only one Antiphon is said, Alleluia.

Psalm CXLIII.

[Intituled "Of David." The Vulgate and the LXX. add "against Goliath."]

BLESSED be the LORD my God, Which teacheth mine hands to war, * and my fingers to fight.

My goodness, and my fortress: * my strength, and my Deliverer:

My shield, and He in Whom I trust: * Who subdueth my people under me.

LORD, what is man, that Thou takest knowledge of him? * or the son of man, that Thou makest account of him?

Man is like to vanity: * his days are as a shadow that passeth away.

Bow Thy heavens, O LORD, and come down: * touch the mountains, and they shall smoke.

Cast forth the bright lightning, and scatter them: * send out Thine arrows, and make them to quake.

Send Thine hand from above: rid me, and deliver me out of great waters, * from the hand of strange children:

Whose mouth speaketh vanity: * and their right hand is a right hand of falsehood.

I will sing a new song unto Thee, O God; * upon a psaltery of ten strings will I sing praises unto Thee:

Who hast given salvation unto kings: * Who deliveredst David Thy servant from the hurtful sword. Rid me,

And deliver me from the hand of strange children, whose mouth speaketh vanity: * and their right hand is a right hand of falsehood:

Whose sons may be as saplings grown up * in their youth;

Their daughters decked out, * adorned after the similitude of the temple:

Their garners full, * affording stores upon store:

Their sheep fruitful in young, countless in their pastures: * their oxen fat:

There is no breach in their walls, nor inroad: * nor wailing in their streets.

Happy is that people, that is in such a case: * happy is that people whose God is the Lord.

Antiphon. Blessed be the LORD my God.

Second Antiphon. Every day.

Psalm CXLIV.

[Intituled "David's song of praise." It is A B C Darian.]

I WILL extol Thee, my God, O King! * and I will bless Thy name for ever and ever.

Every day will I bless Thee; * and I will praise Thy name for ever and ever.

Great is the LORD, and greatly to be praised: * and His greatness is unsearchable.

One generation shall praise Thy works to another, * and shall declare Thy mighty acts.

They shall speak of the glorious honour of Thy Majesty, * and tell of Thy wondrous works.

And men shall speak of the might of Thy terrible acts, * and declare Thy greatness.

They shall abundantly utter the record of Thy great goodness, * and shall sing of Thy righteousness.

The LORD is gracious and full of compassion: * slow to anger and of great mercy.

The LORD is good to all, * and His tender mercies are over all His works.

May all Thy works praise Thee, O LORD! * and let Thy saints bless Thee!

They shall speak of the glory of Thy kingdom, * and talk of Thy power;

To make known to the sons of men Thy mighty acts, * and the glorious majesty of Thy kingdom.

Thy kingdom is an everlasting kingdom, * and Thy dominion endureth throughout all generations!

The Lord is faithful in all His words, * and holy in all His works.

The LORD upholdeth all that fall, * and raiseth up all those that be bowed down.

The eyes of all wait upon Thee, O Lord! * and Thou givest them their meat in due season.

Thou openest Thine hand, * and fillest all things living with plenteousness.

The LORD is righteous in all His ways, * and holy in all His works.

The LORD is nigh unto all them that call upon Him, * to all that call upon Him in truth.

He will fulfil the desire of them that fear Him: * He also will hear their cry and will save them.

The LORD preserveth all them that love Him, * but all the wicked will He destroy.

My mouth shall speak the praise of the LORD; * and let all flesh bless His holy Name for ever and ever.

Antiphon. Every day will I bless Thee, O Lord.

Third Antiphon. While I live.

Psalm CXLV.

[To this Psalm is prefixed "Alleluia." The Vulgate and the LXX. connect it with the names of Haggai and Zechariah.]

PRAISE the LORD, O my soul; while I live will I praise the LORD: * I will sing praises unto my God while I have being.

Put not your trust in princes, * in the son of man, in whom is no help.

His breath goeth forth, and he returneth to his earth: * in that very day their thoughts perish.

Happy is he that hath the God of Jacob for his help, his hope is in the LORD his God: * Who made heaven and earth, the sea, and all that therein is:

Who keepeth truth for ever. Who executeth judgment for the oppressed: * Who giveth food to the hungry.

The LORD looseth the prisoners: * the LORD openeth the eyes of the blind:

The LORD raiseth them that are bowed down: * the LORD loveth the righteous:

The LORD preserveth the strangers; He defendeth the fatherless and widow: * but the way of the wicked He will turn aside.

The LORD shall reign for ever!

even thy God, O Zion, * unto all generations!

[The Hebrew adds "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Antiphon. While I live will I praise the LORD.

Fourth Antiphon. Let the praise of our God.

Psalm CXLVI.

[The Vulgate and the LXX., as stated, prefix "Alleluia," and the LXX. adds "of Haggai and Zechariah."]

PRAISE ye the LORD, for it is good to sing praises: * the praise of our God is pleasant and comely.

The LORD doth build up Jerusalem: * He gathereth together the outcasts of Israël.

He healeth the broken in heart, * and bindeth up their wounds.

He telleth the number of the stars; * and calleth them all by their names.

Great is our Lord, and of great power: * and His understanding is infinite.

The LORD lifteth up the meek; * but He casteth the wicked down to the ground.

Sing unto the LORD with thanksgiving: * sing praise upon the harp unto our God.

Who covereth the heaven with clouds: * and prepareth rain for the earth,

Who maketh grass to grow upon the mountains, * and herbs for the service of men:

He giveth to the beast his food, * and to the young ravens which cry unto Him.

He delighteth not in the strength of an horse; * neither taketh He pleasure in the legs of a man.

The LORD taketh pleasure in them that fear Him, * and in those that hope in His mercy.

Antiphon. Let the praise of our God be pleasant.

Fifth Antiphon. Praise the LORD.

If this Antiphon be used the Psalm begins with the words, "O Jerusalem."

Psalm CXLVII.

[In the Hebrew this is the continuation of the preceding Psalm. The Vulgate and the LXX. prefix "Alleluia," and the LXX. adds "of Haggai and Zechariah."]

PRAISE the LORD, O Jerusalem! * praise thy God, O Zion!

For He hath strengthened the bars of thy gates: * He hath blessed thy children within thee:

He maketh peace in thy borders: * and filleth thee with the finest of the wheat.

He sendeth forth His commandment upon earth: * His word runneth very swiftly.

He giveth snow like wool: * He scattereth the hoar-frost like ashes.

He casteth forth His ice like morsels: * who can stand before His cold?

He sendeth out His word, and melteth them: * He causeth His wind to blow, and the waters flow.

He declareth His word unto Jacob, * His statutes and His judgments unto Israël.

He hath not dealt so with any nation: * neither hath He made known to them His judgments.

[The Hebrew adds "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Antiphon. Praise the LORD, O Jerusalem.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

From Advent Sunday till the Octave of the Epiphany, and from Septuagesima Sunday till the Octave of Pentecost special Chapters are given.

At other times the following is said:

CHAPTER. (Rom. xi. 33.)

O THE depth of the riches and wisdom and knowledge of God: how unsearchable are His judgments and His ways past finding out!

The following Hymn and Verse and Answer is used during the same seasons as the above Chapter, and likewise from Septuagesima to Lent.

HYMN.[1]

THE red sun is gone,
Thou Light of the heart,
Blessed Three, Holy One,
To Thy servants a sun
Everlasting impart.

There were Lauds in the morn,
Here are Vespers at even:
Oh, may we adorn
Thy temple new born
With our voices in Heaven.

To the Father be praise,
And praise to the Son,
And the Spirit always,
While the infinite days
Of eternity run.
Amen.

Verse. Let the evening prayer ascend unto Thee, O Lord.

Answer. And let there descend upon us Thy mercy.

The following Antiphon is said only from the Octave of the Epiphany till Septuagesima.

Antiphon at the Song of the Blessed Virgin. God hath holpen His servant Israël: * as He spake to Abraham and to his seed, to exalt them of low degree for ever and ever.

Prayer of the succeeding Sunday.

[1] Hymn of the Ambrosian school, altered almost beyond recognition; translation by the late Card. Newman.

COMPLINE.[1]

Office for every day in the Week.

At the beginning of Compline the Reader says:

Sir, be pleased to give the blessing.

The Blessing.

May the Almighty Lord grant us a quiet night and a perfect end.

Answer. Amen.

Then is read this Short Lesson.

SHORT LESSON. (1 Pet. v. 8.)

BRETHREN, be sober, be vigilant: because your adversary the devil as a roaring lion walketh about, seeking whom he may devour: whom resist ye, stedfast in the faith.

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Verse. ✠ [2] Our help is in the Name of the LORD.

Answer. Who made heaven and earth.

Then the Lord's Prayer is said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

After this is said the General Confession and Absolution.

I CONFESS to God Almighty, to the Blessed Mary, always a Virgin, to the Blessed Michael the Archangel, to the Blessed John the Baptist, to the Holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, by my fault, by my fault, by my most grievous fault. Therefore I beseech the Blessed Mary, always a Virgin, the Blessed Michael the Archangel, the Blessed John the Baptist, the Holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

The Absolution.

ALMIGHTY God have mercy on us, forgive us our sins, and bring us to life everlasting.

Answer. Amen.

[1] Compline (Completorium) is the last office of the Church, and is proper to the end of the evening before going to bed, reckoned to be about 9 p.m., but it may be said any time before midnight. It is very frequently recited along with Vespers, thus forming the complete Evening Service of the Church, and it is from this aggregation that the "Evening Prayer" of the Anglican Prayer Book is derived.

[2] Ps. cxxiii. 8.

✠ MAY the Almighty and merciful Lord grant us pardon, absolution, and remission of all our sins.

Answer. Amen.

Verse. [1] Turn us, O God of our salvation.

Answer. And cause Thine anger toward us to cease.

Verse. ✠ Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From the Saturday before Septuagesima Sunday to Maundy Thursday instead of "Alleluia" *is said:*

Ceaseless praise to Thee be given,
O Eternal King of heaven.

Then follow the Psalms. They are all said under one Antiphon.

Antiphon. Have mercy.

Antiphon in Paschal time. Alleluia.

Psalm IV.

[Intituled "A Psalm of David," with a musical (?) direction of (now) uncertain meaning.]

WHEN I called, the God of my righteousness heard me: * Thou hast enlarged me when I was in distress:

Have mercy upon me, * and hear my prayer.

O ye sons of men, how long will ye be dull of heart? * Why will ye love vanity, and seek after leasing? [2]

But know that the LORD hath set apart for Himself him that is holy: * the LORD will hear me when I call unto Him.

Be ye angry and sin not: * what ye speak in your heart, repent upon your bed.[2]

Offer the sacrifices of righteousness, and put your trust in the LORD. * There be many that say: Who will show us any good?

LORD, Thou hast set upon us the light of Thy countenance. * Thou hast put gladness in my heart,

More than in the time that their corn, and wine, and oil * increased.

I will both lay me down in peace, * and sleep,

For Thou, LORD, only * makest me to dwell in safety.

Psalm XXX.

[The first eight verses of Psalm xxx., p. 76.]

IN Thee, O LORD, do I put my trust, let me never be ashamed; * deliver me in Thy righteousness.

Bow down Thine ear to me, * deliver me speedily.

Be Thou to me a God, a Preserver, and an house of defence, * to save me.

For Thou art my strength and my refuge, * and for Thy Name's sake Thou wilt lead me and nourish me.

Thou wilt pull me out of the net, that they have laid privily for me, * for Thou art my Preserver.

Into Thine hands I commend my spirit: * Thou hast redeemed me, O LORD God of truth!

[1] Ps. lxxxiv. 5.

[2] SLH.

Psalm XC.

[The Vulgate and the LXX. give the heading, "A Psalm of praise of David."]

HE that dwelleth in the help of the Most High, * shall abide under the shadow of the God of heaven.

He will say to the LORD: Thou art my refuge, and my fortress, * my God, in Him will I trust.

For He shall deliver me from the snare of the fowler, * and from the noisome pestilence.

He shall cover thee with His wings, * and under His feathers shalt thou trust:

His truth shall be thy shield. * Thou shalt not be afraid for the terror by night;

For the arrow that flieth by day, for the pestilence that walketh in darkness, * for the evil spirit that wasteth at noon-day.

A thousand shall fall at thy side, and ten thousand at thy right hand: * but it shall not come nigh thee.

Yea, with thine eyes shalt thou behold: * and see the reward of the wicked.

Because Thou, O LORD, art my trust: * thou hast made the Most High thy refuge.

There shall no evil befall thee, * neither shall any plague come nigh thy dwelling.

For He hath given His Angels charge over thee, * to keep thee in all thy ways:

They shall bear thee up in their hands, * lest haply thou dash thy foot against a stone.

Thou shalt tread upon the adder and the cockatrice: * the lion also and the dragon shalt thou trample under feet.

Because he hath set his trust upon Me, therefore will I deliver him: * I will defend him because he hath known My Name.

He shall call upon Me, and I will answer him: * I am with him in trouble: I will deliver him and glorify him.

With long life will I satisfy him: * and show him My salvation.

Psalm CXXXIII.

[Intituled "A Song of Degrees."]

BEHOLD now, bless ye the LORD, * all ye servants of the LORD.

Which stand in the house of the LORD, * even in the courts of the house of our God,

By night. Lift up your hands toward the sanctuary, * and bless the LORD.

The LORD That made heaven and earth, * bless thee out of Zion!

Antiphon. [1] Have mercy upon me, O Lord, and hear my prayer.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

Then is said the following:

HYMN.[2]

NOW that the day-light dies away,
By all Thy grace and love,
Thee, Maker of the world, we pray
To watch our bed above.

[1] Ps. iv. 2.

[2] Hymn of the Ambrosian school, very slightly altered; translation by the late Card. Newman.

Let dreams depart and phantoms fly,
The offspring of the night,
Keep us, like shrines, beneath Thine eye,
Pure in our foes' despite.

This grace on Thy redeemed confer,
Father, Co-equal Son,
And Holy Ghost, the Comforter,
Eternal Three in One.
Amen.

The last verse is sometimes said thus, altered in honour of the Incarnation:

JESU, the Virgin-born, to Thee
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.
Amen.

In Paschal time it is said thus, altered in honour of the Resurrection:

To Father, Son, and Paraclete,
The slain and risen Son,
Be praise and glory, as is meet,
While endless ages run.
Amen.

It is also occasionally otherwise altered, which occasions are marked in their places.

Then follows the

CHAPTER. (Jer. xiv. 9.)

YET Thou, O LORD, art in the midst of us, and Thine holy Name is called upon us:[1] leave us not, O Lord our God.

Answer. Thanks be to God.

Then the Short Responsory.

[2]Into Thine hands, O Lord, I commend my spirit.

Answer. Into Thine hands, O Lord, I commend my spirit.

Verse. Thou hast redeemed us, O LORD God of truth.

Answer. I commend my spirit.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Into Thine hands, O Lord, I commend my spirit.

Verse. [3]Keep us, O Lord, as the apple of the eye.

Answer. Hide us under the shadow of Thy wings.

From the Saturday after Easter inclusive to the Saturday after Pentecost exclusive, the above is said thus:

Into Thine hands, O Lord, I commend my spirit. Alleluia, Alleluia.

Answer. Into Thine hands, O Lord, I commend my spirit. Alleluia, Alleluia.

Verse. Thou hast redeemed us, O LORD God of truth.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Into Thine hands, O Lord, I commend my spirit. Alleluia, Alleluia.

Verse. Keep us, O Lord, as the apple of the eye. Alleluia.

Answer. Hide us under the shadow of Thy wings. Alleluia.

Then is said the following Canticle from the Gospel, with its Antiphon.

Antiphon. O Lord, keep us.

[1] The allusion seems to be to the invocation of the Name upon Israël by the Priests, Numb. vi. 22. "And the LORD spake unto Moses, saying: Speak unto Aaron, and unto his sons, saying, On this wise shall ye bless the children of Israël, saying unto them—The LORD bless thee and keep thee; the LORD make His face shine upon thee, and be gracious unto thee; the LORD lift up His countenance upon thee, and give thee peace—and they shall put My Name upon the children of Israël; and I will bless them."

[2] Ps. xxx. 6.

[3] Ps. xvi. 8.

THE SONG OF SIMEON. (Luke ii. 29.)

[Uttered by Simeon at the presentation of our LORD in the Temple. "Then took he Him up in his arms, and blessed God, and said :—"]

LORD, now lettest Thou Thy servant depart in peace, * according to Thy word :

For mine eyes have seen * Thy Salvation,

Which Thou hast prepared * before the face of all people ;

A Light to lighten the Gentiles, * and the glory of Thy people Israël.

The Doxology, "Glory be to the Father, &c.," *is said.*

Antiphon. O Lord, keep us waking, guard us sleeping : that we may wake with Christ and rest in peace.

In Paschal time, "Alleluia."

Then follow these short prayers, called the Preces. They are omitted on Doubles and within Octaves. In Advent, Lent, and the Ember Days they are said kneeling.

Kyrie eléison.
Answer. Christe eléison.
Kyrie eléison.

OUR Father, (*inaudibly*,) Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

I BELIEVE (*inaudibly*) in God the Father Almighty, Maker of heaven and earth. And in JESUS Christ, His only Son, our Lord ; Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried : He descended into hell : the third day He rose again from the dead : He ascended into heaven, and sitteth on the right hand of God the Father Almighty. From thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins, (*aloud*)

Verse. The Resurrection of the body.

Answer. And the Life everlasting. Amen.

Verse. [1] Blessed art Thou, O Lord God of our fathers,

Answer. And to be praised and glorified above all for ever.

Verse. Bless we the Father, and the Son, and the Holy Ghost.

Answer. Let us praise and exalt Him above all for ever.

Verse. [1] Blessed art Thou, O Lord, in the firmament of heaven,

Answer. And to be praised, and glorified, and exalted above all for ever.

Verse. May the Lord, the Almighty and merciful, bless and keep us.

Answer. Amen.

Verse. Vouchsafe, O Lord, this night,

Answer. To keep us without sin.

Verse. Have mercy upon us, O LORD.

Answer. Have mercy upon us.

[1] Dan. iii. 52, 56.

Verse. O LORD, let Thy mercy lighten upon us.

Answer. As our trust is in Thee.

Here the service is resumed, when the above has been omitted.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

VISIT, we beseech Thee, O Lord, this habitation,[1] and drive far from it all snares of the enemy: let Thine holy Angels dwell herein, to keep us in peace, and may Thy blessing be always upon us. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.

Answer. Amen.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Verse. Bless we the Lord.

Answer. Thanks be to God.

The Blessing.

May the Almighty and Merciful Lord, ✠ the Father, the Son, and the Holy Ghost, bless and keep us.

Answer. Amen.

Then follows immediately one of these Four Antiphons of the Blessed Virgin Mary, according to the season of the year.

I. *From the Vespers of the Saturday before Advent Sunday till those of Candlemas, both inclusive.*

Antiphon. Maiden! Mother of Him Who redeemed us, thou that abidest

Heaven's open gate, and the Star of the Sea, come, succour the fallen!

Fallen indeed we are, but fain would rise by thy succour.

Thou that beyond nature's course hast borne in time the Eternal;

Thou that a Virgin before, and after that childbirth remainest,

From the Archangel's lips the quickening message receiving,

Mother of JESUS and us, turn thine eyes of mercy on sinners.

Verse. The Angel of the Lord announced unto Mary,

Answer. And she conceived of the Holy Ghost.

Let us pray.

WE beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the Incarnation of Thy Son JESUS Christ by the message of an Angel, so by His Passion and Cross we may be brought unto the glory of His Resurrection. Through the same Christ our Lord.

Answer. Amen.

From the First Vespers of Christmas inclusive, the Verse and Answer and Prayer are as follows:

Verse. After thy delivery thou still remainest a Virgin undefiled.

Answer. Mother of God, pray for us.

Let us pray.

O GOD, Who, by the fruitful virginity of the Blessed Mary, hast given unto mankind the rewards of everlasting life; grant, we beseech Thee, that we may continually feel the might of her in-

[1] This Office was originally the last Prayer before going to rest for the monks of the Order of St Benedict.

tercession; through whom we have worthily received the Author of our life, our Lord JESUS Christ Thy Son.

Answer. Amen.

II. *From the Compline of the 2nd day of February inclusive to Maundy Thursday exclusive.*

Antiphon. Hail, O Mary, Queen of heaven,
Queen of Angel worlds on high,
Hail, O Rod to Jesse given,
Blessed Portal of the sky,

Hail, O Lady, bright and glorious,
Clad in beauty, pure and true,
Virgin! o'er sin's stain victorious,
Sinners for thy succour sue.

Verse. Holy Virgin, my praise by thee accepted be.

Answer. Give me strength against thine enemies.

Let us pray.

MOST merciful God, grant, we beseech Thee, a succour unto the frailty of our nature, that as we keep ever alive the memory of the holy Mother of God, so by the help of her intercession we may be raised up from the bondage of our sins. Through the same Christ our Lord.

Answer. Amen.

III. *From the First Compline of Easter inclusive till the First Vespers of Trinity Sunday exclusive.*

Antiphon. Rejoice! rejoice! thou Queen of Heaven, Alleluia,
For He That thee for Son was given, Alleluia,
As He promised is arisen. Alleluia.
Mother, pray to Him for us, Alleluia.

Verse. Be glad and rejoice, O Virgin Mary, Alleluia,

Answer. For the Lord is risen indeed. Alleluia.

Let us pray.

O GOD, Who dost vouchsafe to gladden the whole world by the resurrection of Thy Son our Lord JESUS Christ; grant, we beseech Thee, that by the help of His Mother the Virgin Mary, we may finally attain unto the gladness of life everlasting. Through the same Christ our Lord.

Answer. Amen.

IV. *From the First Vespers of Trinity Sunday inclusive till the Vespers of Saturday before Advent Sunday exclusive.*

Antiphon. Hail, O Queen, Mother of mercy! hail, our life, our sweetness, and our hope. To thee we cry, the banished sons of Eve. Toward thee we sigh, weeping and groaning in this vale of tears. Ah, then, thou our Advocate, turn on us those merciful eyes of thine! And, after this our exile, show to us JESUS, the blessed Fruit of thy womb. O most merciful, O most gracious, O most sweet Virgin Mary![1]

Verse. Pray for us, holy Mother of God.

Answer. That we may be made worthy of the promises of Christ.

[1] Of these four Antiphons, "Maiden Mother" is ascribed to Hermann the Cripple, a monk of Reichenau, who died A.D. 1052. The authorship of the second is unknown: it

Let us pray.

O ALMIGHTY and everlasting God, Who, by the co-operation of the Holy Ghost, didst make ready both the body and soul of the glorious Virgin and Mother Mary worthily to become a meet dwelling for Thy Son; grant that as we rejoice in her memory, so by her pitiful intercession we may be delivered from the evils that continually hang over us, and finally from everlasting death. Through the same Christ our Lord.

Answer. Amen.

After each of these Antiphons is said this Blessing:

God's most mighty strength alway
Be His people's staff and stay.

Answer. Amen.

Lastly, whether Mattins be to follow immediately, or not, the Lord's Prayer, the Angelic Salutation, and the Apostles' Creed are said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

HAIL, Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

I BELIEVE in God, the Father Almighty, Maker of heaven and earth. And in JESUS Christ, His Only Son, our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell: the third day He rose again from the dead: He ascended into heaven, and sitteth at the right hand of God the Father Almighty: from thence He shall come to judge both the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins, the Resurrection of the body, and the life everlasting.

Amen.

Thus ends the Office of Compline throughout the year, in which Office the words, "May the souls, &c.," *are omitted, and the Verse and Answer,* "The Lord give us, &c.," *are not said before the Antiphon of the Blessed Virgin.*

seems to date from about the eleventh century. The date and authorship of the third are likewise unknown; but a legend has become attached to it, to the effect that St Gregory the Great heard the three first lines uttered by an angel, and himself added the fourth, on the same occasion on which was instituted the procession upon St Mark's Day. The authorship of "Hail, O Queen" is disputed. The last clause is usually admitted to be an exclamation uttered by St Bernard of Clairvaux in the cathedral of Spires. But the authorship of the rest is disputed, some ascribing it to Hermann the Cripple, others to one Peter of Monsoro, bishop of Compostella, others to one Adhemar, bishop of Podium (Puy-en-Velay). It seems to have been well known, at least in Spain, early in the twelfth century.

The Proper Office of the Season.

SEPTEMBER.

First Sunday of September.

The First Lord's Day of September.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Book of Job (i. 1.)

THERE was a man in the land of Uz, whose name was Job, and that man was perfect, and upright, and one that feared God and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household. So that this man was the greatest of all the men of the East.

First Responsory.

[1] What! shall we receive good at the hand of God, and shall we not receive evil? The LORD gave and the LORD hath taken away. As the Lord hath pleased, so hath it befallen. Blessed be the Name of the LORD.

Verse. Naked came I out of my mother's womb, and naked shall I return thither.

Answer. The LORD gave and the LORD hath taken away. As the Lord hath pleased, so hath it befallen. Blessed be the Name of the LORD.

Second Lesson.

AND his sons went and feasted in their houses, every one his day. And sent and called for their three sisters, to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent unto them and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all. For he said: It may be that my sons have sinned, and blessed[2] God in their hearts. Thus did Job continually.

[1] ii. 10; i. 21, 22.

[2] *I.e.*, invoked Him blasphemously in connection with some wicked thoughts, but it seems more probable that the expression is here "transferred to curses and impious words against God" Himself. So Gesenius. Targum :—"provoked." (Walton's Polyglott.)

Second Responsory.

[1] My sighing cometh before I eat, and my roarings are poured out like the waters, for the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. Was not I silent? Held not I my peace? Was not I at rest? And trouble came.

Verse. Behold, I cannot help myself, and they that were needful unto me [2] have forsaken me.

Answer. And trouble came.

Third Lesson.

NOW there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. And the LORD said unto him: Whence comest thou? And he answered and said: From going to and fro in the earth, and from walking up and down in it. And the LORD said unto him: Hast thou considered My servant Job, a perfect, and an upright man, one that feareth God and escheweth evil? Then Satan answered and said: Doth Job fear God for nought? Hast Thou not made an hedge about him, and about his house, and about all that he hath, on every side? [Hast Thou not] blessed the work of his hands? And is not his substance increased in the land? But put forth Thine hand a little, and touch all that he hath, and he will bless [3] Thee to Thy face.

Third Responsory.

Why do ye argue against the words of truth? Do ye imagine words to reprove me? and strive to confound one that is your friend? Nevertheless, finish that ye have in mind.

Verse. Judge that which is just, and ye shall find no iniquity in my tongue.

Answer. Nevertheless, finish that ye have in mind.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Nevertheless, finish that ye have in mind.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book of Moral [Reflections upon Job] written by Pope St Gregory [the Great.] (*Bk.* ii. *ch.* 1.)

THE Holy Scripture is put before the eyes of our mind somewhat after the fashion of a looking-glass, that we may see therein the aspect of our inward man. Therein we see what are our unsightly, and what our comely traits; thereby we judge how we are growing, and how far yet we are from fulness of stature. The Holy Scripture telleth of the doings of the Saints, and stirreth up the heart of us weaklings to follow them. While it maketh memorial of their victorious deeds, it strengtheneth our frailty to strive against sin. And so by the words of the Scripture it cometh to pass that the soul trembleth less at the battle, for that she seeth how many times the enemies before her have been beaten by brave men.

Fourth Responsory.

[4] My flesh is clothed with worms and clods of dust. My skin is dry and drawn together. Remember me, O Lord, for my life is wind.

Verse. My days are swifter than a weaver's shuttle, and are spent without hope.

[1] iii. 24; vi. 13.

[2] Latin: necessarii mei.

[3] In a bad sense, as before. Abp. Kenrick has—"See if he will not bless Thee"—apparently taking it as sarcastic. Targum:—"if he will not provoke Thee before the face of Thy Word."

[4] vii. 5-7.

Answer. Remember me, O Lord, for my life is wind.

Fifth Lesson.

AND some whiles the Scripture showeth unto us, not only how the Saints fought bravely, but also how they fell, that we may see by the example of the mighty, not only what weapons we must take, if we would conquer, but also what snares we must keep clear of, if we would avoid falling. For example, here is Job on the one hand, waxing nobler under trial, and on the other hand, David, tried, and failing utterly.[1] And so the glory of the great strengtheneth our hope, and the backsliding of the same doth stir us up to be watchful and lowly—the one cheering us with gladness, and the other putting us on our guard through fear, so that the soul of him which heareth of these things may by the one gain sure and certain hope, and by the other fearfulness and watchfulness, and so neither be rashly puffed up, nor may hopelessly cast down, nor may faint under the weight of dread, forasmuch as she is stirred up to trustfulness by the example of him who triumphed.

Fifth Responsory.

[2] My days are few, and in a short while they will be ended. Let me alone, then, O Lord! that I may bewail my sorrow a little, before I go to the land of darkness and of the shadow of death.

Verse. Thine hands, O Lord! have made me, and fashioned me together round about, and yet dost Thou forthwith destroy me?

Answer. Before I go to a land of darkness and of the shadow of death.

Sixth Lesson. (*Bk.* i. *ch.* 1.)

"THERE was a man in the land of Uz, whose name was Job." We are told where this holy man lived, that thereby we may gauge the worth of his bravery. Who knoweth not that Uz is a place in the countries of the Gentiles?[3] The Gentile world had been so degraded and corrupted by sin, that they had ceased to know that they had a Maker. Therefore is it told us where Job dwelt, that it may redound to his praise that he was good in the midst of the wicked. It is not very praiseworthy to be good among the good, but to be good among the bad. For even as it is more grievous to be bad among the good, so is it right praiseworthy to have remained good among the bad.

Sixth Responsory.

[4] Hide not Thy face from me, O Lord! Withdraw not Thine hand far from me, let not Thy dread make me afraid.

Verse. [5] O Lord, correct me—but in mercy; not in Thine anger, lest Thou bring me to nothing.

Answer. And let not Thy dread make me afraid.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And let not Thy dread make me afraid.

THIRD NOCTURN.

Seventh Responsory.

[6] O that Thou wouldest hide me in the grave! that Thou wouldest keep

[1] *I.e.*, in the case of Bathsheba.
[2] x. 20, 21, 8.
[3] Uz—lit. "soft and sandy earth," proper name of a region and tribe in the northern part of the Arabian desert, between Palestine, Idumæa, and the Euphrates. Ges.
[4] xiii. 21. [5] Jer. x. 24. [6] xiv. 13; x. 5, 6, 7.

me secret, until Thy wrath be past, even Thine, O Lord, Thou That alone art God! That Thou wouldest appoint me a set time, and remember me!

Verse. Are Thy days as the days of man, that Thou inquirest after mine iniquity? and there is none that can deliver out of Thine hand.

Answer. That Thou wouldest appoint me a set time, and remember me!

Eighth Responsory.

One Seraph cried unto another—Holy, Holy, Holy is the LORD God of hosts: the whole earth is full of His glory.

Verse. There are Three That bear record in heaven, the Father, the Word, and the Holy Ghost: and these Three are One.

Answer. Holy, Holy, Holy is the LORD God of hosts:—

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The whole earth is full of His glory.

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Job (i. 13.)

AND there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house. And there came a messenger unto Job and said: The oxen were ploughing, and the asses feeding beside them, and the Sabæans fell upon them and took them away; and they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said: The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

First Responsory.

[1] My harp is turned to mourning, and my organ into the voice of them that weep. Let me alone, O Lord, for my days are vanity.

Verse. My skin is black upon me, and my bones are burned with heat.

Answer. Let me alone, O Lord, for my days are vanity.

Second Lesson.

WHILE he was yet speaking there came also another, and said: The Chaldæans made out three bands, and fell upon the camels, and have carried them away; and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. And while he was yet speaking, behold, there came in also another, and said: Thy sons and thy daughters were eating and drinking wine in their eldest brother's house, and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon thy children; and they are dead; and I only am escaped alone to tell thee.

Second Responsory.

[2] O that my sins, whereby I have deserved wrath, and the calamity whereunder I suffer, were laid in the balances together.

Verse. For now it would appear heavier than the sand of the sea, therefore also my words are full of sorrow.

Answer. And the calamity, whereunder I suffer, were laid in the balances together.

[1] xxx. 30, 31; vii. 16.

[2] vi. 3.

Third Lesson.

THEN Job arose, and rent his garments, and shaved his head, and fell down upon the ground, and worshipped, and said: Naked came I out of my mother's womb, and naked shall I return thither. The LORD gave, and the LORD hath taken away. As the Lord hath been pleased, so is it come to pass. Blessed be the Name of the LORD! In all these things, Job sinned not with his lips, nor charged God with foolishness.

Third Responsory.

Why do ye argue, (*p.* 214.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Job (ii. 1.)

AGAIN there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. And the LORD said unto Satan: Whence comest thou? And he answered: From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan: Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? And still, he holdeth fast his integrity, although thou movedst Me against him, to afflict him without a cause. And Satan answered, and said: Skin for skin! yea, all that a man hath will he give for his life. But put forth Thine hand now, and touch his bone and his flesh. And thou shalt see that he will bless[1] Thee to Thy face!

First Responsory.

My flesh is clothed, &c., (*p.* 214.)

Second Lesson.

AND the LORD said unto Satan: Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the LORD, and smote Job with sore boils, from the sole of his foot unto his crown. And he took a potsherd to scrape away the matter, and sat down in a dung-hill. Then said his wife unto him: Dost thou still retain thine integrity? Bless God, and die![2] But he said unto her: Thou speakest as one of the foolish women speaketh. Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

Second Responsory.

My days are few, &c., (*p.* 215.)

Third Lesson.

NOW when Job's three friends heard of all this evil that was come upon him, they came every one from his own place, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; for they had made an appointment together to come to visit him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice and wept, and they rent their garments, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the

[1] See note on the Third Lesson on Sunday.

[2] So also Gesenius, who explains it thus: "However much thou praisest and blessest God, yet thou art to die—thy piety towards God is therefore vain."

ground seven days and seven nights. And none spake a word unto him. For they saw that his grief was very great.

Third Responsory.

Hide not Thy face, &c., (*p.* 215.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Job (iii. 1.)

AFTER this Job opened his mouth, and cursed his day, and said: Perish the day wherein I was born! and the night in which it was said: There is a man-child conceived! Let that day be darkness! Let not God regard it from above! neither let the light shine upon it! Let darkness and the shadow of death stain it! Let a cloud dwell upon it! and let bitterness occupy it!

First Responsory.

O that Thou wouldest hide me, &c., (*p.* 215.)

Second Lesson.

AS for that night,—let darkness seize upon it! Let it not be joined unto the days of the year! Let it not come into the number of the months! Let that night be solitary—let no joyful voice come therein. Let them curse it that curse the day, who are ready to raise up Leviathan.[1] Let the stars be obscured by the darkness thereof—let it look for light but have none; neither let it see the uprising of the breaking day. Because it shut not up the doors of the womb that bare me, nor hid sorrow from mine eyes.

Second Responsory.

O that my sins, &c., (*p.* 216.)

Third Lesson.

WHY died I not from the womb? Why did I not give up the ghost when I came out of the belly? Why did the knees receive me? or the breasts, that I should suck? For now should I have lain still and been quiet—I should have slept—then had I been at rest—with kings and counsellors of the earth, which build desolate places for themselves—or with princes that had gold, who filled their houses with silver—or as an hidden untimely birth I had not been; as infants which never saw light.[2]

Third Responsory.

Why do ye argue, &c., (*p.* 214.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Job (iv. 1.)

THEN Eliphaz the Temanite answered and said: If we essay to commune with thee, wilt thou be grieved? But who, having begun to speak, can withhold himself from speaking? Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble

[1] Targum:—"Let the Prophets curse it who curse the day of vengeance which hath been prepared, when they are raised up to rehearse their lamentation."

[2] The description of the grave in the next few verses is so sublime, and so justly famous, that the reader ought to turn to it in the Bible.

knees. But now affliction is come upon thee, and thou faintest; it hath touched thee, and thou are troubled. Where is thy fear, thy confidence, thy patience, and the uprightness of thy ways?

First Responsory.

What! shall we receive good, &c., (*p.* 213.)

Second Lesson.

REMEMBER, I pray thee, who ever perished, being innocent? or when were the righteous cut off? But rather, I have seen them that plough iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of His wrath are they consumed. The roaring of the lion, and the voice of the lioness, and the teeth of the young lions are broken. The tiger perisheth for lack of prey, and the lion's whelps are scattered abroad.

Second Responsory.

My sighing cometh, &c., (*p.* 214.)

Third Lesson.

NOW a thing was secretly brought to me, and mine ear caught as it were privily a faint sound thereof. In the dread of a vision of the night, when deep sleep falleth on men, fear came upon me and trembling, which made all my bones to shake. Then a spirit passed before my face. The hair of my flesh stood up. It stood still; but I could not discern the form thereof; an image was before mine eyes, and I heard a voice like the sighing of the wind. "Shall mortal man be more just than God? Shall a man be more pure than his Maker? Behold, His servants were not to be trusted, and in His angels He found perverseness."

Third Responsory.

Why do ye argue, &c., (*p.* 214.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Job (vi. 1.)

BUT Job answered and said: O that my sins, whereby I have deserved wrath, and the calamity whereunder I suffer, were laid in the balances together! For now it would appear heavier than the sand of the sea; therefore also my words are full of sorrow. For the arrows of the Lord are in me; the poison thereof drinketh up my spirit; and the terrors of the Lord do set themselves in array against me![1]

First Responsory.

My flesh is clothed, &c., (*p.* 214.)

Second Lesson.

DOTH the wild ass bray when he hath grass? or loweth the ox when he standeth before a rack full of fodder? Can that which is unsavoury be eaten without salt? or will one taste deadly poison? The things that my soul aforetime refused to touch, are now my needful meat.

Second Responsory.

My days are few, &c., (*p.* 215.)

Third Lesson.

O THAT I might have my request, and that God would grant me the thing that I long for! Even that

[1] In the Hebrew "the arrows" are described as "of the Almighty," and "the terrors" "of God."

He That hath begun, would destroy me; that He would let loose His hand, and cut me off! And then would I have comfort, even if He That afflicteth me would not spare me. Yea, I would not speak against the sentence of the Holy One. What is my strength, that I should hope? And what is mine end, that I should now bear patiently? My strength is not the strength of stones, nor is my flesh of brass. Behold, I have no help in me, and they that are needful to me[1] are gone far from me.

Third Responsory.

Hide not Thy face, &c., (*p.* 215.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Job (vii. 1.)

THE life of man upon earth is a warfare, and his days are like the days of an hireling. As a servant earnestly desireth the shadow, and as an hireling looketh to the reward of his work, so have I had months of vanity, and have counted the wearisome nights. When I lie down, I say: When shall I arise? And again, I long for the evening, and am fretted looking for the darkness.

First Responsory.

O that Thou wouldest hide me, &c., (*p.* 215.)

Second Lesson.

MY flesh is clothed with rottenness, and my skin is dried up and drawn with clods of dust. My days are passed quicker than as when a weaver cutteth off the shuttle, and are spent without hope. O remember that my life is wind, and that mine eye shall no more see good. The eye of him that hath seen me shall see me no more: Thine eyes are upon me, and I am not.

Second Responsory.

O that my sins, &c., (*p.* 216.)

Third Lesson.

AS the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more. Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul. Am I a sea, or a whale,[2] that Thou settest a watch over me?

Third Responsory.

Why do ye argue, &c., (*p.* 214.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. In all these things Job sinned not * with his lips, nor charged God with foolishness.

Prayer of the ensuing Sunday.

[1] Latin: necessarii mei.

[2] "Am I a sea, or a sea-monster, that"—*i.e.*, am I untamed like the sea? It may be conjectured that this word (Yam=Sea) properly denotes the boiling, foaming of the sea. Gesenius.

Second Sunday of September.

The Second Lord's Day of September.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Job (ix. 1.)

THEN Job answered and said: I know it is so of a truth, and that a man cannot be justified before God. If He will contend with him, he cannot answer Him one of a thousand. He is wise in heart and mighty in strength; who hath hardened himself against Him and hath prospered?—Which removeth the mountains or ever they whom He overturneth in His anger know it—

First Responsory.

What! shall we receive, &c., (*p.* 213.)

Second Lesson.

WHICH shaketh the earth out of her place, and the pillars thereof tremble—Which commandeth the sun and it riseth not, and sealeth up the stars—Which alone spreadeth out the heavens, and treadeth upon the waves of the sea—Which maketh Arcturus, and Orion, and the Hyades, and the Chambers of the South[1]—Which doeth great things past finding out, yea, and wonders without number.

Second Responsory.

My sighing cometh, &c., (*p.* 214).

Third Lesson.

IF He come unto me, I see Him not; if He pass on, I perceive Him not. If He suddenly maketh inquiry, who shall answer Him? or who can say unto Him: Why doest Thou thus? He is God, Whose anger none can withstand, and under Whom they that bear up the earth are bowed down. What then am I, that I should answer him, or my words, that I should reason with Him?—I, who though I were righteous in somewhat, yet would not answer Him, but would make supplication to my Judge. If I had called and He had answered me, yet would I not believe that He had hearkened unto my voice. For He breaketh me with a tempest, and multiplieth my wounds without cause.

Third Responsory.

Why do ye argue, &c., (*p.* 214.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book of Moral [Reflections upon Job] written by Pope St Gregory [the Great.] (*Bk.* ix. *ch.* 2.)

"I KNOW that it is so of a truth, and that a man cannot be justified as against God." When God is put out of the consideration, a man may be considered to be just, but considered as against God, his righteousness vanisheth away. When a man measureth himself by his relation to Him, Who is the Author of all good, he doth thereby acknowledge that of himself he hath no good in him, but hath received from God whatsoever he hath. He that glorifieth himself be-

[1] According to Gesenius, the first constellation named is the Great Bear, the second uncertain, but generally taken to be Orion, the third the Pleiades—the "Chambers of the South"—the most remote Southern regions. (Qu. the constellations of more southern skies?)

cause of good which hath been given him, fighteth against God with God's own gifts. It is just therefore that the grounds upon which he ought to have been humbled, but upon which he hath puffed himself up, should be used to humble his vain-glory. But an holy man, because he perceiveth that the worth of our own good deeds falleth short,[1] when he considereth his own spiritual man, justly saith: "If He will contend with him, he cannot answer Him one of a thousand."

Fourth Responsory.

My flesh is clothed, &c., (*p.* 214.)

Fifth Lesson.

IN the Holy Scriptures the numeral a thousand is used to be taken as signifying a generalization. Thus, the Psalmist saith: "The word which He commanded to a thousand generations" (Ps. civ. 8), whereas it is notorious that the Evangelist doth not reckon more then seventy-and-seven generations between the very beginning of the world and the coming of our Redeemer. What therefore is to be understood here by a thousand? The general ripeness of the old generation to bring forth a new offspring. Hence also it is said by John: "And shall reign with Him a thousand years" (Apoc. xx. 6,)—because the reign of the Holy Church will be over all mankind made perfect.

Fifth Responsory.

My days are few, &c., (*p.* 215.)

Sixth Lesson.

TEN times one is ten, and ten times ten is an hundred, and ten times an hundred is a thousand. Observing therefore this connection between one and a thousand, what are we to understand by the one [in the text, connected as it is with the thousand whereby we understand perfection]? Is it not the beginning of a good life, even as the thousand representeth perfection? The contending with God [which is spoken of in the text] is the non-acknowledgment of that which is owed to Him, and the vain-glorying instead in our own strength. But an holy man should see, that even if one had received the gifts of perfection, and were to make them the grounds of self-glorifying, such an one would thereby lose all that he had received.

Sixth Responsory.

Hide not Thy face, &c., (*p.* 215.)

THIRD NOCTURN.

Seventh Responsory.

O that Thou wouldest hide me, &c., (*p.* 215.)

Eighth Responsory.

One seraph cried, &c., (*p.* 216.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Job (xxvii. 1.)[2]

[1] Omne virtutis nostræ meritum esse vitium.

[2] The intermediate chapters are filled with the discussion of Job and his friends upon the difficulty of reconciling God's dealings with His justice. Their arguments had been that Job must have committed some horrible sin, which pride prevented his confessing, or else, God neither could nor would have so punished him.

MOREOVER, Job continued his parable and said: As God liveth, Who hath taken away my judgment, and the Almighty, Who hath vexed my soul, all the while my breath is in me, and the spirit of God is in my nostrils, my lips shall not speak wickedness, nor my tongue utter deceit. God forbid that I should acknowledge you to be right. Till I die I will not draw back from [asserting] mine integrity.

First Responsory.

My harp is turned, &c., (*p.* 216.)

Second Lesson.

MY righteousness I hold fast, and will not let it go, for mine heart doth not reprove me for anything in mine whole life. Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous. For what is the hope of the hypocrite, though he hath gained, but God hold not his soul guiltless? Will God hear his cry when trouble cometh upon him? Or can he delight himself in the Almighty, and call alway upon God?

Second Responsory.

O that my sins, &c., (*p.* 216.)

Third Lesson.

I WILL teach you by the hand of God that which is with the Almighty, and will not conceal it. Behold all ye yourselves know it; why, then, do ye talk such groundless folly? This is the portion of a wicked man with God, and the heritage of the oppressors, which they shall receive of the Almighty. If his children be multiplied, it is for the sword—and his offspring shall not be satisfied with bread. Those that remain of him shall be buried in destruction; and his widows shall not weep.

Third Responsory.

Why do ye argue, &c., (*p.* 214.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Job (xxviii. 12.)

[1] WHERE shall wisdom be found? And where is the place of understanding? Man knoweth not the price thereof, neither is it found in the land of the easy-living. The depth saith: It is not in me; and the sea saith: It is not in me. It cannot be gotten for the purest gold, neither shall silver be weighed for the price thereof. It cannot be valued with the dyes of India, with the most precious sardonyx stone, or the sapphire.

First Responsory.

My flesh is clothed, &c., (*p.* 214.)

Second Lesson.

THE gold and the crystal cannot equal it, and the exchange of it shall not be for jewels of fine gold. Things noble and esteemed shall not be spoken of beside it, for wisdom is drawn from the secret places. The topaz of Ethiopia shall not equal it, neither shall it be valued with the purest colour. Whence then cometh wisdom? And where

[1] Job still speaking.

is the place of understanding? It is hid from the eyes of all living, and lieth unseen by the birds of the air. Destruction and death say: We have heard the fame thereof with our ears.

Second Responsory.

My days are few, &c., (*p.* 215.)

Third Lesson.

GOD understandeth the way thereof, and He knoweth the place thereof. For He looketh to the ends of the earth, and seeth under the whole heaven—even He Who maketh the weight for the winds, and weigheth the waters by measure. When He made a decree for the rain, and a way for the thunderstorms, then did He see it, and declare it, and prepare it, and search it out; and unto man He said: Behold, the fear of the LORD, that is wisdom; and to depart from evil is understanding.

Third Responsory.

Hide not Thy face, &c., (*p.* 215.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Job (xxxi. 1.)[1]

I MADE a covenant with mine eyes, not so much as to think upon a maid. For what portion would God have in me from above? and what inheritance the Almighty from on high? Is not destruction to the wicked? and to be set afar off unto the workers of iniquity? Doth not He see my ways, and count all my steps? If I have walked with vanity, or if my foot hath hasted to deceit, let Him weigh me in an even balance, and let God know mine integrity.

First Responsory.

O that Thou wouldest hide me, &c., (*p.* 215.)

Second Lesson.

IF my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands, then let me sow, and let another eat, and let mine offspring be rooted out. If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door, then let my wife be harlot unto another, and let others bow down upon her. For this is an heinous crime, and a most abominable wickedness. It is a fire that consumeth to destruction, and would root out all increase.

Second Responsory.

O that my sins, &c., (*p.* 216.)

Third Lesson.

IF I did despise the cause of my man-servant, or of my maid-servant, when they contended with me — what then shall I do when God riseth up to judge me? And when He demandeth of me, what shall I answer Him? Did not He That made me in the womb make him? And did not One fashion us

[1] Job still speaking.

in the womb? If I have withheld their desire from the poor, or have caused the eyes of the widow to wait — if I have eaten my morsel myself alone, and the fatherless hath not eaten thereof—(but compassion grew with me from my childhood, and came out with me from my mother's womb) — [if I have seen any perish for want of clothing, or any poor without covering,—if his loins have not blessed me, and if he were not warmed with the fleece of my sheep,—if I have lifted up my hand against the fatherless, when I saw my help in the gate,—then let mine arm fall from my shoulder-blade, and mine arm be broken from the bone.]

Third Responsory.

Why do ye argue, &c., (*p.* 214.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Job (xxxviii. 1.)[1]

THEN the LORD answered Job out of the whirl-wind, and said:—Who is this that darkeneth counsel by words without knowledge? Gird up thy loins like a man, for I will demand of thee, and answer thou Me. Where wast thou when I laid the foundations of the earth? Declare—if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof, when the morning stars sang My praise together, and all the sons of God shouted for joy—?

First Responsory.

What! shall we receive, &c., (*p.* 213.)

Second Lesson.

WHO shut up the sea with doors, when it brake forth, as if it had issued out of the womb, when I made the cloud the garment thereof, and thick darkness a swaddling-band for it? I set it within such bounds as I would, and set bars and doors, and said:—Hitherto shalt thou come and no farther; and here shall thy proud waves be stayed. Hast thou commanded the morning since thy days, and caused the dayspring to know his place? Yea, hast thou taken hold of the uttermost parts of the earth and made them to quiver, and shaken the wicked out of it?[2]

Second Responsory.

My sighing cometh, &c., (*p.* 214.)

Third Lesson.

[3] THE seal shall be restored as clay, and shall stand as a garment. From the wicked their

[1] The discourse of Job continues to the end of ch. xxx. With ch. xxxii. it is announced that the original disputants now became silent, but "Elihu the son of Barachel the Buzite," incensed at their lame and impotent conclusion, begins to address them. His discourse lasts to the end of ch. xxxvii., and xxxviii. begins abruptly as above.

[2] Abp. Kenrick says that De Rossi "refers this to" [God's action by means of] "the morning, which seems to take the earth at both extremities, and to shake from its surface evil-doers, who have abused the darkness for the perpetration of crime."

[3] The description of morning is continued. "As clay receives an impression from a seal, so the earth receives new form and appearance from the light of morning" and "the light becomes as a garment for the earth." (Abp. Kenrick.) Compare also the Revised Version.

light shall be withholden, and the high arm shall be broken. Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow [of death]? Hast thou perceived the breadth of the earth? Declare, if thou knowest it all—where the way is where light dwelleth, and where is the place of darkness, that thou canst trace everything to its beginning, and knowest the paths to the house thereof.

Third Responsory.

Why do ye argue, &c., (*p.* 214.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Job (xl. 1.)

THEN answered[1] the LORD unto Job out of the whirl-wind, and said:—Gird up thy loins like a man; I will demand of thee, and declare thou unto Me. Wilt thou disannul My judgment? Wilt thou condemn Me, that thou mayest justify thyself? Hast thou an arm like God? or canst thou thunder with a voice like Him? Deck thyself now with majesty and excellency, and array thyself with glory and beauty!

First Responsory.

My flesh is clothed, &c., (*p.* 214.)

Second Lesson.

SCATTER the haughty in thy rage, and behold every one that is proud, and abase him. Look on every one that is proud, and bring him low, and tread down the wicked in their place. Hide them in the dust together, and plunge their faces into the pit. Then will I also confess unto thee that thine own right hand can save thee.

Behold, the behemoth,[2] which I made with thee. He eateth grass as an ox. His strength is in his loins, and his force in the navel of his belly.

Second Responsory.

My days are few, &c., (*p.* 215.)

Third Lesson. (xlii. 1.)

THEN Job answered the LORD, and said:—I know that Thou canst do everything, and that no thought can be withholden from Thee. "Who is he that hideth counsel without knowledge?"[3] Therefore have I spoken foolishly, and concerning things which are utterly beyond the reach of my knowledge. "Hear, and I will speak; I will demand of thee, and answer thou Me."[3] I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes.

[1] At the end of ch. xxxix. Job cries out that he is silenced, and cannot say any more.

[2] The behemoth is described till the end of the chapter, and theologians, naturalists, &c., are not agreed as to what animal is meant, though the common opinion is that it is the hippopotamus. Similar doubts exist about the leviathan in this and the next chapter (generally believed to be the crocodile), but all naturalists will read with delight this appeal of the Creator, in which He cites His works as the living evidence of His being, power, wisdom, and goodness. The description of an horse (xxxix. 19-25) is particularly celebrated.

[3] Quotations, of which he acknowledges the justice.

Third Responsory.

Hide not Thy face, &c., (*p.* 215.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Job (xlii. 7.)

AND after the LORD had spoken these words unto Job, He[1] said to Eliphaz the Temanite: My wrath is kindled against thee, and against thy two friends, for ye have not spoken the thing that is right in My sight, as My servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to My servant Job, and offer up for yourselves a burnt-offering. And My servant Job shall pray for you—for him will I accept—that your folly may not be imputed unto you; in that ye have not spoken of Me the thing that is right, like My servant Job.

First Responsory.

O that Thou wouldest, &c., (*p.* 215.)

Second Lesson.

SO Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the LORD commanded them; the LORD also accepted Job. The LORD also gave ear unto the supplication of Job, when he prayed for his friends. And the LORD gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him; every man also gave him one sheep, and one ring[2] of gold.

Second Responsory.

O that my sins, &c., (*p.* 216.)

Third Lesson.

AND the LORD blessed the latter days of Job more than his beginning. For he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. He had also seven sons and three daughters. And he called the name of the first "Day," and the name of the second "Cassia," and the name of the third "Horn-of-paint," and in all the land were no women found so fair as the daughters of Job; and their father gave them inheritance among their brethren. After this lived Job an hundred and forty years, and saw his sons, and his son's sons, even four generations; and he died, old and full of days.

Third Responsory.

Why do ye argue, &c., (*p.* 214.)

Vespers are of the Feast of the Seven Sorrows of the Blessed Virgin, unless they be supplanted by that of her holy Name, or that of the Octave of her Birth, or that of the Apostle St

[1] The Hebrew repeats the Divine Name.

[2] A "sheep" is understood to mean here a particular piece of money which bore the image of a sheep, somewhat as big dog and little dog are names among the common people of Spain for a penny and a halfpenny; a "ring" perhaps denotes pierced money, like that still used by the Chinese, but anciently elsewhere also.

Matthew — in which case the Feast of her Sorrows is moved on to the next Sunday which is not occupied by a Double of the First or Second Class. In any case, no more of the Office of this Third Sunday is said than the Antiphon forming part of the Commemoration of the Sunday at Vespers on Saturday evening, which is as follows:

Antiphon. Remember not, Lord, mine offences, nor the offences of my forefathers, neither take Thou vengeance of my sins. (Tob. iii. 3.)

Verse. Let the evening prayer ascend unto Thee, O Lord.

Answer. And let there descend upon us Thy mercy.

Prayer of the Sunday.

Third Sunday of September.

The Third Lord's Day of September.

This day is always occupied by a festival.

Monday.

Second Day.

MATTINS.

First Lesson.

Here beginneth the Book of Tobias (i. 1.)

TOBIAS, of the tribe and state of Nephtali, (which is in the upper parts of Galilee above Naasson, after the way that leadeth unto the West, having the city of Saphed upon the left,) the same was taken a prisoner in the days of Salmanasar King of the Assyrians, but albeit he was in captivity yet he swerved not out of the way of truth. All things whatsoever that he had, he shared them, day by day, with his brethren of the captivity that were of his own lineage. And being the youngest of all the tribe of Nephtali, yet behaved he himself in nowise as a child.

First Responsory.

[1] I entreat Thee, O Lord, that Thou wouldest loose me from this reproach, or that Thou wouldest take me away from the earth. Remember not mine offences nor the offences of my forefathers, neither take Thou vengeance of my sins; for Thou, O Lord, art a Redeemer unto all that hope in Thee.

Verse. For all Thy judgments are just, and all Thy ways are mercy and truth. And now, O Lord, remember me.

Answer. Remember not mine offences nor the offences of my forefathers, neither take Thou vengeance of my sins; for Thou, O Lord, art a Redeemer unto all that hope in Thee.

Second Lesson.

MOREOVER, when all men sought after the golden calves which Jeroboam King of Israël had made, this man alone separated himself from the company of all of them; and went unto Jerusalem unto the Temple of the Lord, and worshipped there the Lord God of Israël, and offered faithfully his first-fruits and his tithes, and every third year he gave a tithe unto the proselytes and strangers. These things and the like did he, according to the law of God, when he was a child. Furthermore, when he was come to the age of a man, he married Anna of his own kindred, and of her he

[1] Tob. iii. 15, 3, 2.

begat a son, unto whom he gave his own name, and trained him up from a child to fear God, and to abhor all evil. (*Third Lesson for Sunday.*) Therefore, when he was carried away captive to Ninive, with his wife and his son, and all his tribe, and they all did eat of the bread of the Gentiles, he kept his own soul clean, and never defiled himself with their meat. And because he remembered the Lord with all his heart, God gave him grace before Salmanasar the King, and he gave him power to go wheresoever he would, and freedom to do whatsoever he pleased. He went therefore unto all that were of the captivity, and exhorted them with wholesome words.

Second Responsory.

[1] In all seasons bless God, and ask of Him to order thy goings, and in all seasons let thy counsels be steadfastly in Him.

Verse. Seek faithfully and with all thy strength to do such things as please Him.

Answer. And in all seasons let thy counsels be steadfastly in Him.

Third Lesson. (*First Lesson of Monday.*) (ii. 1.)

AND after these things, when there was a Feast of the Lord, and there was a good dinner prepared in the house of Tobias, he said unto his son: Go and bring some out of our brethren that fear God, that they may dine with us. But after that he was gone out, he came again, and said unto him, that one of the children of Israël had been slain, and was lying in the market-place. Then straightway he started up, and left his dinner, and went fasting unto the dead body, and took it up, and carried it to his own house secretly, that he might bury it cautiously after the going-down of the sun. (*Second Lesson of Monday.*) But all his neighbours chided him, and said: Already thou hast been condemned to death for this matter, and hardly didst thou escape from the power of the grave: and dost thou bury the dead again? But Tobias feared God more than the King, and took away the bodies of them that were slain, and hid them in his house, and buried them in the midst of the night. So it came to pass that on a certain day he returned weary from the burial, and came into his own house, and lay down by the wall and slept, and as he was asleep there fell upon his eyes warm dung out of a swallow's nest, and he became blind. This trial did the Lord allow to befall him, that his patience, like the patience of holy Job, might be an ensample to them that come after him. (*Third Lesson of Monday.*) For from a child he had alway feared God, and kept His commandments, and therefore, when the affliction of blindness came upon him, he was not angered against God, but remained unshaken in the fear of God, giving God thanks all the days of his life. For even as kings mocked at blessed Job, so did his kinsmen and his cousins mock at his life, saying: Where now is thine hope, for the which thou didst give alms and bury the dead? But Tobias rebuked them, saying: Speak not thus, seeing that we are the children of the Saints, and that we look for that life which God will give unto them that deal never falsely in His covenant.

[1] iv. 20; xiv. 10.

Third Responsory.

[1] My son, remember that we have but a frail life. If thou fear God thou shalt have great goods.

Verse. Be mindful of Him, and beware lest ever thou transgress His commandments.

Answer. If thou fear God thou shalt have great goods.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. If thou fear God thou shalt have great goods.

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Tobias (ii. 11.)

NOW Anna his wife went to do women's work every day, and she brought home such living as she could obtain by the work of her hands. And so it came to pass that she received a kid of the goats, and brought it home. And when her husband heard it cry, he said: See that haply it be not stolen; render it to the owners; for it is not lawful to eat nor to touch anything that is stolen.

First Responsory.

[2] Our poverty was enough for us, that it might have been accounted riches. O that the money had never been, for which thou hast sent away our son, the staff of our old age!

Verse. Alas! my son, wherefore have we sent thee wandering, even thee, the light of our eyes!

Answer. The staff of our old age!

Second Lesson.

WHEREUPON his wife was enraged against him, and said: It is manifest that thine hope is disappointed, and that thine alms come not back unto thee again. And with these and the like words did she revile him. (iii.) Then Tobias groaned and began to weep, and prayed, and said: O Lord, Thou art just, and all Thy judgments are just, and all Thy ways are mercy, and truth, and judgment. And now, O Lord, remember me, and take not vengeance of my sins, neither remember mine offences, nor the offences of my forefathers.

Second Responsory.

[3] Bless the God of heaven, and confess Him before all living, for He hath had mercy upon you.

Verse. Bless Him, and sing praises unto Him, and tell of all His marvellous works.

Answer. For He hath had mercy upon you.

Third Lesson.

FOR we obeyed not Thy commandments, wherefore Thou hast delivered us for a spoil, and unto captivity, and unto death, and for a proverb, and a reproach to all the nations among whom we are dispersed. And now, O Lord, great are Thy judgments; because we have not kept Thy commandments, neither have walked in truth before Thee. And now, O Lord, deal with me as seemeth best unto Thee, and command my spirit to be taken from me in peace, for it is profitable for me to die rather than to live.

[1] iv. 23, 6. [2] v. 25, 24, 23. [3] xii. 6, 18, 20.

Third Responsory.

[1] It is time for me to return unto Him That sent me, but bless ye God, and tell of all His marvellous works.

Verse. Confess Him before all living, for He hath had mercy upon you.

Answer. But bless ye God, and tell of all His marvellous works.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. But bless ye God, and tell of all His marvellous works.

Ember Wednesday.

Fourth Day in the September Week of Quarter-Tense.

MATTINS.

First Lesson.

The Lesson is taken from the Holy Gospel according to Mark (ix. 16.)

AT that time: One of the multitude answered and said unto JESUS: Master, I have brought unto Thee my son, which hath a dumb spirit. And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*Bk.* iii. *ch.* 38, *on Mark* ix.)

Concerning this possessed person whom the Lord healed, after that He was come down from the mount, Mark saith that he was deaf and dumb, and Matthew (xvii. 15) that he was lunatic.[2] He was a figure of them of whom it is said: "A fool changeth as the moon," (Ecclus. xxvii. 12.) These are they who continue never in one stay, but change now to one sin, and now to another, waxing and waning—dumb, in that they confess not the faith; deaf, in that they have no ears for the word of truth. They foam at the mouth also, and pine away with folly. For it is the way with idiots, and swooners, and stupified, to foam their spittle out at their mouths. They gnash their teeth when they are inflamed with the heat of passion. They wither up in the paralysis of sloth: and live nerveless lives unbraced by any strong exercise.

First Responsory.

We have heard of the tribulation of those cities, which they have suffered, and we have fainted. Fear and confusion of mind are fallen upon us. Even the mountains will not give us a refuge. Lord, have mercy.

Verse. [3] We have sinned like our forefathers, we have done unjustly, and wrought iniquity.

Answer. Lord, have mercy.

Second Lesson.

THE father saith: "And I spake to Thy disciples, that they should cast him out, and they could not." Here he maketh a sort of accusation against the Apostles. But that cures cannot be wrought is sometimes owing, not to the powerlessness of them that would heal, but to the want of faith in them that are to be healed—as saith the Lord: "According to your faith be it unto you." (Matth. ix. 29.) He answereth him, and saith: "O faithless generation, how long shall I be with you?" The meek and lowly One, Who, as a lamb before his shearers, is dumb, so opened not His Mouth, was not wearied out of patience, nor did He break out into words of passion, but He spake as a

[1] xii. 6, 18, 20. [2] *I.e.*, moon-struck. [3] Judith vii. 19,

physician might speak, who saw that the sick man did contrary to his commands. "Wherefore should I come unto thine house? How long am I to throw away the exercise of my skill, while I order one thing and thou dost another?"

Second Responsory.

In all seasons, &c., (*p.* 229.)

Third Lesson.

"AND He said unto them: This kind can come forth by nothing but by prayer and fasting." While He teacheth the Apostles how the very worst kind of devil must be driven out, He giveth unto all of us an instruction unto life, that we may know that the most grievous trials, either from unclean spirits, or from men, are to be overcome by fasting and prayer. The wrath of the Lord also, when it is kindled to take vengeance of our sins, can be turned away by this remedy only. To fast, in a general sense, is not only to abstain from meats, but to restrain oneself from all the inticements of the flesh, and from all evil passions. So also, to pray, is not only to call in words for the mercy of God, but also, in all things which we do, in earnestness of faith to worship our Maker.

Third Responsory.

My son, remember, &c., (*p.* 230.)

LAUDS.

Antiphon at the Song of Zacharias. This kind of devils * can come forth by nothing but by prayer and fasting.

Long Preces.

Prayer.

WE pray Thee, O Lord, that the healing power of Thy mercy may give strength to our weakness, that those things which do pass away by their own frailty, may be renewed again by Thy clemency. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Long Preces at Prime.

Prayer at Terce, Sext, and None as at Lauds, and Preces.

At Vespers, Preces, but Prayer of last Sunday.

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Tobias (xii. 1.)[1]

THEN Tobias called his son unto him, and said unto him: What can we give to that holy man that is come with thee? And Tobias answered and said unto his father: Father, what wages shall we give unto him? or what can be a sufficient reward for all the kindness that he hath done? He hath led me, and brought me again in safety, and himself received the money from Gabel, and made me to have my wife, and driven away from her the devil [that troubled her], and made her parents to rejoice, and delivered me myself from being swallowed up by the fish. Thee also he hath made to see the

[1] The intermediate chapters contain an account of the adventures of Tobias the younger, when, accompanied by a mysterious stranger, he made a journey to recover some money for his father.

light of heaven, and by him are we filled with all good things. For these things what sufficient reward shall we give him? But, I pray thee, my father, ask him if haply it please him to take half of all that hath been brought.

First Responsory.

I entreat Thee, O Lord, &c., (*p.* 228.)

Second Lesson.

SO the father and the son called him, and took him apart, and began to ask him if it would please him to take half of all that had been brought. Then he said unto them secretly: Bless the God of Heaven, and confess Him before all living, for He hath had mercy upon you. Verily it is a good thing to keep the king's secret, but to show forth and to acknowledge the works of God is honourable. Prayer is good with fasting, and to lay up alms rather than to lay up stores of gold. For alms doth deliver from death, and the same it is which purgeth away sin, and causeth to find mercy and everlasting life. But they that work sin and iniquity are enemies of their own soul.

Second Responsory.

In all seasons, &c., (*p.* 229.)

Third Lesson.

THEREFORE I show you the truth, and will not keep an hidden matter back from you. When thou didst pray with tears, and bury the dead, and leave thy dinner, and hide the dead in thine house by day, and bury them by night, I did bring up thy prayer before the Lord. And because thou wast accepted with God, it was needs that temptation should try thee. And now the Lord sent me to heal thee, and to deliver Sara thy son's wife from a devil. For I am the Angel Raphaël, one of the seven, which stand before the Lord. And when they heard it, they were troubled, and quaked, and fell upon their faces on the ground. And the angel said unto them: Peace be unto you; fear not.

Third Responsory.

My son, remember, &c., (*p.* 230.)

Ember Friday.

Sixth Day in the September Week of Quarter-Tense.

MATTINS.

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (vii. 36.)

AT that time: One of the Pharisees desired JESUS that He would eat with him. And He went into the Pharisee's house, and sat down to meat. And so on.

Homily by Pope St Gregory [the Great.] (*33rd on the Gospels.*)

Of what is the Pharisee that was exalted by self-righteousness a type, but of the Jewish people? And of what the woman which was a sinner and came and wept at the Lord's feet, but of the conversion of the Gentiles? She "brought an alabaster box of ointment, and stood at His feet behind Him weeping, and began to wash His Feet with tears, and did wipe them with the hairs of her head, and kissed His Feet, and anointed them with the ointment." Of us, therefore, even of us, was that woman a type, if after our sins we turn unto the Lord with all our heart, and imitate the example

of her repentant grief. And of what is the ointment a type, but of the sweet savour of a good reputation? Whence also Paul saith: "[God maketh manifest the savour of His knowledge by us] in every place; [for] we are unto God a sweet savour of Christ." (2 Cor. ii. 15.)

First Responsory.

Our poverty was enough, &c., (*p.* 230.)

Second Lesson.

IF therefore we do good works, whereby we gain for the Church the savour of good reputation, what do we but pour ointment upon the body of the Lord? But the woman stood at the Feet of JESUS, behind Him: we stood opposite to the Feet of the Lord, what time we were in sin, and went contrary unto His ways. But when we turn again, and truly repent us of our sins, we stand behind His Feet, for we follow His footsteps against Whom we once contended. The woman washed His Feet with her tears; and we do in very deed the same when we show the tenderness of sympathy to any of His humbler members, when we feel with His Saints in their tribulations, when we make their woes our own.

Second Responsory.

Bless the God of heaven, &c., (*p.* 230.)

Third Lesson.

WE wipe the Lord's Feet with our hair when we give charity, even out of such things as we have ourselves no need of, to His holy ones, with whom we feel in their trials, in as far as our heart so sympathizeth, that the bounty of our hand showeth the truth of our compassion. He washeth the Feet of the Redeemer, but wipeth them not with his hair, who feeleth for the sufferings of his neighbours, but nevertheless, relieveth them not, even out of such things as he himself hath no need for. He weepeth, but wipeth not, who offereth words of tenderness, but soothetth not sorrow by giving such things as be lacking. The woman kissed the Feet; and we do fully the same, if we warmly love those whom out of bounty we support, so that the neediness of our neighbour is not grievous unto us, nor the penury which we relieve a weariness to us, nor, when the hand is giving what is needful, the heart is untouched by compassion.

Third Responsory.

It is time for me, &c., (*p.* 231.)

LAUDS.

Antiphon at the Song of Zacharias. A woman in the city which was a sinner stood at the Lord's Feet behind Him, * and began to wash His Feet with tears, and did wipe them with the hairs of her head, and kissed His Feet, and anointed them with the ointment.

Long Preces.

Prayer.

GRANT, we beseech Thee, O Almighty God, that we who every year do earnestly renew the sacred observance of this Fast, may please Thee both in body and in soul. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Long Preces at Prime.

Prayer at Terce, Sext, and None as at Lauds, and Preces.

At Vespers, Preces, but Prayer of last Sunday.

Ember Saturday.

Sabbath in the September Week of Quarter-Tense.

MATTINS.

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xiii. 6.)

AT that time: JESUS spake unto the multitudes this parable: A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none. And so on.

Homily by Pope St Gregory [the Great.] (31*st on the Gospels.*)

Our Lord and Redeemer speaketh unto us sometimes by words, and sometimes by deeds, sometimes one thing by words, and another by deeds, and sometimes the same thing both by word and deed. In the portion of the Gospel which hath this day been read, ye have heard, my brethren, two things, the parable of the fig-tree and the history of the woman which was bowed together. In both is a manifestation of the Lord's mercy, but in the one by a parable, in the other by an example. But the barren fig-tree signifieth the same thing as doth the woman bowed together, and the patience shown to the fig-tree the same thing as doth the healing of the woman bowed together.

First Responsory.

We have heard of the tribulation, &c., (*p.* 231.)

Second Lesson.

OF what is the fig-tree a type, but of mankind? Of what is the woman bowed together by a spirit of infirmity a type, but of the same mankind? Man was originally placed in a garden like the fig-tree, and created upright like the woman, but man fell away by his own wilful fault; like the fig-tree he brought forth no fruit; like the woman he ceased to stand straight. When he wilfully went into sin, because he would not bring forth the fruit of obedience, he lost his uprightness. The nature which had been created in the image of God, continued not in honour, but cast aside the state wherein it had been placed and made. The lord of the vineyard came thrice to the fig-tree, for God hath come in hope, and in warning, seeking fruit from mankind under three successive dispensations, that is to say, before the law, under the law, and under grace.

Second Responsory.

In all seasons, &c., (*p.* 229.)

Third Lesson.

HE came before the law, in that by natural understanding, He let all know by example of Himself, what and how they should do toward their neighbour. In the law He came teaching. After the law He came by grace, opening, manifesting His merciful Presence. But after all these three years He yet hath to complain that He findeth no fruit upon the fig-tree, for there are still some degraded minds which the inborn voice of the natural law doth not control, which the commandments do not teach, and which the wonders of the Incarnation itself do not convert. Of what is the dresser of the vineyard a type, but of the

Episcopacy? For these are they who have the government in the Church, and are therefore truly called the dressers of the Lord's vineyard.

Third Responsory.

My son, remember, &c., (*p.* 230.)

LAUDS.

Antiphon at the Song of Zacharias. Give light, O Lord, to them that sit in darkness, * and guide our feet into the way of peace, O Thou the God of Israël.

Long Preces.

Prayer.

O ALMIGHTY and everlasting God, Who hast chosen healthy fasting, as a mean to do good both to bodies and to souls, we humbly implore Thy Majesty, that the godly prayer of such as be fasting this day may turn away Thy wrath, and may be effectual to gain for us Thy blessing in time and in eternity. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Long Preces at Prime.

Prayer at Terce, Sext, and None as at Lauds, and Preces.

VESPERS.

Antiphon at the Song of the Blessed Virgin. [1] O Adonaï, O Lord God, * Thou art great and glorious, Who hast given salvation into the hand of a woman; graciously hear the prayers of Thy servants.

No Preces, and Prayer of the ensuing Sunday.

Fourth Sunday of September.

The Fourth Lord's Day of September.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Book of Judith (i. 5.)

NOW Arphaxad, King of the Medes, had brought down many nations under his dominion, and he built a strong city, and called it Ecbatané, of stones squared and hewn. He made the height of the wall thereof seventy cubits, and the breadth thirty cubits, and set up the towers thereof an hundred cubits high. And the towers were twenty feet every way, four square; and he made the gates thereof as high as the tower; and he made his boast, like a mighty man, in the strength of his army and in the fame of his chariots.

First Responsory.

O Adonaï, O Lord God, Thou art great and glorious, Who hast given salvation into the hand of a woman; graciously hear the prayers of Thy servants.

Verse. Blessed art Thou, O Lord, Who failest none that put their trust in Thee, and humblest such as boast themselves in their own strength.

Answer. Graciously hear the prayers of Thy servants.

Second Lesson.

THEREFORE in the twelfth year of his reign, Nebuchadnezzar King of the Assyrians, which reigned in the great city Nineveh, fought against Arphaxad and took him in

[1] Judith xvi. 16.

the great plain which is called Ragan, which bordereth upon Euphrates, and Tigris, and Jadason, in the field of Erioch, King of the Elicians. Then was the kingdom of Nebuchadnezzar exalted, and his heart was lifted up; and he sent messengers unto all the dwellers in Cilicia, and in Damascus, and in Lebanon, and unto the tribes that are in Carmel and Cedar, and unto them that dwelt in Galilee in the great plain of Esdraelon, and unto all that were in Samaria, and beyond Jordan even unto Jerusalem, and all the land of Jesse, until thou comest unto the borders of Æthiopia.

Second Responsory.

We have heard of the tribulation, &c., (*p.* 231.)

Third Lesson.

UNTO all these did Nebuchadnezzar King of the Assyrians send messengers, but they all with one consent gainsaid his messengers, and sent them away empty, and cast them out without honour. Then was the wrath of King Nebuchadnezzar kindled against all that land, and he swore by his throne and by his kingdom that he would avenge himself on all those countries. In the thirteenth year of King Nebuchadnezzar, on the two-and-twentieth day of the first month, there was talk in the house of Nebuchadnezzar King of the Assyrians, that he should avenge himself. So he called unto him all his elders, and his captains, and his fighting men, and made known unto them his secret counsel, and declared his thought to bring the whole earth into subjection unto his kingdom.

[1] xiii. 22, 24, 25.

Third Responsory.

[1] The Lord bless thee by His power, Who hath brought our enemies to nought through thee. And may the praise of thee never fail from the mouth of men.

Verse. Blessed be the Lord, Who hath created the heaven and the earth, because that He hath so glorified thy name this day.

Answer. And may the praise of thee never fail from the mouth of men.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And may the praise of thee never fail from the mouth of men.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book upon Elijah and Fasting, written by St Ambrose, Bishop [of Milan.] (*ch.* 9.)

"IT is not for kings to drink wine, nor for princes strong drink, lest they drink and forget the law." (Prov. xxxi. 5.) The rulers drank wine even unto drunkenness, who planned to deliver themselves into the hand of Holofernes, captain of the host of the King of the Assyrians; but the woman Judith drank not, who fasted all the days of her widowhood, saving the solemn Feast-days. She went forth in the harness of this abstinence, and over-reached the whole army of the Assyrians. By the clear thought of her soberness she took away the head of Holofernes, kept her chastity, and carried off the victory.

Fourth Responsory.

[2] We know no strange God before the Lord. In Him we trust. He

[2] Cf. viii. 19, 17, 16.

despiseth us not, neither putteth He away His salvation from our nation.

Verse. His mercy let us seek with tears, and humble our souls before Him.

Answer. He despiseth us not, neither putteth He away His salvation from our nation.

Fifth Lesson.

GIRDED with fasting, she entered the camp of the strangers; he lay soaked in wine, so that he could not feel the blow that slew him. And thus the fast of one woman overthrew the countless armies of the Assyrians. Esther also became fairer by fasting; for the Lord gave favour unto her for her soberness. She delivered all her nation, that is, the whole people of the Jews, from the fierceness of persecution, so that she brought down the King himself under her will.

Fifth Responsory.

[1] O Lord, Ruler of the heavens and of the earth, Maker of the waters, King of every creature, graciously hear the prayer of Thy servants.

Verse. Thou, O Lord, unto Whom the supplications of the humble and meek are alway well-pleasing—

Answer. Graciously hear the prayer of Thy servants.

Sixth Lesson.

THUS also [Esther] who fasted three days, and washed her body with water, found greater favour, and obtained vengeance, whereas Haman, who boasted himself at the King's table, paid the penalty of his drunkenness, even while yet he was in his cups. Fasting, therefore, is a sacrifice of reconciliation, a means of strength, whereby in the might of grace, women wax manful. Fasting knoweth not usury, nor the gain of the usurer; the faster's table smelleth not of usury, but the fast itself giveth favour to them that sit at meat. A banquet is all the pleasanter after hunger, whereas by constant use it becometh unattractive, and when it is long carried on cometh to be lightly esteemed. Fasting is a good sauce for meat. The keener the appetite, the more toothsome the food.

Sixth Responsory.

O Lord God, That breakest the battles from of old, lift up Thine arm against the Gentiles, that devise evil against Thy servants. And let Thy right hand be glorified in us.

Verse. Throw down their strength in Thy power, and bring down their force in Thy wrath.

Answer. And let Thy right hand be glorified in us.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And let Thy right hand be glorified in us.

THIRD NOCTURN.

Seventh Responsory.

Strengthen me, O King, Who reignest over the holy ones. Put Thou in my mouth clear and well-sounding words.

Verse. O Lord, King of all forces, turn back their device upon themselves.

Answer. Put Thou in my mouth clear and well-sounding words.

Eighth Responsory.

One seraph cried, &c., (*p.* 216.)

[1] Cf. ix. 17, 16.

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Judith (iv. 1.)

NOW the children of Israël, that dwelt in Judea, were exceedingly afraid of Holofernes.[1] Trouble and consternation took hold upon them, lest he should do unto Jerusalem and unto the Temple of the Lord as he had done unto the other cities, and unto their temples. Therefore they sent into all the coasts of Samaria, even unto Jericho, and possessed themselves beforehand of all the tops of the high mountains, and fortified their villages, and laid up victuals for the provision of war.

First Responsory.

O Adonaï, &c., (*First Responsory on Sunday.*)

Second Lesson.

ALSO Eliakim the Priest wrote to all them that dwelt over against Esdraelon, toward the open country, near to Dothain, and unto all them through whose country the way [of the Assyrians] might lie, to take possession of the steep places of the hills, whereby they might essay to go up toward Jerusalem, and to hold the passages wheresover the way was narrow between the mountains. And the children of Israël did as Eliakim, the Priest of the Lord, had commanded them. Then all the people cried unto the Lord with great fervency, and humbled their souls in fastings and in prayers, both they and their wives.

Second Responsory.

We have heard of the tribulation, &c., (*p.* 231.)

Third Lesson.

AND the Priests clothed themselves in sackcloth, and the little children cast themselves down before the Temple of the Lord; and they put sackcloth about the Altar of the Lord, and cried to the Lord God of Israël all with one consent that their children might not be given for a prey, and their wives for a spoil, and their cities to destruction, and their holy things to profanation, and for a reproach for the Gentiles to rejoice at. Then Eliakim, the High Priest of the Lord, went about through all Israël, and spake unto them, saying: Know ye of a surety that the Lord will hear your prayers, if ye continue in fastings and in supplications before the Lord.

Third Responsory.

The Lord bless thee, &c., (*p.* 237.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Judith (viii. 1.)[2]

AND it came to pass, when Judith the widow heard thereof, (which was the daughter of Merari, the son

[1] Captain of the Assyrian host.

[2] The intermediate chapters describe the progress of the Assyrians, and how they beleaguered the city of Bethulia, the inhabitants of which prepared to surrender, unless relieved by a certain day.

of Idox, the son of Joseph, the son of Oziah, the son of Elai, the son of Jamnor, the son of Gideon, the son of Raphaim, the son of Achitob, the son of Melkiah, the son of Enan, the son of Nathaniah, the son of Salathiel, the son of Simeon, the son of Reuben.) And her husband had been Manasseh, who died in the days of the barley harvest; for, as he stood overseeing them that bound sheaves in the field, the heat came upon his head; and he died in Bethulia, his own city, and there was buried with his fathers. And so Judith was left a widow three years and six months.

First Responsory.

We know no strange God, &c., (*Fourth Responsory on Sunday, p.* 237.)

Second Lesson.

AND she made her a closet upon the top of her house, to shut herself up therein with her maids and dwell there; and put on sackcloth upon her loins, and fasted all her days, save the Sabbaths, and the New Moons, and the Feasts of the house of Israël. She was also very beautiful to behold; and her husband had left her much wealth, and many servants, and lands full of cattle and flocks of sheep. And with all this she was most honourable, for she feared the Lord greatly, and there was none that gave her an ill word.

Second Responsory.

O Lord, Ruler, &c., (*p.* 238.)

Third Lesson.

WHEN then she had heard that Ozias had promised to deliver up the city after five days, she sent unto the elders Chabri and Charmi. And they came unto her. And she said unto them: What is this, whereunto Ozias hath bound himself, to deliver the city unto the Assyrians, unless within five days there come help unto you? And who be ye, that ye should tempt the Lord?

Third Responsory.

O Lord God, That breakest, &c., (*p.* 238.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Judith (x. 1.)

AND it came to pass, after that she had ceased to cry unto the Lord, she rose up from the place where she had cast herself down before the Lord. And she called her maid, and went down into her house, and pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body, and anointed herself with precious ointment, and parted the hair of her head, and put on a tire upon her head, and put on her the garments of her gladness, and she put sandals upon her feet, and put about her her bracelets, and her lilies, and her ear-rings, and her rings, and decked herself bravely with all her ornaments. And the Lord also made her to seem more comely.

First Responsory.

Strengthen me, O King, &c., (*p.* 238.)

Second Lesson.

AND it came to pass, as she went down the mountain, that, about the dawning of the day, the first watch of the Assyrians met her, and took her, and asked her, saying: Whence comest thou? and whither goest thou? And she answered: I am a daughter of the Hebrews, and have fled from them, because I know that they shall be given you to be consumed, for that they set you at nought, and are no more willing to deliver themselves up, that they may find mercy in your sight.

Second Responsory.

We have heard of the tribulation, &c., (*p.* 231.)

Third Lesson.

AND they brought her to the tent of Holofernes, and shewed him of her. And when Judith was come before him, Holofernes was straightway taken with her eyes. And his servants said unto him: Who shall despise the Hebrews, that have among them such fair women, that it is enough to fight against them for these alone? And when Judith saw Holofernes sitting under a canopy woven with purple, and gold, and emerald, and precious stones, she fell down upon her face upon the ground, and did reverence unto him.

Third Responsory.

The Lord bless thee, &c., (*p.* 237.)

Thursday

Fifth Day.

Note. If this be the last week of September, the Scripture Lessons read on this Thursday, Friday, and Saturday are those of the Sunday, Monday, and Tuesday of the Fifth Week, with the Responsories of the Monday, Tuesday, and Wednesday. But if September have five weeks, the following are read.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Judith (xii. 10.)

AND it came to pass that in the fourth day Holofernes made a feast to his own servants, and said to Bagoas his eunuch: Go now, and persuade this Hebrew woman to come of her own accord, and dwell with me. For it is a shame among the Assyrians, if a woman laugh a man to scorn, so that she come away from him scatheless. Then came Bagoas unto Judith, and said: Let not this fair damsel fear to come to my lord, and to be honoured in his presence, to eat with him, and to drink wine in merriment. Then said Judith unto him: Who am I now, that I should gainsay my lord?

First Responsory.

O Adonaï, &c., (*p.* 236.)

Second Lesson. (xiii. 1.)

NOW when the evening was come, his servants made haste unto their own lodgings, and Bagoas shut his tent without, and departed. And they were all overcome with wine; and Judith was left alone in the tent. And Holofernes was lying along on his bed, for he was filled with wine. And Judith commanded her maid to stand without the chamber, and to watch. And Judith stood before the bed, and prayed with tears, her lips moving silently, saying: Strengthen me, O Lord God of Israël, and look at this

present upon the works of mine hands, that Thou mayest exalt Jerusalem, Thine own city, even as Thou hast promised; and that I may finish that which I have believed that I could do by Thine help.

Second Responsory.

We have heard, &c., (*p.* 231.)

Third Lesson.

AND when she had so spoken, she came to the pillar which was at the head of his bed, and took down his fauchion that was hanging thereon. And she drew it, and took hold of the hair of his head, and said: Strengthen me, O Lord God, in this hour. And she smote him twice upon his neck, and cut off his head from him, and pulled down the canopy from the pillars, and tumbled his body down. And anon she went forth, and gave Holofernes his head to her maid, and bade her to put it into her bag.

Third Responsory.

The Lord bless thee, &c., (*p.* 237.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Judith (xv. 1.)

AND when all the army heard how that Holofernes was beheaded, their mind and their wit departed from them, and being driven only of fear and trembling, they fled for safety, so that no man spake unto his neighbour; but bowed his head, and left all, and made haste to escape from the Hebrews, (of whom they heard that they were coming harnessed upon them,) flying by the way of the plains, and the path-ways in the hills. And when the children of Israël saw that they fled, they followed after them. And they went down after them, with blowing of trumpets and shouting.

First Responsory.

We know no strange God, &c., (*p.* 238.)

Second Lesson.

THEN sent Ozias messengers throughout all the cities and coasts of Israël. And every coast and every city sent out their young men after them, harnessed, and followed after them with the edge of the sword, even unto the uttermost parts of their coasts. And the residue that dwelt at Bethulia fell upon the camp of the Assyrians, and took away the prey which the Assyrians had left behind them when they fled, and were greatly enriched.

Second Responsory.

O Lord, Ruler, &c., (*p.* 238.)

Third Lesson.

THEN Joachim the high priest came from Jerusalem to Bethulia, with all his Priests, to see Judith. And when she was come out unto him, they all blessed her with one voice, saying: Thou art the glory of Jerusalem, thou art the great rejoicing of Israël, thou art the exaltation of our people, because thou hast done manfully, and because thine heart was strengthened, by the mean that thou hast loved continency, and, since thine husband, thou hast not known a man; therefore also the hand of the Lord hath strengthened thee, and therefore thou shalt be blessed for ever. And all the people said: So be it, So be it.

Third Responsory.

O Lord God, That breakest, &c., (*p.* 238.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Judith (xvi. 22.)

AND it came to pass after these things, that all the people came unto Jerusalem after the victory to worship the Lord: and as soon as they were purified, they all offered burnt-offerings, and free-offerings, and the gifts which they have vowed. Judith also dedicated for an everlasting remembrance all the stuff of war of Holofernes, which the people had given unto her, and the canopy which she had taken out of his bed-chamber.

First Responsory.

Strengthen me, O King, &c., (*p.* 238.)

Second Lesson.

SO the people continued feasting before the sanctuary, and rejoicing with Judith for three months because of this victory. And after this time every one returned to his own house; and Judith became honourable in Bethulia, and famous in all the land of Israel. And she was strong also in her continency, so that she knew not a man all the days of her life, after that Manasses her husband was dead. And on the festival-days she appeared with great honour.

Second Responsory.

We have heard, &c., (*p.* 231.)

Third Lesson.

AND she remained in her husband's house an hundred and five years, and made her maid free; and she died; and was buried with her husband, in Bethulia. And all the people lamented her seven days. And there was none that made the children of Israël any more afraid in all the life-time of Judith, nor a long time after her death. And the day of the rejoicing for this victory is taken by the Hebrews into the number of the holidays, and it is observed of the Jews, from that time, even unto this day.

Third Responsory.

The Lord bless thee, &c., (*p.* 237.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. O my Lord the King Almighty! * all things are in Thy power, and there is no man that can gainsay Thy will.

Prayer of the ensuing Sunday.

Fifth Sunday of September.

The Fifth Lord's Day of September.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Book of Esther (i. 1.)

NOW it came to pass in the days of Ahasuerus, which reigned from India even unto Æthiopia, over an hundred and seven and twenty provinces, that when he sat upon the

throne of his kingdom, the city of Shushan was the capital of his kingdom. And in the third year of his reign he made a great feast unto all his princes and his servants, the mightiest men of Persia, and the famous men of India, and them that were set over the provinces under him, to show the riches of his glorious kingdom, and the greatness and excellency of his power, many days, even an hundred and four score days.

First Responsory.

[1] O my Lord, the King Almighty! All things are in Thy power, and there is no man that can gainsay Thy will! Deliver us for Thy Name's sake.

Verse. Hear our prayer, and turn our sorrow into joy.

Answer. Deliver us for Thy Name's sake.

Second Lesson.

AND when the days of the feast were fulfilled, he bade all the people that were present in Shushan, both great and small, and commanded to make a feast seven days, in the outer court of the garden, and of the grove, which had been planted by the king's care and his hand. And there were hung round about on all sides hangings of sky colour, and of green, and of purple, upon cords of fine white linen, and purple, drawn through rings of ivory, and fastened up upon marble pillars. Seats also of gold and of silver were set upon the pavement, which was paved with stones like emeralds and white marble. And all of it was wondrously ornamented with pictures of divers colours.

Second Responsory.

Strengthen me, &c., (*p.* 238.)

Third Lesson.

AND they that were bidden, drank in vessels of gold, and the meats were brought in vessels diverse one from the other. The wine also, as was meet for the greatness of the kingdom, was set forth in abundance, and of the best quality. Neither was there any to compel them to drink that would not, but even as the King had commanded, when he set one of his princes at every table, that every man should take according to his own pleasure. Also Vashti the Queen made a feast for the women in the royal house where King Ahasuerus was used to dwell.

Third Responsory.

I have had no hope in any other but in Thee, O God of Israël, Who art angry, and wilt again show mercy, and forgivest all the sins of men when they are in affliction.

Verse. O Lord God! Maker of heaven and earth! look upon our low estate!

Answer. Thou that forgivest all the sins of men when they are in affliction.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou that forgivest all the sins of men when they are in affliction.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book "On Duties" written by St Ambrose, Bishop [of Milan.] (*Bk.* iii. *ch.* 15.)

WHAT did Queen Esther? Did she not, to save her people from danger (a beautiful and noble object) put herself in jeopardy of

[1] xiii. 9, 17.

death, and face the anger of the cruel King? The King of the Persians, cruel and violent as he was, nevertheless, thought it seemly to show grace unto him that told him of the plot that was made against him, to free the people from bondage, and to deliver them from death, but not to spare him that had persuaded such iniquity. In the end he gave up to the gallows him, whom he had held second only to himself, and chiefest among all his friends, because he found himself dishonoured through his false counsels.

Fourth Responsory.

Remember me for good, O Lord God, and put not away my works of mercy, which I have wrought in the house of my God, and in the times of His solemn rites.

Verse. Remember me, O Lord my God!

Answer. And put not away my works of mercy, which I have wrought in the house of my God, and in the times of His solemn rites.

Fifth Lesson.

THAT true friendship, which careth for honour, careth less for riches, or dignities, or power than for itself, but for honour before itself. Such was the friendship of Jonathan, which caused him to risk the anger of his father, and danger to himself. Such was the friendship of Achimelech, who chose to earn death for himself by giving relief to David, rather than to betray the outlaw. But before honour nothing is to be put, and friendship must not be allowed to outrun it, even as we are warned by the Scriptures.

Fifth Responsory.

We have heard, &c., (*p.* 231.)

Sixth Lesson.

THE Philosophers have started divers questions — whether friendship can, or cannot justify disloyalty to a man's own country—whether friendship can, or cannot justify serving a friend at the cost of breach of faith. Scripture indeed saith: "A man that beareth false witness against his neighbour, is a maul, and a sword, and a sharp arrow." (Prov. xxv. 18.) But mark that what is here condemned is not witness by itself, but false witness. How if a man be compelled to give such witness, for the sake of God? or for the sake of his country? Ought friendship to outweigh religion? Is not to say this as much as to say that a sinful weakness is to outweigh a duty?

Sixth Responsory.

The Lord bless thee, &c., (*p.* 237.)

THIRD NOCTURN.

Seventh Responsory.

We know no strange god, &c., (*p.* 237.)

Eighth Responsory.

One seraph cried, &c., (*p.* 216.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Esther (ii. 5.)

IN the city of Shushan there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Ben-

jamite, who had been carried away from Jerusalem at that time when Nebuchadnezzar the King of Babylon had carried away Jeconiah King of Judah. And he brought up Hadassah (who by another name was called Esther) his brother's daughter: and she had lost both father and mother; and the maid was very fair and beautiful. And when her father and mother were dead, Mordecai took her for his own daughter.

First Responsory.

O my Lord, the King Almighty, &c., (*p.* 244.)

Second Lesson.

AND when the King's commandment was heard, and when many fair maidens were gathered together unto Shushan according to his decree, and were given into the custody of Hegai the eunuch, Esther also was given into his custody among the other damsels, to be kept in the number of the women. And she pleased him, and found grace in his sight. And he commanded a eunuch to give her speedily her things for purification, and to give her her portions, and seven of the most comely maidens of the King's house, and to adorn her and wait upon her, both her and her fellows. She would not show unto him her people or her kindred; for Mordecai had charged her that as to that matter she should be silent altogether. And [Mordecai] walked every day before the outer court of the house, wherein the chosen maidens were kept, to know how Esther did.

Second Responsory.

Strengthen me, &c., (*p.* 238.)

Third Lesson. (15.)

NOW the turn of Esther, the daughter of Abihail, the brother of Mordecai, whom he had taken for his daughter, came, to go in unto the King. And she sought not to bedizen herself after the manner of women, but whatsoever Hegai the eunuch, the keeper of the women, was pleased, that he gave her to adorn herself withal. For she was exceedingly comely, and of beauty that cannot be believed, and to every eye that saw her she was full of grace and loveliness. So she was taken unto King Ahasuerus his bedchamber, in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the King loved Esther above all the women, and she obtained grace and favour in his sight more than all the women, so that he set the royal crown upon her head, and made her Queen instead of Vashti.

Third Responsory.

I have had no hope, &c., (*p.* 244.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Esther (iii. 1.)

AFTER these things did King Ahasuerus promote Haman, the son of Hammedatha, who was of the stock of Agag, and set his seat above all the princes that were with him. And all the King's servants that were used to be about the gate of the Palace, bowed the knee and did reverence to Haman;

for the King had so commanded them. Only Mordecai bowed not the knee, nor did him reverence. Then the King's servants which had the ordinance of the gate of the Palace said unto him: Why transgressest thou the King's commandment?

First Responsory.

Remember me for good, &c., (*p.* 245.)

Second Lesson.

AND when they spake thus unto him again and again, and he would not hearken unto them, they told Haman; to see whether [Mordecai] would still persist; for he had told them that he was a Jew. And when Haman heard it, and saw that Mordecai bowed not the knee before him, nor did him reverence, he was filled with wrath; and he thought scorn to lay hands on Mordecai alone.

Second Responsory.

We have heard, &c., (*p.* 231.)

Third Lesson.

FOR he had heard that he was of the people of Judea; wherefore, he sought rather to destroy all the nation of the Jews that were in the kingdom of Ahasuerus. In the first month (that is it which is called Nisan), in the twelfth year of King Ahasuerus, they cast lots (which are called in the Hebrew tongue "purim")[1] in a vessel, before Haman, to see what day and what month the Jews should be slain: and the lot fell on the twelfth month, which is called Adar.[2]

Third Responsory.

The Lord bless thee, &c., (*p.* 237.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Esther (iv. 1.)

AND when Mordecai had heard it, he rent his clothes, and put on sackcloth, and put ashes upon his head, and went out into the midst of the city, and cried with a loud cry, to show the bitterness of his soul, and so crying came even before the gate of the Palace. For none might enter into the King's court clothed with sackcloth. And in every province, and town, and place, whithersoever had come the King's cruel commandment, there was great mourning among the Jews, and fasting, and wailing, and weeping; and many lay in sackcloth and ashes. And Esther's maids and her eunuchs came and told it her. And, when she heard it, she was appalled; and she sent raiment to clothe [Mordecai] withal, and to take away his sackcloth from him: but he would not receive it. Then called she for Hatach, an eunuch, whom the King had given her to attend upon her, and gave him commandment to go to Mordecai and learn from him wherefore he did thus.

First Responsory.

We know no strange god, &c., (*p.* 237.)

[1] Hebrew—"they cast 'Pur' (that is, the lot)." Pur is not a Hebrew, but a Persian or Assyrian word.

[2] And accordingly Haman obtained a Royal decree for a general massacre of all the Jews upon the 13th Adar.

Second Lesson.

SO Hatach went forth to Mordecai, as he stood in the open place of the city, which was before the gate of the Palace. And [Mordecai] told him of all that had happened, and of the sum of the money that Haman had promised to pay to the King's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was hung up at Shushan, to show it unto the Queen, and to charge her that she should go in unto the King, to make supplication unto him for her people. And Hatach came in again, and told Esther all the words of Mordecai. And she spake again unto him and bade him tell Mordecai, saying: All the King's servants, and all the provinces which are under his kingdom do know, that whosoever, whether man or woman, shall come into the King's inner court, who is not called, shall forthwith be put to death, except such to whom the King shall hold out the golden sceptre, for a sign of mercy, that he may live. How then shall I be able to enter in before the King, even I, who have not been called unto him these thirty days?

Second Responsory.

Strengthen me, &c., (*p.* 238.)

Third Lesson.

AND when Mordecai had heard it, he commanded to answer Esther, saying: Think not that thou shalt save thine own life in the King's house, more than all the Jews; for if thou altogether holdest thy peace at this time, then shall there deliverance arise to the Jews from another place; but thou, and thy father's house shall be destroyed. And who knoweth whether thou art come to the kingdom, that thou mightest be ready against such a time as this? Then Esther bade them return Mordecai this answer: Go and gather together all the Jews that thou shalt find in Shushan, and pray for me. Neither eat, nor drink for three days and three nights; I also, and my maids, will fast likewise, and so will I go in unto the King—which is not according to the law—without having a call, and will give myself over unto death and danger. So Mordecai went his way, and did according to all that Esther had commanded him.

Third Responsory.

I have had no hope, &c., (*p.* 244.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Esther (v. 1.)

AND on the third day, Esther put on her royal apparel, and stood in the inner court of the King's house, over against the King's Hall;[1] and he sat upon his throne in the chief place of the palace, over against the gate of the house. And when he saw Esther the Queen standing, she obtained favour in his sight, and he held out to her the golden sceptre that he had in his hand. And she drew near, and kissed the top of his sceptre. Then said the King unto her: What wilt thou, Queen Esther? What is thy request? It shall be even given thee to the half of the kingdom. And she answered: If it seem good unto the

[1] Basilica.

King, I pray that thou wouldest come unto me this day, and Haman with thee, unto the banquet that I have prepared. Then the King said straightway: Cause Haman to make haste, that he may do as Esther hath said.

First Responsory.

O my Lord, the King, &c., (*p.* 244.)

Second Lesson. (9.)

THEN went Haman forth that day joyful and with a glad heart. And when he saw Mordecai sitting before the gates of the Palace, and that he stood not up, nor moved for him, he was full of indignation; but he restrained his anger, and, when he came home, he called for his friends, and Zeresh his wife; and he told them of the glory of his riches, and the multitude of his children, and all the things wherein the King had advanced him above all the princes and servants of the King. And he said moreover: Yea, Esther the Queen did bid no man to come in with the King unto the banquet [that she had prepared,] but myself; and to-morrow am I to dine with her also with the King. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the King's gate.

Second Responsory.

Strengthen me, &c., (*p.* 238.)

Third Lesson.

THEN answered Zeresh his wife, and the others his friends: Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the King, that Mordecai may be hanged thereon; and so shalt thou go in merrily with the King unto the banquet. The thing pleased Haman; and he caused the lofty gallows to be made.

Third Responsory.

I have had no hope, &c., (*p.* 244.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Esther (vi. 1.)

ON that night the King could not sleep, and he commanded to bring the histories and the chronicles of times past. And, when they were read before him, they came to the place wherein it was written how Mordecai had told of the plot of Bigthana and Teresh the eunuchs, who sought to slay the King Ahasuerus. And when the King heard it, he said: What honour and reward hath been done to Mordecai for this faithfulness? And his bondsmen and servants said unto him: He hath had no reward. And the King said: Who is in the court? Now Haman was come into the inner court of the King's house, to speak unto the King to hang Mordecai on the gallows that he had prepared for him. And the servants answered [the King:] Haman standeth in the court. And the King said: Let him come in.

First Responsory.

Remember me, &c., (*p.* 245.)

Second Lesson.

AND when he was come in, the King said unto him: What shall be done unto the man whom the

King delighteth to honour? Now, Haman thought in his heart that there could be none other unto whom the King could delight to do honour, more than to himself; and he answered: For the man whom the King delighteth to honour, let him be clad in the royal apparel, and be set upon the horse that the King rideth on, and let him have the crown royal upon his head, and let the noblest of the King's princes and lords lead his horse, and, as they go through the street of the city, let him proclaim aloud and say: Thus shall the man be honoured whom the King is pleased to honour.

Second Responsory.

We have heard, &c., (*p.* 231.)

Third Lesson.

AND the King said unto him: Make haste, and take the apparel and the horse, and do, even as thou hast said, to Mordecai the Jew, that sitteth at the gate of the Palace. See lest anything fail of all that thou hast spoken. Then took Haman the apparel and the horse, and arrayed Mordecai, and set him on the horse, and went before him through the street of the city, and proclaimed: Of this honour is he worthy whom the King is pleased to honour. And Mordecai came again to the gate of the Palace, and Haman hasted to his house, mourning and having his head covered; and he told Zeresh his wife, and his friends, everything that had befallen him.

Third Responsory.

The Lord bless thee, &c., (*p.* 237.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Esther (vii. 1.)

SO the King and Haman came in to drink with the Queen. And the King again said unto Esther, on the second day, after that he was heated with wine: What is thy petition, Esther, that it may be granted thee? and what willest thou? Even if thou ask the half of my kingdom, thou shalt have it. And she answered him, and said: If I have found favour in thy sight, O King!—and if it please thee—give me my life at my petition, and my people at my request. For we are given over, I and my people, to be destroyed, to be slain, and to perish. And would that we had been sold for bondmen and bondwomen; the evil might have been borne, and I had groaned and held my tongue; but now he is our enemy whose cruelty doth reflect upon the King.

First Responsory.

We know no strange god, &c., (*p.* 237.)

Second Lesson.

THEN the King Ahasuerus answered and said: Who is he, and of what power is he, that durst presume to do so? And Esther said: Our worst adversary and enemy is this Haman. And when he heard it, he was confounded, and could not bear to sit before the King and the Queen. And the King rose in wrath, and went out of the place of the banquet into a garden planted with trees.

And Haman stood up, to make request for his life to Esther the Queen; for he saw that there was evil determined against him by the King.

Second Responsory.

Strengthen me, &c., (*p.* 238.)

Third Lesson.

WHEN the King returned out of the garden planted with trees, and entered into the place of the banquet, he found Haman fallen upon the bed whereon Esther was; and he said: Will he force the Queen also, before me, in mine own house? As the word went out of the King's mouth, they covered [Haman's] face. And Harbonah, one of the eunuchs that stood to wait upon the King, said: Behold the gallows, fifty cubits high, which [Haman] had made for Mordecai, who had spoken good for the King, standeth in the house of Haman. And the King said unto him: Hang him thereon. So Haman was hanged upon the gallows that he had prepared for Mordecai, and the King's wrath was pacified.

Third Responsory.

I have had no hope, &c., (*p.* 244).

VESPERS.

Antiphon at the Song of the Blessed Virgin. The Lord open your hearts in His law and commandments, and may the Lord our God send peace. (2 Maccab. i. 4.)

First Sunday of October.

The First Lord's Day of October.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the [1] First Book of Maccabees (i. 1.)

AND it happened after that Alexander, son of Philip, the Macedonian, who was the first that reigned over Greece, came out of the land of Chettim, and had smitten Darius, King of the Persians and Medes, that he made many wars, and won all men's strong-holds, and slew the kings of the earth. And he went through to the ends of the earth, and took spoils of many nations; and the earth was quiet before him. And he gathered a great power and a mighty strong host; and his heart was exalted and lifted up; and he ruled over countries and kings; and they became tributaries unto him. And after these things, he fell sick upon his bed, and perceived that he should die. And he called unto him his honourable servants, who had been brought up with him from his youth, and parted his kingdom among them while he was yet alive.

First Responsory.

[2] The Lord open your hearts in His law and commandments, and send peace in your days. May He grant you salvation and redeem you out of all evil.

[1] Abp. Kenrick says of these two books: "The authors are unknown, one of whom wrote in Hebrew . . . . the other in Greek." "The name of Maccabees has been given from the celebrated heroes of the Asmonean family known by this title, the origin of which is not fully ascertained. . . . It was given not only to the Asmoneans, but to others generally who emulated their zeal for the Jewish institutions and laws, under the Syrian monarchy." The history of the period between the fall of Jerusalem and that at which these books commence is mainly contained in Ezra and Nehemiah.

[2] II. i. 4, 5, 3.

Verse. The Lord hear your prayers, and be at one with you, and never forsake you in the time of trouble.

Answer. May He grant you salvation and redeem you out of all evil.

Second Lesson.

SO Alexander reigned twelve years, and then died. And his servants bare rule, every one in his place. And after his death, they all put crowns upon themselves; so did their sons after them many years; and evils were multiplied in the earth. And there came out of them a wicked root, Antiochus the Illustrious,[1] son of Antiochus the King, who had been an hostage at Rome: and he reigned in the hundred-and-thirty-seventh year of the kingdom of the Greeks.[2]

Second Responsory.

[3] The Lord hear your prayers, and be at one with you, and never forsake you in the time of trouble, even He, the Lord our God.

Verse. Give you all an heart to serve Him, and to do His will.

Answer. Even He, the Lord our God.

Third Lesson.

IN those days there went out of Israël wicked men, and persuaded many, saying: Let us go and make a covenant with the heathen that are round about us; for since we departed from them, we have had much sorrow. So this device pleased them well. And certain of the people determined to do this, and went to the King; who gave them licence to do after the ordinances of the heathen. Whereupon they built a place of exercise[4] at Jerusalem, according to the customs of the heathen: and made themselves uncircumcised:[5] and forsook the holy covenant: and joined themselves to the heathen, and were sold[6] to do mischief.

Third Responsory.

Our enemies are gathered together, and make their boast of their own strength. O Lord, break their power, and scatter them; that they may know that there is none other that fighteth for us, but only Thou, O our God!

Verse. Scatter them in Thy strength, and destroy them, O Lord our Shield!

Answer. That they may know that there is none other that fighteth for us, but only Thou, O our God!

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. That they may know that there is none other that fighteth for us, but only Thou, O our God!

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book upon Duties written by St Ambrose, Bishop [of Milan]. (Bk. i. ch. 40.)

THERE may perchance be some who are so blinded by the glory of war as to think there is no valour

[1] Epiphanes. The Jews used to pun it into "Epimanes," "the Maniac."
[2] *I.e.*, of the era of the Seleucidæ, B.C. 175.
[3] II. i. 4, 5, 3.
[4] A gymnasium, like those of the Greeks.
[5] In illo tempore non valebat circumcidendi modus, quo actualiter utuntur Judæi, dirumpentes radices præputii et retro convertentes. Præputium simpliciter concidebatur. Fieri ergo poterat ut circumcisus, cute super penem arte chirurgicâ reductâ, incircumcisus videretur. Ad hoc in futuro vitandum, modus hodie acceptus à theologis inventus est. Abp. Kenrick says, "The process is described by Celsus, 7, 25, and alluded to by St Paul, 1 Cor. vii. 18."
[6] *I.e.*, given over.

but warlike valour, and that the reason why I have taken up other subjects is that among us there is no warlike valour whereof to speak. But what was the valour of Josue the son of Nun, when in one battle he laid low five nations, and took prisoners their kings; when he was fighting against the Gibeonites, and feared lest the closing in of night should cut short his victory, he cried aloud in the greatness of his mind and of his faith, "And he said, in the sight of Israel: Sun stand thou still over against Gibeon, and thou Moon over against the valley of Ajalon; and the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies" (Josue x. 12, 13). Gideon, with three hundred men, won the victory over the vast people, and the savage enemy. The lad Jonathan waxed valiant in fight.

Fourth Responsory.

[1] Be ye not afraid of the assault of the enemy; remember how our fathers were delivered. Now, therefore, let us cry unto heaven, and our God will have mercy upon us.

Verse. [2] Remember His marvellous works that He hath done unto Pharaoh and his host in the Red Sea.

Answer. Now, therefore, let us cry unto heaven, and our God will have mercy upon us.

Fifth Lesson.

SHALL I speak of the Maccabees? But before I speak of them, I will speak of their fathers, even of them who, when they were ready to fight for the Temple of God and for their own rights, were assailed by a trick of their enemies upon the Sabbath day, and were willing rather to offer their bodies naked to the sword than to strike back again and break the Sabbath, and so they gave themselves up gladly to death; but when the Maccabees bethought them that the whole nation might thus perish, avenged the innocent blood of their brethren even upon the Sabbath day when they were provoked to battle, and afterward, when King Antiochus had been stirred up to make war on them by his generals, even Lysias and Nicanor and Gorgias, he and his Eastern and Assyrian forces were so crushed that forty and eight thousand were laid low on the field by three thousand.

Fifth Responsory.

[3] The heathen are assembled together to fight against us, and we know not what we should do. [4] Our eyes look unto Thee, O Lord our God, that we should not perish.

Verse. What things they imagine against us, Thou knowest. How shall we be able to stand against them, except Thou be our help?

Answer. Our eyes look unto Thee, O Lord our God, that we should not perish.

Sixth Lesson.

WHAT was the valour of Judas the Maccabean leader we may judge by the type of one of his men. When Eleazar saw an elephant bigger than the rest, and adorned with the King's harness, he thought that the King was riding thereon, and he threw himself into the midst of the enemy, and cast away his shield and slew on either hand until he was come to the beast, and ran underneath it, and killed it with his sword, and so the beast fell upon Eleazar and crushed him, and he

[1] I. iv. 8. [2] Ps. civ. 5; cxxxv. 15. [3] I. iii. 52, 53. [4] Cf. Ps. cxxii. 3.

died. What valour was here! To begin with, he feared not to die, and when the enemy surrounded him he cast himself into the midst of their ranks, pierced their column, and becoming all the fiercer through his mockery of death, he threw away his shield and upheld with both hands the huge bulk of the wounded monster beneath which he had gone the better to spite it, so that when he died with it he might well have been said not so much to be crushed as to be swallowed up in victory.

Sixth Responsory.

[1] Thine, O Lord, is the power, Thine is the kingdom, O Lord, and Thou art exalted above all the heathen. Give peace in our time, O Lord.

Verse. [2] O Lord God, Creator of all things, Who art fearful and strong, righteous and merciful.

Answer. Give peace in our time, O Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Give peace in our time, O Lord.

THIRD NOCTURN.

Seventh Responsory.

[3] The sun shone upon the shields of gold, and the mountains glistered therewith, and the army of the heathens was spread abroad.

Verse. For the army was very great and mighty: then Judas and his host drew near and entered into battle.

Answer. And the army of the heathens was spread abroad.

Eighth Responsory.

One seraph cried, &c., (*p.* 216.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (i. 17.)[4]

NOW when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms. Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy, and made war against Ptolemy, King of Egypt; but Ptolemy was afraid of him, and fled; and many were wounded to death. Thus he got the strong cities in the land of Egypt, and took the spoils of the land of Egypt.

First Responsory.

[5] Judas said unto Simon his brother: Choose thee out men, and go, and deliver thy brethren that are in Galilee: and I, and Jonathan thy brother, will go into the country of Galaad. [6] As the Will is in heaven, so let it be.

Verse. Arm yourselves, ye valiant men, and be in readiness: for it is better for us to die in battle, than to behold the calamities of our people, and our sanctuary.

Answer. As the Will is in heaven, so let it be.

[1] Cf. 1 Par. (Chron.) xxix. 11. [2] II. i. 24. [3] I. vi. 39, 40, 41, 42.

[4] Should the first Sunday of October be the first Sunday within the month, the office is that of the Rosary, and the beginning of the First Book of Maccabees is therefore transferred to Monday. It will be found a convenient arrangement to read the two first Lessons of Sunday together as the First Lesson; the Third of Sunday as the Second; and the whole three of Monday together as the Third. [5] I. v. 17. [6] I. iii. 60, 59, 58.

Second Lesson.

AND, after that Antiochus had smitten Egypt, he returned again in the hundred-and-forty-and-third year, and went up to Jerusalem with a great multitude. And he entered proudly into the Sanctuary, and took away the golden Altar, and the candlestick of light, and all the vessels thereof, and the table of the shew-bread, and the pouring vessels, and the vials, and the spoons of gold, and the crowns, and the golden ornament that was before the Temple, and brake them all up.

Second Responsory.

[1] They decked the fore-front of the Temple with crowns of gold, and dedicated the Altar unto the Lord. And there was very great gladness among the people.

Verse. They praised the Lord with Psalms and thanksgiving.

Answer. And there was very great gladness among the people.

Third Lesson.

HE took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found, and, when he had taken all away, he went into his own land. He made, moreover, a great massacre of men, and spake very proudly. Therefore there was great mourning in Israël, and in every place where they [2] were: and the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed. Every bridegroom took up lamentation; and she that sat in the marriage chamber was in heaviness. The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

Third Responsory.

[3] They praised the Lord with psalms and thanksgiving; Who had done so great things in Israël, and given them the victory—the Lord Almighty.

Verse. They decked the fore-front of the Temple with crowns of gold, and dedicated the Altar unto the Lord.

Answer. Who had done so great things for Israël, and given them the victory—the Lord Almighty.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Who had done so great things for Israël, and given them the victory—the Lord Almighty.

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (ii. 1.)

IN those days arose Mattathias, the son of John, the son of Simeon, a Priest of the sons of Joarib from Jerusalem, and dwelt in Mount Modin. And he had five sons—John, called Gaddis; Simon, called Thasi; Judas, who was called Maccabee; Eleazar, called Abaron; and Jonathan, whose surname was Apphus. These saw the blasphemies, which were committed in the people of Judah, and in Jerusalem.

First Responsory.

[4] This is a lover of the brethren, and of the people of Israël: this is

[1] I. iv. 57, 58. [2] Israëlites. [3] II. x. 38.
[4] The ghost of the Prophet Jeremiah, II. xv. 14.

one who prayeth much for the people, and for all the Holy City, Jerusalem.

Verse. [1] There appeared a man most gentle toward all his people.

Answer. This is one who prayeth much for the people, and for all the Holy City, Jerusalem.

Second Lesson.

AND Mattathias said: Woe is me! Wherefore was I born, to see this misery of my people, and the misery of the Holy City, and to dwell there, when it is delivered into the hand of the enemy? The Sanctuary is come into the hand of strangers—her temple is become as a man without glory. Her glorious vessels are carried away into captivity, her elders are slain in the streets, and her young men have fallen by the sword of the enemy. What nation hath not had a part in her kingdom, and gotten of her spoils?

Second Responsory.

[2] Thou, O Lord of all things, Who hast need of nothing, wast pleased that the Temple of Thine habitation should be among us. Therefore now, O Lord, keep this house ever undefiled!

Verse. [3] Thou, O Lord, didst choose this house, that Thy Name should be called on therein, and to be an house of prayer and petition for Thy people.

Answer. Therefore now, O Lord, keep this house ever undefiled.

Third Lesson. (14.)

THEN Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore. And there came men sent from the King Antiochus, to make them that had fled unto the city of Modin to sacrifice, and to burn incense, and to forsake the law of God. And many of the people of Israël consented, and came unto them: but Mattathias and his sons stood firm.

Third Responsory.

Open Thine eyes, O Lord, and behold our affliction: for the heathen are come round about us to punish us. But Thou, O Lord, stretch forth Thine arm, and deliver our souls.

Verse. Punish them that oppress us and with pride do us wrong, and keep Thine own portion.

Answer. But Thou, O Lord, stretch forth Thine arm, and deliver our souls.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. But Thou, O Lord, stretch forth Thine arm, and deliver our souls.

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (ii. 19.)

THEN Mattathias answered and spake with a loud voice: Though all nations should obey King Antiochus, and fall away every one from the religion of their fathers, and give consent to his commandments, yet will I, and my sons, and my brethren walk according to the law of our fathers; it is not good for us to forsake the law and the ordinances of God: we will not hearken unto the words of King Antiochus, neither will we offer

[1] The ghost of the High Priest Onias.

[2] II. xiv. 35, 36.

[3] I. vii. 37.

sacrifice, to transgress against the commandments of our law, to go by another way.

First Responsory.

The sun shone, &c., (*p.* 254.)

Second Lesson.

NOW when he had left speaking these words, there came one of the Jews, in the sight of all, to sacrifice unto idols on the altar, which was in the city of Modin, according to the King's commandment. Which thing when Mattathias saw, he was inflamed with zeal; and his reins trembled, and his fury was kindled according as the Law hath judged; wherefore he ran and slew him upon the altar: also the man whom King Antiochus had sent, who compelled men to sacrifice, he killed at that time, and the altar he pulled down; thus dealt he zealously for the law, like as Phinehas did unto Zambri the son of Salom.

Second Responsory.

They decked the fore-front, &c., (*p.* 255.)

Third Lesson.

AND Mattathias cried throughout the city with a loud voice, saying: Whosoever is zealous of the Law, and maintaineth the covenant, let him follow me. So he and his sons fled into the mountains, and left all that ever they had in the city. Then many that sought after judgment and justice went down into the wilderness, to dwell there, both they, and their children, and their wives, and their cattle: because afflictions increased sore upon them.

Third Responsory.

They praised the Lord, &c., (*p.* 255.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (ii. 49.)

NOW the time drew near that Mattathias should die, and he said unto his sons: Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation. Now therefore, my sons, be ye zealous for the Law, and give your lives for the covenant of your fathers; and call to remembrance what acts our fathers did in their time; and so shall ye receive great honour, and an everlasting name. Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness? Joseph, in the time of his distress, kept the commandment, and was made lord of Egypt; Phinehas our father, in being zealous with God's zeal, obtained the covenant of an everlasting Priesthood.

First Responsory.

The Lord open your hearts, &c., (*p.* 251.)

Second Lesson.

JESUS, by fulfilling the word, was made a leader in Israël. Caleb, for bearing witness before the congregation, received heritage. David, for being merciful, possessed the throne of an everlasting kingdom. Elias, for being zealous with zeal for the law, was taken up into heaven. Ananias, Azarias, and Mishaël, by believing, were saved out of the flame. Daniel, for his innocency, was delivered from the mouth of lions. And thus consider ye, that, from generation to gen-

eration, none that put their trust in Him have been overcome. Fear not then the words of the sinful man, for his glory shall be dung and worms; to-day he shall be lifted up, and to-morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing.

Second Responsory.

The Lord hear your prayers, &c., (*p.* 252.)

Third Lesson.

WHEREFORE, ye, my sons, be valiant, and show yourselves men in the behalf of the Law; for by it shall ye obtain glory. And, behold, I know that your brother Simon is a man of counsel; give ear unto him alway, and he shall be a father unto you. As for Judas Maccabeus, he hath been mighty and strong, even from his youth up; let him be your captain, and fight the battle of the people. Take also unto you all those that observe the Law, and avenge ye the wrong of your people. Recompense fully the heathen, and take heed to the commandments of the Law. So he blessed them, and was gathered to his fathers.

Third Responsory.

Our enemies are gathered together, &c., (*p.* 252.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabeus (ii. 70.)

MATTATHIAS died in the hundred-and-forty-and-sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israël made great lamentation for him. (iii.) Then his son Judas, called Maccabeus, rose up in his stead; and all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israël. So he gat his people great honour. He pursued the wicked, and sought them out; and burnt up those that vexed his people: wherefore his enemies shrunk for fear of him, and all the workers of iniquity were troubled: and salvation prospered in his hand.

First Responsory.

Be ye not afraid, &c., (*p.* 253.)

Second Lesson.

HE grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever. Moreover he went through the cities of Judah, and destroyed the ungodly out of them, and turned away wrath from Israël. So that he was renowned unto the uttermost part of the earth; and he received unto him such as were ready to perish. Then Apollonius gathered the Gentiles together, and an exceeding great host out of Samaria, to fight against Israël. Which thing when Judas perceived, he went forth to meet him, and smote him, and slew him. Many also fell down slain, and the rest fled; and Judas took their spoils, and Apollonius his sword also, and therewith he fought all his lifelong.

Second Responsory.

The heathen are assembled, &c., (*p.* 253.)

Third Lesson.

AND the fear of Judas and his brethren, and exceeding great dread, fell upon all the nations round about them, insomuch as his fame came unto the King Antiochus, and all nations talked of the battles of Judas. Now when King Antiochus heard these things, he was full of indignation, and sent, and gathered together a force out of all his realm, even a very strong army: he opened also his treasury, and gave them pay for a year, commanding them to be ready whensoever he should need them.

Third Responsory.

Thine, O Lord, &c., (*p.* 254.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (iii. 42.)

NOW when Judas and his brethren saw that miseries were multiplied, and that forces did encamp themselves in their borders; and when they knew how the King had given commandment to destroy the people, and utterly abolish them, they said one to another: Let us restore the decayed estate of our people, and let us fight for our people and our holy things. Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion. Now Jerusalem lay void, as a wilderness; there was none of her children that went in or out; the sanctuary also was trodden down; and aliens kept the strong-hold, where the heathen had their habitation; and joy was taken from Jacob, and the pipe with the harp ceased.

First Responsory.

The sun shone, &c., (*p.* 254.)

Second Lesson.

AND [the Israëlites] assembled together, and came to Mizpeh, over against Jerusalem—for in Mizpeh was the place where they prayed beforetime in Israël. And they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes, and laid open the book of the Law, wherefrom the heathen sought the likeness of their images; they brought also the Priests' garments, and the first-fruits, and the tithes; and the Nazarites they stirred up, who had accomplished their days; and they cried with a loud voice toward heaven, saying: What shall we do with these? And whither shall we carry them away? Thy sanctuary is trodden down and profaned! and Thy Priests are in heaviness and brought low! And, behold, the heathen are assembled together against us, to destroy us. What things they imagine against us, Thou knowest. How shall we be able to stand against them, except Thou, O God, be our help.

Second Responsory.

They decked the fore-front, &c., (*p.* 255.)

Third Lesson.

THEN they sounded with trumpets, and cried with a loud voice—And after this Judas ordained cap-

tains over the people, even captains over thousands, and over hundreds, and over fifties, and over tens. But as for such as were building houses, or marrying wives, or planting vineyards, or were fearful, these he commanded that they should return, every man to his own house, according to the Law. So the camp removed, and pitched upon the south side of Emmaus. And Judas said: Arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these heathen, that are assembled together against us, to destroy us and our holy things, for it is better for us to die in battle than to behold the calamities of our people and of our holy things. Nevertheless, as the Will is in heaven, so let it be done.

Third Responsory.

They praised the Lord, &c., (*p.* 255.)

The following Sunday is always occupied by a festival, usually that of the Rosary or of the Motherhood of the Blessed Virgin Mary, and no more of its office is used than the following, forming part of the Commemoration of the Sunday, at Vespers on Saturday evening.

Antiphon. The sun shone upon the shields of gold, and the mountains glistened therewith, and the army of the heathens was spread abroad.

Verse. Let the evening prayer ascend unto Thee, O Lord.

Answer. And let there descend upon us Thy mercy.

Prayer of the Sunday.

Second Sunday of October.

The Second Lord's Day of October.

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (iv. 52.)

ON the five-and-twentieth day of the ninth month (which is called the month Casleu), in the hundred-forty-and-eighth year, they rose up betimes in the morning, and offered sacrifice according to the Law, upon the new altar of burnt-offerings which they had made. At what time and what day the heathen hath profaned it, even in that was it dedicated anew, with songs, and citherns, and harps, and cymbals. And all the people fell upon their faces, worshipping and blessing even unto heaven, Him Who had given them good success.

First Responsory.

Judas said, &c., (*p.* 254.)

Second Lesson.

AND they kept the Dedication of the Altar eight days, and offered burnt-offerings with gladness, and sacrificed the sacrifice of deliverance and praise. They decked also the forefront of the Temple with crowns of gold, and with shields, and the gates and the chambers they renewed, and hanged doors upon them. Thus was there very great gladness among the people, and the reproach of the heathen was put away. And Judas and his brethren, with the whole congregation

of Israël, ordained that the days of the Dedication of the Altar should be kept in their season, from year to year, by the space of eight days, from the five-and-twentieth day of the month Casleu, with mirth and gladness.

Second Responsory.

They decked the fore-front, &c., (*p.* 255.)

Third Lesson.

AT that time also they builded up the Mount Zion, with high walls and strong towers round about, lest the Gentiles should come and tread it down, as they had done before. And he set there a garrison to keep it, and fortified it to preserve Beth-sura, that the people might have a defence against Idumea.

Third Responsory.

They praised the Lord, &c., (*p.* 255.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (v. 1.)

AND it came to pass, when the nations round about heard that the Altar was built, and the Sanctuary renewed as before, they were very much displeased, and thought to destroy the generation of Jacob that was among them, and began to slay some of the people, and to persecute them. And Judah fought against the children of Esau in Idumea, and them that were in Acrabathané, because they besieged the Israëlites, and gave them a great overthrow. Also he remembered the injury of the children of Bean, who had been a snare and an offence unto the people, in that they lay in wait for them in the way. And he shut them up in the towers; and encamped against them, and made them a curse, and burned their towers with fire, with all that were in them.

First Responsory.

This is a lover, &c., (*p.* 255.)

Second Lesson.

AND he passed over to the children of Ammon, and found a mighty power, and much people, and Timothy their Captain, and fought many battles with them; and they were discomfited before them, and he smote them, and took the city of Gazer, and the towns belonging thereto, and returned into Judea. Then the heathen that were in Galaad assembled themselves together against the Israëlites that were in their quarters, to destroy them; but they fled to the fortress at Dathema.

Second Responsory.

Thou, O Lord of all, &c., (*p.* 256.)

Third Lesson.

AND they sent letters unto Judas and his brethren, saying: The heathen that are round about us are assembled together against us, to destroy us, and they are preparing to come and take the fortress whereunto we are fled, Timothy being the Captain of their host. Come, now, therefore, and deliver us from their hands, for many of us are slain, yea, all our brethren that were in the places of Tubin are put to death; their wives and their children also they have carried away captives, and [have borne away] their stuff, and they have destroyed there about a thousand men.

Third Responsory.

Open Thine eyes, &c., (*p.* 256.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (v. 55.)

WHAT time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemaïs, Joseph the son of Zacharias, and Azarias, Captain of the garrison, heard of the valiant acts and warlike deeds which they had done; and they said: Let us also get us a name, and go fight against the heathen that are round about us. So, when they had given charge unto the garrison that was with them, they went toward Jamnia.

First Responsory.

The sun shone, &c., (*p.* 254.)

Second Lesson.

THEN came Gorgias and his men out of the city, to fight against them, and so it was that Joseph and Azarias were put to flight [and pursued] unto the borders of Judea. And there were slain that day of the people of Israël about two thousand men, and there was a great rout among the people, because they were not obedient unto Judas and his brethren, but thought to do some valiant act. Moreover, these men came not of the seed of those by whose hand deliverance was given unto Israël.

Second Responsory.

They decked the fore-front, &c., (*p.* 255.)

Third Lesson.

HOWBEIT the men of Judas were greatly renowned in the sight of all Israël, and of all nations, wheresoever their name was heard of, and the people assembled unto them with joyful acclamations. And Judas and his brethren went forth, and fought against the children of Esau, in the land toward the South, and he smote Hebron and the towns thereof; and burnt the walls and towers thereof with fire. Then he removed to go into the land of the strangers, and passed through Samaria. At that time certain Priests, desirous to show their valour, were slain in battle, for that they went out to fight unadvisedly.

Third Responsory.

They praised the Lord, &c., (*p.* 255.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (vi. 1.)

AND as King Antiochus was travelling through the high countries, he heard say that the city of Elymaïs in Persia was a right noble city, and rich in silver and gold, and that there was in it a very rich temple, wherein were coverings of gold, both breastplates and shields, which Alexander the son of Philip, the Macedonian King, who reigned first among the

Grecians, had left there. Wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof, rose up against him in battle; so he fled, and departed thence with great heaviness, and returned to Babylon. Moreover, there came one who brought him tidings in Persia, that the armies which went against the land of Judea were put to flight, and that Lysias, who went forth first with a great power, was put to flight of the Jews.

First Responsory.

The Lord open your hearts, &c., (*p.* 251.)

Second Lesson.

AND that [the Jews] were made strong by the armour, and power, and store of spoils, which they had gotten of the armies which they had destroyed: also that they had pulled down the abomination which he had set up upon the Altar in Jerusalem, and that they had compassed about the Sanctuary with high walls as before, and his city Beth-sura. And it came to pass, when the King heard these words, he was astonished and sore moved, and fell down upon his bed, and fell sick for grief, because it had not befallen him as he looked for. And there he continued many days, for his grief was ever more and more, and he made account that he should die.

Second Responsory.

The Lord hear your prayers, &c., (*p.* 252.)

Third Lesson.

AND he called for all his friends, and said unto them: The sleep is gone from mine eyes, and I am fallen down, and my heart faileth for very care; and I have said in my heart: Into what tribulation am I come, and how great a flood of misery is it, wherein now I am, who have been merry and beloved in my power! But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to make away with the inhabitants of Judea without a cause. I perceive therefore that for this cause these troubles are come upon me, and, behold, I perish through great grief in a strange land.

Third Responsory.

Our enemies are gathered, &c., (*p.* 252.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (vii. 1.)

IN the hundred-and-one-and-fiftieth year, Demetrius the son of Seleucus departed from Rome, and came up with a few men unto a city of the sea-coast, and reigned there. Now when Demetrius was set upon the throne of his kingdom, there came unto him wicked and ungodly men of Israël, having Alcimus, who was desirous to be High Priest, for their captain. And they accused the people to the King, saying: Judas and his brethren have slain all thy friends, and driven us out of our own land. Now, therefore, send some man whom thou trustest, and let him go and see what havock he hath made

among us, and in the King's land, and let him punish all his friends, and all them that aid him.

First Responsory.

Be ye not afraid, &c., (*p.* 253.)

Second Lesson.

THEN the King chose Bacchides, a friend of his, who ruled in the kingdom beyond the Great River, and was faithful to the King. And him he sent to see what havock Judas had made. And that wicked Alcimus he made High Priest, and commanded that he should take vengeance of the children of Israël. So they departed, and came with a great power into the land of Judea, where they sent messengers to Judas and his brethren with peaceable words deceitfully. But they gave no heed to their words; for they saw that they were come with a great power.

Second Responsory.

The heathen are assembled, &c., (*p.* 253.)

Third Lesson.

THEN did there assemble unto Alcimus and Bacchides a company of Scribes, to require justice. Now the Assidæans were the first among the children of Israël that sought peace of them; for they said: One that is a Priest of the seed of Aaron is come, and he will do us no wrong. So he spake unto them peaceably, and sware unto them, saying: We will procure the harm neither of you nor of your friends. And they believed him. And he took of them three-score men, and slew them in one day, according to the word that is written: The flesh of Thy Saints [have they given to be meat unto the beasts of the earth,] and their blood have they shed [like water] round about Jerusalem; and there was none to bury them.[1]

Third Responsory.

Thine, O Lord, &c., (*p.* 254.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (viii. 1.)

NOW Judas had heard of the fame of the Romans, that they are mighty and valiant men, and such as lovingly accept all that betake themselves unto them, and make a league of amity with all that come unto them, and that they are mighty and valiant men. And they heard also of their wars, and noble acts which they had done among the Galatians, and how they had conquered them, and brought them under tribute; and what they had done in the country of Spain, and won the mines of silver and gold which are there; and that by their policy and patience they had conquered all the place, though it were very far from them; and the kings also that came against them from the uttermost parts of the earth, they have discomfited them, and smitten them with a great overthrow; so that the rest do give them tribute every year.

[1] Ps. lxxviii. 2, 3, "The Flesh of Thy Saints" might be rendered "The flesh of Thine Assideans," the Greek "Assidaios" being merely an attempt to represent the Hebrew "Kasid," or Saint, the official title of these unfortunate persons, (much as we now call some people "Most Reverend," "Venerable," and the like.)

First Responsory.

The sun shone, &c., (*p.* 254.)

Second Lesson.

AND Judas chose Eupolemus, the son of John, the son of Jacob, and Jason, the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them, and [to entreat them] that they would take away the yoke of the Greeks from off them, for they saw that they did oppress the kingdom of Israël even unto bondage. They went therefore to Rome, which was a very great journey, and came into the senate, and said: Judas Maccabeus, and his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends. And the saying was good in their sight. And this is the epistle which they wrote back again in tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy.

Second Responsory.

They decked the fore-front, &c., (*p.* 255.)

Third Lesson.

GOOD success be to the Romans, and to the people of the Jews, by sea and by land, for ever; the sword also and enemy be far from them! If there come first any war upon the Romans, or any of their confederates throughout all their dominion, the people of the Jews shall help them, as the time shall require, with all their heart; neither shall they give anything unto them that make war upon them, or aid them with corn, weapons, money, or ships, as it hath seemed good unto the Romans; but they shall keep their commands, without taking anything therefrom. In like manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall enable them.

Third Responsory.

They praised the Lord, &c., (*p.* 255.)

The following Sunday is always occupied by a festival, usually that of the Motherhood or of the Purity of the Blessed Virgin. In any case, no more of the Sunday office is used than the following, forming part of the commemoration of the Sunday, at Vespers on Saturday evening.

Antiphon. Moreover, all Israël made great lamentation for Judas, saying: How art thou fallen, thou valiant man of war, that didst deliver the Lord's people!

Verse. Let the evening prayer ascend unto Thee, O Lord.

Answer. And let there descend upon us Thy mercy.

Prayer of the Sunday.

Third Sunday of October.

The Third Lord's Day of October.

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (ix. 28.)

AND all Judas' friends came together, and said unto Jonathan: Since thy brother Judas died, we have

no man like him to go forth against our enemies, against Bacchides, and against them of our nation that are adversaries to us. Now, therefore, we have chosen thee this day, to be our Prince and Captain in his stead, that thou mayest fight our battles. Upon this Jonathan took the government upon him at that time, and rose up instead of his brother Judas. And Bacchides gat knowledge thereof, and sought for to slay him.

First Responsory.

Judas said, &c., (*p.* 254.)

Second Lesson.

AND Jonathan, and Simon his brother, and all that were with him, heard of it, and fled into the wilderness of Tekoa, and pitched their tents by the water of the pool Asphar. And Bacchides knew it, and came across Jordan with all his host upon the Sabbath day. And Jonathan sent his brother John, a captain of the people, to pray his friends the Nabathites, that they might leave with them their equipage which was much. But the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it.

Second Responsory.

They decked the fore-front, &c., (*p.* 255.)

Third Lesson.

AFTER this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Madaba, being the daughter of one of the great princes of Canaan, with a great train. And they remembered the blood of John their brother, and went up, and hid themselves under the covert of the mountain. And they lifted up their eyes, and looked; and, behold, there was much ado, and great carriage; and the bridegroom came forth, and his friends and brethren, to meet them, with drums, and instruments of music, and many weapons. Then [Jonathan and they that were with him] rose up against them from the place where they lay in ambush, and made a slaughter of them, in such sort as many fell smitten, and the remnant fled into the mountains: and they took all their spoils.

Third Responsory.

They praised the Lord, &c., (*p.* 255.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (xii. 1.)

NOW, when Jonathan saw that the time served him, he chose certain men, and sent them to Rome, for to confirm and renew the friendship that they had with them. He sent letters also to the Spartans, and to other places, after the same manner. So they went unto Rome, and entered into the Senate, and said: Jonathan the High Priest and the people of the Jews have sent us unto you, to the end we should renew the friendship and league as in former time. And [the Romans] gave them letters unto the Governors of every place, that they should bring them into the land of Judea peaceably.

First Responsory.

This is a lover, &c., (*p.* 255.)

Second Lesson.

AND this is the copy of the letters which Jonathan wrote to the Spartans. Jonathan the High Priest, and the elders of the nation, and the Priests, and the other people of the Jews, unto the Spartans their brethren send greeting. There were letters sent in times past unto Onias the High Priest from Arius, who reigned then among you, to signify that ye are our brethren; as the copy here underwritten doth specify. And Onias entreated the ambassador, that was sent, honourably, and received the letters, wherein declaration was made of the league and friendship.

Second Responsory.

Thou, O Lord of all, &c., (*p.* 256.)

Third Lesson.

WE, albeit we need none of these things, for that we have the holy books in our hands to comfort us, have been fain to send unto you for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether; for there is a long time past since ye sent unto us. We therefore at all times without ceasing, both in our Feasts and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren.

Third Responsory.

Open Thine eyes, &c., (*p.* 256.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (xii. 39.)

NOW Tryphon had in his thoughts to get the kingdom of Asia, and to take the crown, and to stretch forth his hand against Antiochus the King. Howbeit, he was afraid that Jonathan would not suffer him, but that he would fight against him; wherefore he sought a way how to take Jonathan, that he might kill him. So he arose and came to Bethshan. Now when Tryphon saw that Jonathan came with so great a force, he durst not stretch his hand against him, and was afraid. So he received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his host to be as obedient unto him as to himself.

First Responsory.

The sun shone, &c., (*p.* 254.)

Second Lesson.

UNTO Jonathan also he said: Why hast thou put all the people to so great trouble, seeing there is no war betwixt us? Therefore send them now home again, and choose a few men to wait on thee, and come now with me to Ptolemaïs, and I will give it thee, and the rest of the strongholds, and forces, and all that have any charge; as for me, I will return and depart — for this is the cause of my coming. And [Jonathan] believed him and did as he bade him, and sent away his host, who went into the land of Judah. And with

himself he retained three thousand men, of whom he sent two thousand into Galilee; and one thousand went with him.

Second Responsory.

They decked the fore-front, &c., (*p.* 255.)

Third Lesson.

BUT as soon as Jonathan entered into Ptolemaïs, they of Ptolemaïs shut the gates of the city, and took him, and all that came with him they slew with the sword. And Tryphon sent an host [of footmen] and horsemen into Galilee, and into the Great Plain, to destroy all Jonathan's company. But when they knew that Jonathan, and they that were with him, were taken and slain, they encouraged one another, and went forth prepared to fight. They, therefore, that followed upon them, perceiving that they were ready to fight for their lives, turned back again; whereupon they all came into the land of Judah peaceably. And they bewailed Jonathan and them that were with him, with great lamentation.

Third Responsory.

They praised the Lord, &c., (*p.* 255.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (xiii. 1.)

AND Simon heard that Tryphon had gathered together a great host, to invade the land of Judah and destroy it. And when he saw that the people was in trembling and fear, he went up to Jerusalem, and gathered the people together, and gave them exhortation, saying: Ye yourselves know what great battles I, and my brethren, and my father's house, have made for the laws, and the sanctuary; and the troubles which we have seen; by reason whereof all my brethren are slain for Israël's sake, and I am left alone. Now, therefore, be it far from me that I should spare mine own life in any time of trouble, for I am no better than my brethren. Yea, I will avenge my nation, and the sanctuary, and our children, and our wives; for all the heathen are gathered to destroy us of very malice.

First Responsory.

The Lord open, &c., (*p.* 251.)

Second Lesson.

AND as soon as the people heard these words, their spirit was kindled, and they answered with a loud voice, saying: Thou shalt be our leader instead of Judas and Jonathan thy brother. Fight thou our battle, and whatsoever thou commandest us, that will we do. So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem; and he fortified it round about. And he sent Jonathan the son of Absalom, and with him a new host, to Joppa, who, casting out them that were therein, remained there himself. And Tryphon removed from Ptolemaïs with a great power, to invade the land of Judah; and Jonathan was with him, in ward. But Simon pitched his tents at Addus, over against the plain.

Second Responsory.

The Lord hear, &c., (*p.* 252.)

Third Lesson.

AND when Tryphon knew that Simon was risen up instead of his brother Jonathan, and that he meant to join battle with him, he sent messengers unto him, saying: For the money that he owed unto the King's treasure, concerning the business that was committed unto him, we have Jonathan thy brother in hold. Wherefore, now, send an hundred talents of silver, and two of his sons for hostages, that, when he is at liberty, he may not revolt from us—and we will let him go. Now Simon perceived that they spake deceitfully unto him; yet sent he the money and the children, lest he should procure to himself great hatred of the people, who might have said: Because he sent him not the money and the children, therefore did he perish. So he sent them the children and the hundred talents. Howbeit [Tryphon] dissembled, neither did he let Jonathan go.[1]

Third Responsory.

Our enemies are gathered, &c., (*p.* 252.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (xiv. 16.)

AND it was heard at Rome, and as far as Sparta, that Jonathan was dead, and they were very sorry. But as soon as they heard that his brother Simon was made High Priest in his stead, and ruled all the country and the cities therein, they wrote unto him in tables of brass to renew the friendship and league which they had made with Judas and Jonathan his brethren. Which writings were read before the congregation at Jerusalem. And this is the copy of the letters that the Spartans sent.

First Responsory.

Be ye not afraid, &c., (*p.* 253.)

Second Lesson.

THE Rulers of the Spartans, and their cities, unto Simon the High Priest, and the Elders and Priests, and residue of the people of the Jews, our brethren, send greeting. The ambassadors that were sent unto our people certified us of your glory, and honour, and happiness, and we were glad at their coming. And we did register the things that they spake in the council of the people in this manner: Numenius son of Antiochus, and Antipater son of Jason, the Jews' ambassadors, came unto us to renew the former friendship they had with us. And it pleased the people to entertain the men honourably, and to put the copy of their ambassage in public records, to the end the people of the Spartans might have a memorial thereof. Furthermore, we have written a copy thereof unto Simon the High Priest.

Second Responsory.

The heathen are assembled, &c., (*p.* 253.)

[1] He soon afterwards killed him.

Third Lesson.

AFTER this Simon sent Numenius to Rome, with a great shield of gold of a thousand pound weight, to confirm the league with them. And when the Roman people heard these things, they said: What thanks shall we give to Simon and his sons? For he hath established his brethren, and chased away in fight the enemies of Israël from them? So then they wrote it in tables of brass, which they set upon pillars in mount Zion.

Third Responsory.

Thine, O Lord, &c., (*p.* 254.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (xvi. 14.)

NOW Simon was visiting the cities that were in the country of Judea, and taking care for the good ordering of them, at which time he came down himself to Jericho, with his sons Mattathias and Judas, in the hundred-threescore-and-seventeenth year, in the eleventh month, which is the month Shebat. And the son of Abodus received them deceitfully into a little hold, called Doch, which he had built; and he made them a great banquet. Howbeit, he had hid men there. And when Simon and his sons were drunk with wine, Ptolemy and his men rose up, and took their weapons, and came into the banqueting place, and slew [Simon], and his two sons, and certain of his servants. In which he committed a great treachery in Israël, and recompensed evil for good.

First Responsory.

The sun shone, &c., (*p.* 254.)

Second Lesson.

AND Ptolemy wrote those things, and sent to the King, that he should send him an host to aid him, and he would deliver him the country, and the cities, and the tribute. He sent others also to Gazara to kill John; and unto the tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards. And others he sent to take Jerusalem, and the mountain of the Temple. But one ran afore to Gazara, and told John that his father and brethren were slain, and that "he hath sent to slay thee also."

Second Responsory.

They decked the fore-front, &c., (*p.* 255.)

Third Lesson.

HEREOF when he heard, he was sore astonished; and he laid hands on them that were come to destroy him, and slew them; for he knew that they sought to make him away. And as concerning the rest of the acts of John, and his wars, and worthy deeds of valour which he did, and the building of the walls which he made, and his doings, behold, these are written in the Chronicles of his Priesthood, from the time he was made High Priest after his father.

Third Responsory.

They praised the Lord, &c., (*p.* 255.)

The following Sunday is always occupied by a festival, usually that of the Purity or of the Patronage of the Blessed Virgin. In any case, no part

of this Sunday office is used, except the Lessons of the First Nocturn, which being the beginning of the book of Scripture, are transferred to Monday, and the following, which forms part of the commemoration of the Sunday, at Vespers on Saturday evening.

Antiphon. The Lord, even the Lord our God, hear your prayers, and be at one with you, and never forsake you in time of trouble.

Verse. Let the evening prayer ascend unto Thee, O Lord.

Answer. And let there descend upon us Thy mercy.

Prayer of the Sunday.

Fourth Sunday of October.

The Fourth Lord's Day in October.

Monday.

Second Day.

MATTINS.

First Lesson (of Sunday).

Here beginneth the Second Book[1] of the Maccabees (i. 1.)

[2] THE brethren, the Jews that be at Jerusalem, and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt, health and good peace. God be gracious unto you, and remember His covenant that He made with Abraham, Isaac, and Jacob, His faithful servants; and give you all an heart to serve Him, and to do His will, with a good courage and a willing mind. May He open your heart in His Law and commandments, and send you peace. May He hear your prayers, and be at one with you, and never forsake you in time of trouble. And now we be here praying for you.

First Responsory.

Judas said, &c., (*p.* 254.)

Second Lesson (of Sunday. 18).

THEREFORE, whereas we are now purposed to keep the Purification of the Temple upon the five-and-twentieth day of the month Casleu, we have thought it necessary to certify you thereof, that ye also may keep it, as the Feast of the tabernacles, and as the feast of the fire which was given when Nehemiah offered sacrifice, after that he had builded the Temple and the Altar. For when our fathers were led into Persia, the Priests that were then devout toward God took the fire of the Altar privily, and hid it in the valley, where was a pit deep and dry, where they kept it sure, so that the place was unknown to all men. (*Third Lesson of Sunday.*) But after many years, when it pleased God that Nehemiah should be sent from the King of Persia, he sent of the posterity of those Priests that had hid it, to search for the fire; but they told us they found no fire, but thick water. Then commanded he them to draw it up and to bring it unto him; and, when the sacrifices were laid on, Nehemiah the Priest commanded to sprinkle the wood and the things laid thereon, with the water. When this was done, and the time came that the sun shone, which afore was hid in a cloud, there was a great fire kindled, so that every

[1] "This," says Archbishop Kenrick, "is an abridgment of a diffuse history, comprised in seven books, written by Jason or Josue, an inhabitant of Cyrene in Africa."

[2] "Two letters, written by the Jews of Jerusalem to their brethren in Egypt, are placed by the author in the commencement of his work."

man marvelled. (*First Lesson of Monday.* ii. 1.) It is also found in the records of Jeremiah the Prophet, that he commanded them that were carried away to take of the fire, as it hath been signified, and that he so commanded them that had been carried away. He gave them also the Law, lest they should forget the commandments of the Lord, and that they should not err in their minds, when they should see images of silver and gold, with their ornaments. And with other such speeches exhorted he them, that they should not let the Law depart from their hearts.

Second Responsory.

They decked the fore-front, &c., (*p.* 255.)

Third Lesson. (*Second Lesson of Monday.*)

IT was also contained, in the same writing, that the Prophet, being warned of God, commanded the tabernacle and the Ark to go with him, as he went forth into the mountain where Moses climbed up and saw the heritage of God. And when Jeremiah came thither, he found an hollow cave; wherein he laid the tabernacle, and the Ark, and the Altar of incense; and so stopped the door. And some of those that followed him came to mark the way, but they could not find it. (*Third Lesson of Monday.*) And when Jeremiah perceived it, he blamed them, saying: As for that place, it shall be unknown, until the time that God gather His people again together, and receive them unto mercy: then shall the Lord show them these things, and the glory of the Lord shall appear, and the cloud also, as it was shown with Moses, and as He showed these things when Solomon desired that the place might be sanctified unto the great God. For he treated nobly of wisdom; and, being wise, he offered the sacrifice of Dedication and of the Finishing of the Temple.

Third Responsory.

They praised the Lord, &c., (*p.* 255.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Maccabees (iii. 1.)

NOW when the Holy City was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the High Priest, and hatred of wickedness, it came to pass that even the Kings and Princes did highly honour the place, and magnify the Temple with their best gifts; insomuch that Seleucus, King of Asia, of his own revenues, bare all the costs belonging to the service of the sacrifices. But one Simon, of the tribe of Benjamin, who was made Governor of the Temple, fell out with the High Priest, seeking to bring about disorder in the City.

First Responsory.

This is a lover, &c., (*p.* 255.)

Second Lesson.

AND when he could not overcome Onias, he gat him to Apollonius, the son of Thrases, who then was Governor of Cœlesyria and Phœnicia, and told him that the treasury in Jerusalem was full of infinite sums of

money, so that the multitude of their riches which did not pertain to the account of the sacrifices was immeasurable; and that it was possible to bring all into the King's hand. Now, when Apollonius had showed him of the money whereof he was told, the King chose out Heliodorus, who was over his business, and sent him with a commandment to bring him the foresaid money. So forthwith Heliodorus took his journey, under colour of visiting the cities of Cœlesyria and Phœnicia, but, in deed, to fulfil the King's purpose.

Second Responsory.

Thou, O Lord of all, &c., (*p.* 256.)

Third Lesson.

AND when he was come to Jerusalem, and had been courteously received of the High Priest in the city, he told him what intelligence was given of the money, and declared wherefore he came; and asked if these things were so indeed. Then the High Priest told him that there was such money laid up, for the relief of widows and fatherless children; and that some of it belonged to Hyrcanus, son of Tobias, a man of great dignity, in that whereof that wicked Simon had given information,—but that the sum of it in all was four hundred talents of silver, and two hundred of gold. And that it was altogether impossible that such wrong should be done unto them that had committed it to the [holiness of the] place and to the Temple, whose Majesty and Sanctity are honoured over all the world.

Third Responsory.

Open Thine eyes, &c., (*p.* 256.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Maccabees (iii. 23.)

NEVERTHELESS, Heliodorus executed that which was decreed, now as he was then present himself, with his guard, about the treasury. But the Spirit of the God of all power caused a great apparition, so that all that presumed to obey his commands were astonished at the power of God, and fainted, and were sore afraid. For there appeared unto them an horse, with a terrible rider upon him, and adorned with a very fair covering; and he ran fiercely and smote at Heliodorus with his fore-feet. And it seemed that he that sat upon the horse had complete harness of gold.

First Responsory.

The sun shone, &c., (*p.* 254.)

Second Lesson.

MOREOVER, two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him [Heliodorus] on either side, and scourged him continually, and gave him many sore stripes. And Heliodorus fell suddenly unto the ground, and was compassed with great darkness; but they that were with him took him up, and put him into a litter, and took him away. Thus he that lately came with many footmen and guards into the said treasury, was carried out unable to help himself;

and the power of God was manifestly acknowledged. And he by the power of God lay speechless, without any hope or health.

Second Responsory.

They decked the fore-front, &c., (*p.* 255.)

Third Lesson.

SO the High Priest, suspecting that the King should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man. And as the High Priest was praying, the same young men, in the same clothing, stood by the side of Heliodorus, and said: Give Onias the Priest thanks; insomuch as for his sake the Lord hath granted thee life. But, seeing that thou hast been scourged from God, declare unto all men the mighty works of God and His power. And, when they had spoken these words, they appeared no more.

Third Responsory.

They praised the Lord, &c., (*p.* 255.)

Should there be only four weeks in October, and the next Sunday be consequently the First Sunday of November, upon which the Book of Ezekiel is begun, upon the Thursday, Friday, and Saturday, hereafter immediately following, are read the Lessons from Second Maccabees assigned for the Sunday, Monday, and Tuesday of the Fifth Week of October, instead of the Lessons immediately hereafter given. Where, however, the reading of these Lessons is prevented (e.g., by the Feast of SS. Simon and Jude) they are for that year simply omitted.

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Maccabees (iv. 1.)

THIS Simon now, of whom we spake afore, having been a bewrayer of the money and of his country, slandered Onias, as if he had pushed on Heliodorus to this, and been the worker of these evils; thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws. But when this hatred went so far that by some of Simon's faction murders were committed, Onias, seeing the danger of this contention, (and that Apollonius, as being the Governor of Cœlesyria and Phœnicia, did rage, and increase Simon's malice,) he went to the King—not to be an accuser of his countrymen, but seeking the good of all with whom he had to do.

First Responsory.

The Lord open, &c., (*p.* 251.)

Second Lesson.

FOR he saw that it was impossible that the State should continue quiet, and Simon leave his folly, unless the King did look thereunto. But after the death of Seleucus, when Antiochus, called "the Illustrious," took the kingdom, Jason, the brother of Onias, laboured underhand to be High Priest, promising unto the King by intercession three hundred and three-score talents of silver, and of other revenues eighty talents; beside this he promised to assign an hundred and fifty more, if he might have licence

to set him up a place for exercise and for the training up of youth, and to write them of Jerusalem by the name of "Antiochians."

Second Responsory.

The Lord hear, &c., (*p.* 252.)

Third Lesson.

WHICH when the King had granted, and he had gotten into his hand the rule, he forthwith began to bring his own nation to the Greekish fashion. And the Royal privileges, granted by special favour, to the Jews, by the means of John, the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away, and, putting down the governments which were according to the Law, he brought up perverse customs.

Third Responsory.

Our enemies, &c., (*p.* 252.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Maccabees (v. 1.)

ABOUT the same time, Antiochus prepared his second voyage into Egypt. And then it happened that through all the city of Jerusalem, for the space of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers, and troops of horses in array, encountering and running one against another, with shaking of shields, and multitude of men in helmets with drawn swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts. Wherefore every man prayed that that apparition might turn to good.

First Responsory.

Be ye not afraid, &c., (*p.* 253.)

Second Lesson.

BUT when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city. And they that were upon the walls being put back, and the city at length taken, Menelaus fled into the Castle. But Jason slew his own citizens without mercy; not considering that to get the day of them of his own nation would be a most unhappy day for him, but thinking they had been his enemies, and not his countrymen, whom he conquered. Howbeit, for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.

Second Responsory.

The heathen are assembled, &c., (*p.* 253.)

Third Lesson.

IN the end therefore, he had an unhappy return, being accused before Aretas, the King of the Arabians, fleeing from city to city, detested of all men, hated as a forsaker of the laws, and being had in abomination as an open enemy of his country and countrymen, he was cast out into Egypt: thus he that had driven many out of their country perished in a strange land, retiring to the Lacedemonians, and thinking there to find

succour by reason of his kindred: and he that had cast out many unburied had none to mourn for him, and was cast out unburied, and had neither funeral in a strange land, nor share in the sepulchre of his fathers.

Third Responsory.

Thine, O Lord, &c., (*p.* 254.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Maccabees (vi. 1.)

BUT not long after this, King Antiochus sent an old man of Antioch to compel the Jews to depart from the laws of their fathers and of their God; and to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and the [temple] in Gerizim,[1] [the temple] of Jupiter the Defender of strangers, as they did desire that dwelt in the place. The coming-in of this mischief was sore and grievous to all: for the temple was filled with lewdness and revelling by the Gentiles, and dalliers with harlots; who had to do with women within the circuit of the holy places, and brought in things that were not lawful.

First Responsory.

The sun shone, &c., (*p.* 254.)

Second Lesson.

THE altar also was filled with profane things, which were forbidden by the Law. Neither were Sabbath-Days kept, nor the ancient Feasts observed, nor did any man plainly profess himself to be a Jew. And in the day of the King's birth they were brought by bitter constraint to the sacrifices; and when the feast of Bacchus was kept, they were compelled to go in procession to Bacchus, crowned with ivy. Moreover, there went out a decree to the neighbour cities of the heathen, by the suggestion of the Ptolemies, that they should observe the same fashions against the Jews, that they might sacrifice: and whoso would not conform themselves to the manners of the Gentiles, they should put to death. Then might a man have seen misery.

Second Responsory.

They decked the fore-front, &c., (*p.* 255.)

Third Lesson.

FOR there were two women brought who had circumcised their children: whom when they had openly led round about the city, the babes hanging at their breasts, they cast them down headlong from the wall. And others that had run together into caves near by, to keep the Sabbath-Day secretly, being discovered by Philip, were all burnt together, because they made a conscience to help themselves, for the honour of the sacred day. Now I beseech those that read this book that they be not discouraged for these calamities, but that they judge these punishments not to be for destruction, but for a chastening of our nation.

Third Responsory.

They praised the Lord, &c., (*p.* 255.)

[1] *I.e.*, the heretical temple of the Samaritans.

VESPERS.

Antiphon at the Song of the Blessed Virgin. Thine, O Lord, is the power; * the kingdom is Thine. Thou art high above all the heathen; grant peace in our time, O Lord.

Prayer of the ensuing Sunday.

Fifth Sunday of October.

The Fifth Lord's Day of October.

MATTINS.

FIRST NOCTURN.

Note. The Lessons here assigned for Sunday, Monday, and Tuesday, are to be preferred to those assigned for Wednesday, Thursday, Friday, and Saturday. They are therefore to be read, one after another, upon the first three days of this week upon which the Lessons are according to the Season, the others being omitted, if necessary.

First Lesson.

The Lesson is taken from the Second Book of Maccabees (vi. 18.)

THEREFORE Eleazar, one of the principal scribes, an aged man and of a well-favoured countenance, was constrained to open his mouth and to eat swine's flesh. But he, choosing rather to die gloriously than to live abominably, came of his own accord to the torment. And when he saw how that it behoved to come, bearing all things patiently, he was resolved not to taste, for the love of life, such things as are unlawful. But they that stood by, moved with cruel compassion, for the sake of the old friendship that they had with the man, took him aside and besought him that flesh might be brought such as was lawful for him to use, and to make as if he did eat of the flesh of the sacrifice commanded by the King, that in so doing he might be delivered from death. So because of the old friendship that they had with the man, they did him this kindness.

First Responsory.

The Lord open, &c., (*p.* 251.)

Second Lesson.

BUT he began to consider the excellency that became his age and his ancient years, and the honour wherein from his birth he had continued even unto grey hairs, and the honesty of his conversation from a child, and he answered straightway according to the commandments of the holy Law given by God, that he willed rather to be sent to the grave. For it becometh not our age, said he, to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion; and so they, through mine hypocrisy and [desire to live] in this corruptible life a little longer, should be deceived, and I get a stain to mine old age and make it abominable. For though for the present time I should be delivered from the punishment of men, yet should I not escape the hand of the Almighty, neither alive nor dead. Wherefore now, manfully changing this life, I will show myself such an one as mine age requireth; and leave a notable example to such as be young, by willingly and courageously dying a seemly death for the most honourable and holy laws. And when he had said these words, immediately he was haled to death.[1]

[1] He was lashed to death.

Second Responsory.

The Lord hear, &c., (*p.* 252.)

Third Lesson. (vii.)

IT came to pass also that seven brethren with their mother were taken, and compelled by the King against the Law to taste swine's flesh, and were tormented with scourges and whips. But one of them, who was the first, said thus: What wouldest thou ask or learn of us? We are ready to die, rather than to transgress the laws which God gave unto our fathers. Then the King, being in a rage, commanded pans and caldrons of brass to be made hot; which forthwith being heated he commanded to cut out the tongue of him that spake first, and to tear off the skin of his head, and to cut off the ends of his hands and feet, the rest of his brethren and his mother looking on. Now, when he was thus maimed in all his members, he commanded him, being yet alive, to be brought to the fire and to be fried in the pan, and while he was a long while suffering therein, the remainder exhorted one another, with the mother, to die manfully.

Third Responsory.

Our enemies, &c., (*p.* 252.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Gregory of Nazianzus, [Patriarch of Constantinople.] (*20th. On the Maccabees.*)

ELEAZAR was the first-fruits of those who suffered before the coming of Christ, even as Stephen was the first-fruits of those who suffered after that coming. He was a Priest and an Elder, grey in years, and grey also in wisdom. Once he had sacrificed and prayed for the people, but now the time came when he offered himself to God as a burnt sacrifice without blemish, a peace-offering for all the people, a blessed beginning in that struggle whereunto his words and his silence were alike their exhortation. He presented likewise the bodies of seven children, the offspring of his teaching, "a living sacrifice, holy, acceptable unto God," (Rom. xii. 1,) an oblation more glorious and more pure than any legal offering; for to give the father credit of his children is most meet and right.

Fourth Responsory.

Be ye not afraid, &c., (*p.* 253.)

Fifth Lesson.

THERE stood the noble and high-minded lads, the gallant sons of a noble mother, the glorious champions of the truth, men to whom the epoch of Antiochus was an anachronism, true disciples of the Law of Moses, straitest of the observers of the rites of their forefathers, in that seven-fold number which the Hebrews bless, and which is hallowed and worshipful through the reckoning of Sabbath,—there they stood, with one longing, and one aim, looking to one road to life, even to receive death for God's sake,—there they stood, brethren in soul not less than in body, only covetous one of the other's death. O what a mystery! They snatched at agony as at treasure, and perilled themselves for the teaching of the Law, with no more fear for what was before than regret for what was behind. Their dread was but one, even lest any should go uncrowned, lest brother should be unwillingly parted from brother, and be saved from the torment of the conflict to gain a disastrous victory.

Fifth Responsory.

The heathen are assembled, &c., (*p.* 253.)

Sixth Lesson.

THERE stood the brave and noble mother, burning with love of her children and of God, with her heart rent as few human hearts are riven. Her agony was not so much on account of the tortures which her children suffered, as from fear lest they should shrink therefrom. She yearned not more over those who left this life than she prayed that they who were left might join them; her anxiety was for the living rather than for the dead. The living were still contending, the dead had safely left the field; concerning the living she was straitened in not knowing how God would receive them, the dead she knew that God had joined unto Himself.

Sixth Responsory.

Thine, O Lord, &c., (*p.* 254.)

THIRD NOCTURN.

Seventh Responsory.

The sun shone, &c., (*p.* 254.)

Eighth Responsory.

One seraph cried, &c., (*p.* 216.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Maccabees (v i. 7.)

SO when the first was dead after this manner, they brought the second to make him a mocking-stock; and when they had pulled off the skin of his head with the hair, they asked him if he would eat before he were punished throughout every member of his body. But he answered in the language of his fathers, and said: No. Wherefore he also received the next torment in order, as the former did; and when he was at the last gasp, he said: Thou indeed, thou devil, takest us out of this present life, but the King of the world shall raise us up, who have died for His laws, in the resurrection unto life everlasting. After him was the third made a mocking-stock, and when he was required he put out his tongue, (and that right soon,) and held forth his hands manfully, and said courageously: These I had from heaven, but for the sake of God's laws I despise them, from Whom I wait to receive them again. Insomuch that the King, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

First Responsory.

Judas said, &c., (*p.* 254.)

Second Lesson.

NOW, when this man was dead also, they tormented and mangled the fourth in like manner. So, when he was ready to die, he said thus: It is good, being put to death by men, to look for hope from God, to be raised up again by Him; as for thee, thou shalt have no resurrection to life. Afterward, they brought the fifth also and mangled him. Then looked he unto [the King] and said: Corruptible as thou art, thou hast power over men, and dost

what thou wilt; yet think not that our nation is forsaken of God. But abide awhile, and thou shalt behold His great power, how He will torment thee and thy seed. After him also they brought the sixth; who, being ready to die, said: Be not deceived without cause; for we suffer these things of ourselves, having sinned against our God, therefore marvellous things are done unto us; but think not, thou that takest in hand to strive against God, that thou shalt escape unpunished

Second Responsory.

They decked the fore-front, &c., (*p.* 255.)

Third Lesson.

BUT the mother was marvellous above all, and worthy of honourable memory, for, when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in God; yea, she exhorted every one of them in the language of her fathers, filled with wisdom, and stirring up her womanish thoughts with a manly spirit, she said unto them: I cannot tell how ye came into my womb, for I neither gave you breath nor soul nor life, neither was it I that formed the members of any one of you; but doubtless the Creator of the world, Who formed the generation of man, and found out the beginning of all things, will also of His own mercy give you breath and life again, as ye now regard not your own souls for His laws' sake.

Third Responsory.

They praised the Lord, &c., (*p.* 255.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Maccabees (vii. 24.)

NOW Antiochus, thinking himself to be despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with an oath, that he would make him both a rich and a happy man, and that also he would take him for his friend, and trust him with affairs, if he would turn from the laws of his fathers. But when the young man would in no case hearken unto him, the King called his mother, and exhorted her that she would counsel the young man to save his life. And when he had exhorted her with many words, she promised him that she would counsel her son. But she, bowing herself toward him, laughing the cruel tyrant to scorn, said in the language of her fathers: O my son, have pity upon me, that bare thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age.

First Responsory.

This is a lover, &c., (*p.* 255.)

Second Lesson.

I BESEECH thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not, and so was mankind made likewise: so may it come that thou shalt fear not this tormentor, but be worthy of thy brethren; take thy death,

that I may receive thee again in mercy with thy brethren. Whilst she was yet speaking these words, the young man said: Whom wait ye for? I will not obey the King's commandment, but I will obey the commandment of the Law, that was given unto us by Moses. And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hand of God. For we suffer because of our sins. And though the Lord our God be angry with us a little while for our chastening and correction, yet shall He be at one again with His servants.

Second Responsory.

Thou, O Lord of all, &c., (*p.* 256.)

Third Lesson.

BUT thou, O godless man, and of all others most wicked, be not lifted up with vain hopes, lifting up thine head against His servants. For thou hast not yet escaped the judgment of Almighty God, Who seeth all things. For my brethren, who have suffered a short pain, are dead under the covenant of everlasting life; but thou, through the judgment of God, shalt receive a just punishment for thy pride. But I, as my brethren, offer up my life and body for the laws of our fathers, beseeching God that He would speedily be merciful unto our nation, and that thou by torments and plagues mayest confess that He alone is God; and that in me and my brethren the wrath of the Almighty, which is justly brought upon all our nation, may cease. Then the King, being in a rage, handled him worse than all the rest, taking it grievously that he was mocked. So this man died undefiled, and put his whole trust in the Lord. Last of all, after her sons, the mother was put to death.

Third Responsory.

Open Thine eyes, &c., (*p.* 256.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Maccabees (viii. 10.)

SO Nicanor undertook to make so much money of the captive Jews, as should defray the tribute of two thousand talents, which the King was to pay to the Romans; wherefore immediately he sent to the cities upon the sea-coast, proclaiming a sale of the captive Jews, and promising that they should have four score and ten bodies for one talent; not expecting the vengeance that was to follow upon him from the Almighty. Now, when word was brought unto Judas, he imparted unto those Jews that were with him, that Nicanor was coming. And some of them were fearful, and distrusted the justice of God, and fled; others sold all that they had left, and withal besought the Lord to deliver them from the wicked Nicanor.

First Responsory.

The sun shone, &c., (*p.* 254.)

Second Lesson.

SO Maccabæus called his men together, unto the number of seven thousand, that were with him, and exhorted them not to yield to the enemy, nor to fear the great multitude of the enemy that came wrongfully against them, but to contend bravely, setting before their eyes the injury that these men had unjustly done to the holy

place, and the cruel handling of the city, whereof they made a mockery, and also the taking away of the government of their forefathers. "For they," said he, "trust in their arms and boldness; but our confidence is in the Almighty Lord, Who, at a beck, can cast down both them that come against us, and also all the world." Moreover, he recounted unto them what helps from God had been given unto their fore-fathers, and how under Sennacherib an hundred four score and five thousand perished.

Second Responsory.

They decked the fore-front, &c., (*p.* 255.)

Third Lesson.

THUS when he had made them bold with these words, and ready to die for their laws and their country, he divided his army into four parts, and appointed his brethren leaders of each band, to wit, Simon, and Joseph, and Jonathan, giving each one fifteen hundred men. Thereunto also, Esdras read unto them the holy book, and there was given unto them the watch-word of "The help of God," and then, himself, leading the first band, joined battle with Nicanor. And by the help of the Almighty, they slew above nine thousand men, and wounded and maimed the most part of Nicanor's host, and so put them to flight. So they took the money of them that came to buy them, and pursued them on all hands; but, lacking time, they returned; for it was the day before the Sabbath, and therefore they would no longer pursue them. So when they had gathered their armour and spoils together, they occupied themselves about the Sabbath, yielding praise to the Lord, Who had delivered them that day, causing mercy to begin to distil upon them. And after the Sabbath, they gave part of the spoils to the maimed, and orphans, and widows, and divided the residue among themselves and their servants.

Third Responsory.

They praised the Lord, &c., (*p.* 255.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Maccabees (ix. 1.)

ABOUT that time came Antiochus with dishonour out of the country of Persia. For he had entered the city called Persepolis, and went about to rob the temple, and oppress the city; whereupon the multitude running to arms, they were put to flight; and so it happened that Antiochus, being put to flight, returned with shame. Now, when he came to Ecbatane, he heard news of what had happened to Nicanor and Timothy. Then swelling with anger, he thought to avenge upon the Jews the disgrace done unto him by those that made him flee; therefore commanded he that his chariot should be driven without ceasing, to despatch the journey, the judgment from heaven now following him; for he had spoken proudly in this sort —"that he would come to Jerusalem, and make it a common burying place of the Jews."

First Responsory.

The Lord open, &c., (*p.* 251.)

Second Lesson.

BUT the Lord God of Israël, Who seeth all, smote him with an incurable and invisible plague. For, as soon as he had spoken these words, a fearful pain of the bowels came upon him, and sore torments of the inner parts—and that most justly, for he had tormented other men's bowels with many and strange torments. Howbeit, he nothing at all ceased from his spite. But still filled with pride, breathing out fire in his rage against the Jews, and commanding to hasten the matter, it came to pass that he fell down from his chariot, carried violently, so that, having a sore fall, all the members of his body were much pained.

Second Responsory.

The Lord hear, &c., (*p.* 252.)

Third Lesson.

AND thus, he that, a little afore, thought that he might command the waves of the sea, (so proud was he beyond the condition of men,) and weigh the high mountains in a balance, was now cast on the ground, and carried in a litter, showing forth in his own person the manifest power of God; so that the worms rose up out of the body of this wicked man, and, whiles he lived in torments, his flesh fell away, and the filthiness of his smell was noisome to all the army; and the man that thought, a little afore, he could reach to the stars of heaven, no man could endure to carry, for his intolerable stink.

Third Responsory.

Our enemies are gathered, &c., (*p.* 252.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Maccabees (x. 1.)

NOW Maccabæus and his company, the Lord keeping them, recovered the Temple and the city; and the altars which the heathen had built in the open street, and also the chapels, he pulled down. And having cleansed the Temple, they made another Altar, and, striking stones, they took fire out of them, and offered sacrifices after two years, and set forth incense, and lights, and shew-bread. When that was done, they fell flat down upon the earth, and besought the Lord that they might come no more into such troubles; but, if they sinned any more against Him, that He Himself would chasten them with mercy, and that they might not be delivered unto the barbarous and blasphemous nations. Now upon the same day that the strangers profaned the Temple, on the very same day it was cleansed again, even the five-and-twentieth day of the month which is called Casleu.

First Responsory.

Be ye not afraid, &c., (*p.* 253.)

Second Lesson. (24.)

NOW Timothy, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and collected horsemen out of Asia, came as though he would take Jewry by force of arms. But when

he drew near, Maccabæus and they that were with him prayed unto the Lord, and sprinkled earth upon their heads, and girded their loins with sack-cloth, and fell down at the foot of the Altar, and besought Him to be merciful to them, and to be an Enemy to their enemies, and an Adversary to their adversaries, as the Law declareth. So, after the prayer, they took their weapons, and went on farther from the city; and when they drew near to their enemies, they stopped.

Second Responsory.

The heathen are assembled, &c., (*p.* 253.)

Third Lesson.

NOW, the sun being newly risen, they joined both together, the one part having, together with their valour, their refuge also unto the Lord, for a pledge of their success and victory, the other side making their rage leader of their battle. But when the battle waxed strong, there appeared unto the enemies, from heaven, five comely men upon horses, with bridles of gold, leading the Jews; and two of them took Maccabæus betwixt them, and covered him on every side with their weapons, and kept him safe, but shot arrows and lightnings against the enemies, so that, being confounded with blindness, and full of trouble, they were killed. And there were slain of footmen twenty thousand and five hundred, and six hundred horsemen. As for Timothy himself, he fled into a very strong hold, called Gazara, where Chereas was Governor.

Third Responsory.

Thine, O Lord, &c., (*p.* 254.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Maccabees (xv. 7.)

BUT Maccabæus had ever sure confidence that God would help him. Wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory which should come unto them from the Almighty. And so comforting them out of the Law and the Prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful; and when he had stirred up their minds, he showed them the falsehood of the heathen, and their breach of oaths. Thus he armed every one of them, not so much with defence of shields and spears, as with good and comfortable words, and, [beside that,] he told them a dream worthy to be believed, whereby he rejoiced all of them.

First Responsory.

The sun shone, &c., (*p.* 254.)

Second Lesson.

AND this was his vision: That Onias, who had been High Priest, a virtuous and a good man, reverend in guise, gentle in conversation, well-spoken also, and exercised from a child in all points of virtue, holding up his hands, prayed for the whole body of the Jews. This done, in like manner there appeared an aged man and exceeding glorious, and of a wonderful and excellent majesty about him. Then

Onias answered, saying: This is a lover of the brethren, and of the people of Israël; this is one who prayeth much for the people, and for all the Holy City, to wit, Jeremiah the Prophet of God. Whereupon Jeremiah held forth his right hand and gave to Judas a sword of gold, and said: Take this holy sword, a gift from God, with the which thou shalt fell the adversaries of my people Israël.

Second Responsory.

They decked the fore-front, &c., (*p.* 255.)

Third Lesson.

THUS being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined to set upon them, and manfully to try the matter by conflict, because the Holy City and the Temple were in danger. For the care they took for their wives and their children, their brethren and kinsfolks, was in least account with them, but the greatest and principal fear was for the holy Temple. Also, they that were in the city took not little care for them that were gone to the conflict.

Third Responsory.

They praised the Lord, &c., (*p.* 255.)

NOVEMBER.

First Sunday of November.

The First Lord's Day of November.

Antiphon at the Song of the Blessed Virgin, on the preceding Saturday evening. I saw the Lord sitting upon a throne high and lifted up, * and the whole earth was full of His glory, and His train filled the Temple.

Prayer of the ensuing Sunday.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Book of the Prophet Ezekiel[1] (i. 1.)

AND it came to pass in the thirtieth year, in the fourth month,[2] in the fifth day of the month, as I was among

[1] He was, says St Jerome, a Priest who was carried captive to Babylon along with King Jehoiachim, and prophesied in Chaldæa at the same time that Jeremiah was prophesying in Judæa. The Martyrology (April 10) says that "he was slain at Babylon by the Judge of the Israëlite people, because he rebuked him for idolatry, and was buried in the sepulchre of Shem and Arphaxad, the forefathers of Abraham, whither many use to resort to pray."

[2] The year is supposed by Abp. Kenrick to be reckoned from the beginning of the reign of Nabopolassar, father of Nebuchadnezzar, but he mentions that St Jerome thinks the thirtieth year of the Prophet's life is meant. See also Lesson VI. this day. "It is believed to be the year 595 B.C." If the Jewish civil year is meant, January is about the date; if the ecclesiastical, June. But if the year be of the Prophet's life, why not the month also? The Targum, however, is quite different, and very curious: "And it came to pass thirty years after that Hilkiah the High Priest had found the Book of the Law in the house of the sanctuary, in the court, under the porch, in the middle of the night, after the setting of the moon, in the days of Josiah the son of Amon, King of the tribe of the house of Judah, in the month of Tammuz, upon the fifth day of the month, the Prophet said: As I was among the captives by the river of Chebar, the heavens were opened, and I saw in a vision of prophecy which rested upon me, a vision of the glory of the majesty of the Eternal: in the fifth day of the month, which was the fifth year of King Jehoiachim's captivity: the word of prophecy from the presence of the Eternal came upon Ezekiel, the son of Buzi, the Priest, in the land of Israël. Again a second time spake He with him in a province of the land of the Chaldees, by the river Chebar, and the spirit of prophecy from the presence of the Eternal rested there upon him. And I looked, and behold, &c. &c." (Walton's Polyglott.)

the captives by the river of Chebar,[1] that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of King Jehoiachim's captivity, the word of the LORD came unto Ezekiel, the son of Buzi, the Priest, in the land of the Chaldeans, by the river Chebar, and the hand of the LORD was there upon him. And I looked, and, behold, a whirlwind came out of the North, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof, (that is, out of the midst of the fire,) as the colour of amber.[2]

First Responsory.

[3] I saw the Lord sitting upon a throne high and lifted up, and the whole earth was full of His glory, and His train filled the Temple.

Verse. Above it stood the Seraphim: each one had six wings.

Answer. And His train filled the Temple.

Second Lesson.

ALSO in the midst thereof the likeness of four living creatures; and this was their appearance, they had the likeness of a man. And every one had four faces, and every one had four wings. Their feet were straight feet; and the sole of their feet was like the sole of a calf's foot, and they sparkled like the colour of glowing brass. And they had the hands of a man under their wings on their four sides, and they had faces and wings on four sides. And the wings of one were joined to the wings of another; they turned not when they went; they went every one straight forward.

Second Responsory.

Look down, O Lord, from the dwelling-place of Thine holiness, and take thought for us. [4] O my God, incline Thine ear, and hear. Open Thine eyes, and behold our desolation.

Verse. [5] Give ear, O Shepherd of Israël, Thou That leadest Joseph like a flock.

Answer. Open Thine eyes, and behold our desolation.

Third Lesson.

AS for the likeness of their faces, they four had the face of a man and the face of a lion on the right side, and they four had the face of an ox on the left side, and they four had the face of an eagle above. Thus were their faces, and their wings were stretched upward, two wings of every one were joined one to another, and two covered their bodies; and they went every one straight forward. Whither the spirit was to go, they went, and they turned not when they went.

Third Responsory.

[6] Consider, O Lord, how that the city sitteth solitary that was full of riches; how is she become as a widow, she that was great among the nations; she hath none to comfort her, save Thee, O our God!

Verse. She weepeth sore in the night, and her tears are on her cheeks.

Answer. She hath none to comfort her, save Thee, O our God!

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. She hath none to comfort her, save Thee, O our God!

[1] "The Chaboras . . . . empties into the Euphrates a little above Thapsacus."

[2] So Abp. Kenrick, who adds, "Some take it to mean golden ore." LXX. and Vulgate, electrum, by which Gesenius understands them to mean, as he also understands the Hebrew, a polished metal. Cf. Apoc. i. 15.

[3] Isa. vi. 1, 2. [4] Dan. ix. 18. [5] Ps. lxxix. 2. [6] Lam. i. 1, 2.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Exposition of the Prophet Ezekiel written by Pope St Gregory [the Great.] (*Bk.* i. *Hom.* 2.)

IT is the use of the Prophetic writers first to give name, date, and place, and then to begin to unfold the mysteries of the prophecy; thus, to give certainty of trustworthiness, a foundation is laid before, and afterward the fruits of the Spirit are set forth by signs and in figures. Thus Ezekiel saith concerning the date: "And it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month." And to show the place, he addeth further: "As I was among the captives by the river of Chebar, the heavens were opened, and I saw visions of God." Then he defineth the time even more exactly, saying: "In the fifth day of the month, which was the fifth year of King Jehoiachim's captivity." And he who had thus clearly indicated his individuality, goeth on farther to state his kin, saying: "The word of the LORD came unto Ezekiel, the son of Buzi, the Priest."

Fourth Responsory.

[1] I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night, to praise the name of the Lord.

Verse. They shall proclaim My might unto the nations, and declare My glory unto the Gentiles.

Answer. Which shall never hold their peace day nor night, to praise the name of the Lord.

Fifth Lesson.

BUT the first question which meeteth us is, Wherefore doth the Prophet, having hitherto said nothing, begin with the words: "*And* it came to pass in the thirtieth year?" Now, this word "*And*" is a conjunction, and we know that it is so called because it conjoineth that which cometh after it with that which goeth before it. Wherefore, then, doth he who hath hitherto been silent, commence by "*And*," when there is nothing going before for the conjunction to join to that which cometh after? To explain this, we must consider that our senses perceive only things bodily, while those of Prophets perceive also things ghostly, and to them things exist which to our ignorance seem not to do so. Hence it cometh that in the mind of a Prophet, things outer and things inner are so joined that he seeth both together, and the word which he heareth within him and that which he uttereth come together.

Fifth Responsory.

Hedge us about with Thy wall that cannot be broken down, O Lord, and shield us continually with the arms of Thy might. O Lord God of Israël, deliver them that cry unto Thee.

Verse. [2] Deliver us also according to Thy marvellous works, and give glory to Thy Name.

Answer. O Lord God of Israël, deliver them that cry unto Thee.

Sixth Lesson.

IT appeareth plainly, therefore, that he which had hitherto been silent, beginneth by the words, "*And* it came to pass in the thirtieth year," because his first utterance was but the continuation of something to which he had already been listening in his own mind. The words which he spoke were merely a continuation of the vision already going on within, and therefore the first are, "*And* it came

[1] Isa. lxii. 6.

[2] Dan. iii. 43.

to pass." His language is framed as though his inner revelation had been an open one. That it was in the thirtieth year[1] that the word of the Lord came unto Ezekiel, causeth us to remark that in the ordinary use of human understanding, men receive not a call to teach until they be of full age. Hence also even the Lord Himself, when He sat in the Temple in the midst of the doctors, in the twelfth year of His age, was pleased to be found, not teaching, but hearing them and asking them questions. (Luke ii. 46.)

Sixth Responsory.

[2] We looked for peace, and it came not; we asked for good, and behold trouble. We acknowledge, O LORD, our wickedness. [3] Forget us not for ever.

Verse. [4] O Lord [our God] we have sinned, we have done ungodly, we have dealt unrighteously in all Thine ordinances.

Answer. Forget us not for ever.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Forget us not for ever.

THIRD NOCTURN.

Seventh Responsory.

Blessed is the people whom the Lord of hosts hath blessed, saying: O Israël! thou art the work of Mine own hands, thou art Mine own inheritance.

Verse. [5] Blessed is the nation whose God is the LORD, and the people whom He hath chosen for His own inheritance.

Answer. Whom the Lord of hosts hath blessed, saying: O Israël! thou art the work of Mine own hands, thou art Mine own inheritance.

Eighth Responsory.

One Seraph cried, &c., (*p.* 216.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Ezekiel (ii. 2.)

AND I heard Him That spake unto me. And He said unto me: Son of man, I send thee to the children of Israël, to a rebellious nation, that hath rebelled against Me. They and their fathers have broken My covenant even unto this very day. And they are impudent children, and stiff-hearted, unto whom I do send thee, and thou shalt say unto them: Thus saith the Lord GOD: [6] and they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a Prophet among them.

First Responsory.

[7] He hath redeemed His people, and ransomed them; therefore they shall come and sing in the height of Zion, and shall rejoice in the goodness of the LORD, for wheat, and for wine, and for oil; [8] and they shall hunger no more.

Verse. And their soul shall be as a watered garden.

Answer. And they shall hunger no more.

Second Lesson.

AND thou, son of man, be not afraid of them, neither be afraid of their words, though unbelievers and

[1] St Gregory apparently takes for granted that the thirtieth year of the Prophet's life is meant.
[2] Jer. viii. 15. [3] Cf. Lam. v. 20. [4] Baruch ii. 12. [5] Ps. xxxii. 12.
[6] The Name. [7] Jer. xxxi. 11, 12. [8] Apoc. vii. 16.

rebels be with thee, and thou dost dwell among scorpions. Be not afraid of their words, nor be dismayed at their looks, for it is a rebellious house. And thou shalt speak My words unto them, whether they will hear or whether they will forbear; for they are most rebellious.

Second Responsory.

[1] I am straitened on every side, and know not what to choose. It is better for me to fall into the hands of men, than to sin against the law of my God.

Verse. For if I do this thing, it is death unto me: and if I do it not, I cannot escape your hands.

Answer. It is better for me to fall into the hands of men, than to sin against the law of my God.

Third Lesson.

BUT thou, son of man, hear what I say unto thee, and be not thou rebellious, like that rebellious house; open thy mouth, and eat that I give thee. And I looked, and, behold, an hand was sent unto me, and therein was a roll of a book; and he spread it before me. And it was written within and without, and there was written therein lamentations, and mourning, and woe.

Third Responsory.

[2] The Lord hath sent His angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before Him innocency was found in me.

Verse. [3] God hath sent forth His mercy and His truth, [and delivered] my soul from among the lions' whelps.

Answer. They have not hurt me; forasmuch as before Him innocency was found in me.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. They have not hurt me; forasmuch as before Him innocency was found in me.

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Ezekiel (iii. 1.)

MOREOVER, He said unto me: Son of man, eat that thou findest; eat this roll, and go—speak unto the children of Israël. So I opened my mouth, and He caused me to eat that roll. And He said unto me: Son of man, let thy belly eat, and thy bowels be filled with this roll that I give thee. Then did I eat it; and it was in my mouth as honey, for sweetness. And He said unto me: Son of man, get thee unto the house of Israël, and speak with My words unto them.

First Responsory.

Before the face of Thine anger, O God, the whole earth is troubled; but Thou, O Lord, have mercy, and make not an end utterly.

Verse. [4] O LORD our Ruler, how excellent is Thy Name in all the earth!

Answer. But Thou, O Lord, have mercy, and make not an end utterly.

Second Lesson.

FOR thou art not sent to a people of an hard speech and of a strange language, but to the house of Israël; not to many people of an hard

[1] Dan. xiii. 22, 23. [2] Dan. vi. 22. [3] Ps. lvi. 4, 5. [4] Ps. viii. 2.

speech and of a strange language, whose words thou canst not understand: surely, if thou hadst been sent unto them, they would have hearkened unto thee. But the house of Israël will not hearken unto thee, for they will not hearken unto Me. For all the house of Israël are impudent and hard-hearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant, and as a flint have I made thy countenance; fear them not, neither be dismayed at their looks, for they are a rebellious house.

Second Responsory.

Fence Thou this city, O Lord, and let Thine angels keep the walls thereof. O Lord, hearken unto Thy people with mercy.

Verse. O Lord, let Thine anger be turned away from Thy people, and from Thine holy city.

Answer. O Lord, hearken unto Thy people with mercy.

Third Lesson.

MOREOVER, He said unto me: Son of man, all my words that I shall speak unto thee, receive in thine heart and hear with thine ears. And, go—get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them: Thus saith the Lord GOD:[1]—whether they will hear, or whether they will forbear. Then the spirit took me up, and I heard behind me the voice of great rushing, [saying:] Blessed be the glory of the LORD from His place!—also the noise of the wings of the living creatures that touched one another, and the noise of the wheels following the living creatures, and the noise of a great rushing.

Third Responsory.

O Lord God! have mercy upon [2]the sinful nation, upon the people laden with iniquity.

Verse. Let it repent Thee concerning the transgression of Thy people.

Answer. The people laden with iniquity.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The people laden with iniquity.

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Ezekiel (vii. 1.)

MOREOVER, the word of the LORD came unto me, saying: Also thou, son of man, thus saith the Lord GOD[1] unto the land of Israël: An end, the end, is come upon the four quarters of the land. Now is the end come upon thee, and I will send Mine anger upon thee, and will judge thee according to thy ways, and will bring upon thee all thine abominations. And Mine eye shall not spare thee, neither will I have pity; but I will bring thy ways upon thee, and thine abominations shall be in the midst of thee; and ye shall know that I am the LORD.

First Responsory.

[3] I will show thee, O man, what is good, and what doth the LORD require of thee, but to do justice and judgment, and to walk humbly with thy God?

[1] The Name. [2] Cf. Isa. i. 4. [3] Micah vi. 8.

Verse. [1] Trust in the LORD, and do good, and dwell in the land.

Answer. Do justice and judgment, and walk humbly with thy God.

Second Lesson.

THUS saith the Lord GOD: [2] An evil, an only evil, behold, is come. An end is come, the end is come. It awaketh against thee. Behold, it is come. The ruin is come unto thee, O thou that dwellest in the land! The time is come, the day of slaughter is near, and not the joyful songs of the mountains.[3] Now will I shortly pour forth My fury upon thee, and accomplish Mine anger upon thee; and I will judge thee according to thy ways, and will recompense thee for all thine abominations. And Mine eye shall not spare, neither will I have pity, but I will judge thee according to thy ways, and thine abominations shall be in the midst of thee. And ye shall know that I am the LORD, That smiteth.

Second Responsory.

I am straitened, &c., (*p.* 289.)

Third Lesson.

BEHOLD, the day, behold, it is come! The ruin is gone forth. The rod hath blossomed. Pride hath budded. Violence is risen up into a rod of wickedness. None of them shall remain; none of their people; not a sound of them; and there shall be no rest for them. The time is come; the day draweth near. Let not the buyer rejoice, nor the seller mourn; for wrath is upon all the multitude thereof. For the seller shall not return to that which he hath sold, although they were yet alive.

Third Responsory.

The Lord hath sent, &c., (*p.* 289.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Ezekiel (xiii. 1.)

AND the word of the LORD came unto me, saying: Son of man, prophesy against the prophets of Israël, that prophesy; and say thou unto them that prophesy out of their own hearts: Hear ye the word of the LORD: thus saith the Lord GOD: [2] Woe unto the foolish prophets, that follow their own spirit, and have seen nothing. O Israël! thy prophets are like the foxes in the deserts. Ye have not gone up into the breach,[4] neither made up the wall for the house of Israël, to stand in the battle in the day of the LORD. They see vanity, and they divine lies, saying: The LORD saith:—when the LORD hath not sent them: and they [have made others to] hope that they would confirm the word.

First Responsory.

I saw the Lord, &c., (*p.* 286.)

Second Lesson.

HAVE ye not seen a vain vision? And have ye not spoken a lying divination? Whereas ye say:

[1] Ps. xxxvi. 3.

[2] The Name.

[3] *I.e.*, a very different state of things to the mountains ringing with joyful songs of the vintage, &c.

[4] So the Hebrew. Lat. lit., "gone up to face"—*i.e.*, the besiegers.

The LORD saith it:—albeit I have not spoken. Therefore, thus saith the Lord GOD:[1] Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord GOD.[1] And Mine hand shall be upon the prophets that see vanity, and that divine lies; they shall not be in the assembly of My people, neither shall they be written in the writing of the house of Israël, neither shall they enter into the land of Israël. And ye shall know that I am the Lord GOD.[1] Even because they have seduced My people, saying: Peace:—and there was no peace—and one built up a wall, and, lo, others daubed it with untempered mortar—

Second Responsory.

Look down, O Lord, &c., (*p.* 286.)

Third Lesson.

SAY unto them which daub it with untempered mortar, that it shall fall. There shall be an overflowing shower, and I will cause great hailstones to fall, and a stormy wind to rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye daubed it? Therefore thus saith the Lord GOD:[1] I will even rend it with a stormy wind in My fury, and there shall be an overflowing shower in Mine anger, and great hailstones in My wrath, to consume it. So will I break down the wall that ye have daubed with untempered mortar.

Third Responsory.

Consider, O Lord, &c., (*p.* 286.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Ezekiel (xv. 1.)

AND the word of the LORD came unto me, saying: Son of man, what is the vine-tree more than any other tree of the wood, which is among the trees of the forest? Shall wood be taken thereof, to do any work? Or will men take a pin of it, to hang any vessel thereon? Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned into ashes. Is it meet for any work? Behold, when it was whole, it was meet for no work—how much less shall it be meet yet for any work, when the fire hath devoured and burnt it up?

First Responsory.

I have set watchmen, &c., (*p.* 287.)

Second Lesson.

THEREFORE, thus saith the Lord GOD:[1] As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set My face against them: they shall go out from one fire, and another fire shall devour them. And ye shall know that I am the LORD, when I set My face against them, and I will make the land pathless and desolate, because they have still gone on stubbornly in their transgression, saith the Lord GOD.[1]

[1] The Name.

Second Responsory.

Hedge us about, &c., (*p.* 287.)

Third Lesson. (xvi.)

AGAIN the word of the LORD came unto me saying: Son of man, cause Jerusalem to know her abominations, and say: Thus saith the Lord GOD[1] unto Jerusalem: Thy root, and thine up-growing are of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. And, as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to better thee, nor salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou was cast out in the open field, to the loathing of thy person, in the day that thou wast born.

Third Responsory.

We looked for peace, &c., (*p.* 288.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Ezekiel (xix. 1.)

MOREOVER, take thou up a lamentation for the princes of Israël, and say: Why did thy mother the lioness[2] lie down among lions, and nourish her whelps among young lions? And she brought up one of her whelps;[3] and it became a lion; and it learnt to catch the prey, and to devour men. The nations also heard of him, and took him, at the cost of their own wounding, and brought him with chains into the land of Egypt. And when she saw that she was waxen feeble, and that her hope was lost, then she took another of her whelps,[4] and made him a lion. And he went up and down among the lions, and he became a lion, and learned to catch the prey, and to devour men; he learnt how to make widows, and to lay waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

First Responsory.

Blessed is the people, &c., (*p.* 288.)

Second Lesson.

THEN the nations set against him on every side from the provinces, and spread their net over him, and with their wounding he was taken. And they put him into a cage, and brought him in chains to the King of Babylon; and they cast him into an hold, that his voice should no more be heard upon the mountains of Israël.

Thy mother was like a vine in thy blood,[5] planted by the waters; she was fruitful and full of branches by reason of many waters. And she had strong rods, for the sceptres of

[1] The Name.

[2] Jerusalem, giving birth to her Royal Princes, in the midst of the neighbouring princes. (Abp. Kenrick.)

[3] Jehoahaz. (Third Lesson. Wednesday in Eleventh Week after Pentecost, see vol. iii. p. 331.)

[4] "Jehoahaz dying in Egypt, the hope of maintaining the kingdom seemed to vanish. . . . Jehoiakim, when twenty-five years of age, was put upon the throne." (Thursday, Eleventh Week after Pentecost, see vol. iii. p. 331.)

[5] "The juice of the vine is thought to be meant."

them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height, with the multitude of her branches.

Second Responsory.

I am straitened, &c., (*p.* 289.)

Third Lesson.

BUT she was plucked up in fury, she was cast down to the ground, and the hot wind dried up her fruit; her strong rods were broken and withered; the fire consumed her. And now she is planted in the wilderness, in a pathless and thirsty land. And fire is gone out of a rod[1] of her branches, which hath devoured her fruit; so that she hath no strong rod, to be a sceptre to rule. This is a lamentation and shall be for a lamentation.

Third Responsory.

The Lord hath sent, &c., (*p.* 289.)

If November have only four weeks, then the following Week is the one omitted, the Third, Fourth, and Fifth taking the place of the Second, Third, and Fourth. In this case, therefore, the Antiphon at the Song of the Blessed Virgin on the Saturday evening before the Third Sunday would be "Hedge us about, &c.," (*p.* 287.)

Second Sunday of November.

The Second Lord's Day of November.

Antiphon at the Song of the Blessed Virgin on the preceding Saturday. Consider, O Lord, how that the city is become desolate * that was full of riches; she doth sit sorrowful that was great among the nations; she hath none to comfort her, save Thee, O our God!

Prayer of the ensuing Sunday.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of the Prophet Ezekiel (xxi. 1.)

AND the word of the LORD came unto me, saying: Son of man, set thy face toward Jerusalem, and drop thy word toward the Holy Places, and prophesy against the land of Israël. And say to the land of Israël: Thus saith the LORD: Behold, I am against thee, and will draw forth My sword out of his sheath, and will cut off from thee the righteous and the wicked. Seeing then that I cut off from thee the righteous and the wicked, therefore shall My sword go forth out of his sheath against all flesh, from the South to the North, that all flesh may know that I, the LORD, have drawn forth My sword out of his sheath, not to return any more.

First Responsory.

I saw the Lord, &c., (*p.* 286.)

Second Lesson.

SIGH therefore, thou son of man, with the breaking of thy loins,[2] and with bitterness sigh before their eyes. And it shall be, when they say unto thee, Wherefore sighest thou?—that thou shalt answer: For

[1] "The faithlessness of Zedekiah provoked the entire overthrow of the Royal power."
[2] As with the agony of a woman in child-bed. So Abp. Kenrick.

the tidings; because it cometh, and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water—Behold, it cometh, and shall be brought to pass, saith the Lord GOD.[1] Again, the word of the LORD came unto me, saying: Son of man, prophesy and say: Thus saith the LORD God: Say—A sword, a sword is sharpened, and furbished. It is sharpened, to slaughter the victims; it is furbished, that it may glitter. Thou, that removest the sceptre of My son, hast cut down every tree.[2] And I have given it[3] to be furbished, that it may be handled. This sword is sharpened, and it is furbished, to give it into the hand of the slayer.

Second Responsory.

Look down, O Lord, &c., (*p.* 286.)

Third Lesson.

CRY and howl, son of man, for it[3] shall be upon My people, it shall be upon all the Princes of Israel, that are fled. They are delivered up to the sword, with My people: smite therefore upon thy thigh. For it is tried, even to the overthrowing of the sceptre, so that it shall be no more,[4] saith the Lord GOD.[1] Thou, therefore, son of man, prophesy, and smite thine hands together, and let the sword be doubled, and let the sword of the slain be tripled. This is the sword of the great slaughter, that maketh them stand amazed, and faint in heart, and that multiplieth ruins.

Third Responsory.

Consider, O Lord, &c., (*p.* 286.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Exposition of the Prophet Ezekiel, written by St Jerome, Priest [at Bethlehem.] (*Bk.* vii. *on* Ez. xxi.)

IN the foregoing chapter it is written:—"Son of man, set thy face toward the way of Theman, and drop thy word toward Darom, and prophesy against the forest of the field of Nageb.[5] And say to the forest of Nageb: Hear the word of the LORD: Thus saith the Lord GOD: Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from Negab to Tsaphon shall be burned therein. And all flesh shall see that I the LORD have kindled it: it shall not be quenched. Then said I: Ah, Lord GOD! they say of me, Doth he not

[1] The Name.

[2] St Jerome: "Thou, O sword, that removest the sceptre," &c. Targum: "It is drawn out of the scabbard to make a bloody slaughter, it is sharpened to take revenge, for this, that the tribes of the house of Judah and of Benjamin were glad at the tribes of Israël, when they were removed for having served idols; and they themselves have gone back to stray after wooden dolls." LXX. "Sword! sword! be sharp and angry, to slaughter a slaughter; be sharp to glitter, ready to destroy; slaughter! ruin! cut down every tree!"—(Walton's Polyglott.)

[3] The sword.

[4] The sense of the Latin seems to be that the sword has been tried upon Judah as an instrument of chastisement and possible reformation, with a sternness which spared not even to destroy her Royal dignity for ever.

[5] The three foregoing Hebrew names are preserved by St Jerome in the text. In his version of Ezekiel he translates them respectively, "the south," "the south-wind," and the "south field." So also the Vulgate. In the above translation the quotation is amplified, to clear the sense, which, as the actual text of the Breviary stands, is excessively obscure. Tsaphon means the north.

speak parables?" (xx. 46-49.) But now, as the people asked for something clearer, the Lord doth speak more openly that which He had uttered in what is diversely called metaphor, parable, or proverb: He showeth how that the forest of the field of Nageb, and Darom, and Theman, are figures of Jerusalem, and the Temple, and the Holy-of-Holies, and of all the land of Judah, and that by the flaming fire which should devour the forest, was to be understood that sword, which should be drawn out of the sheath, and should cut off from the land of Israël the righteous and the wicked. The righteous and the wicked are figured by the green tree and the dry tree. Whence also the Lord saith:—"If they do these things in a green tree, what shall be done in a dry?" (Luke xxiii. 31.)

Fourth Responsory.

I have set watchmen, &c., (*p.* 287.)

Fifth Lesson.

THE first time He had said: "Set thy face toward the South, and drop thy word toward the South wind, and prophesy against the forest of the South." But forasmuch as this seemed dark, and the people knew not what the Prophet said, it is a second time stated more clearly that the forest of the South is Jerusalem; and all its unfruitful trees, unto whose roots the axe is being laid, are to be understood as figures of her inhabitants; and the fire to be kindled in it, to be interpreted the sword. A third time[1] is the Prophet commanded that when they should hold their peace, nor ask wherefore he prophesied thus, he should do that by which he should be questioned, and should answer that which the Lord had spoken.

Fifth Responsory.

Hedge us about, &c., (*p.* 287.)

Sixth Lesson.

"SIGH thou," He saith, "cry aloud, not softly nor only half sorrowfully, but with the breaking of thy loins, that thy groaning may come from the depth of thy bowels and from the bitterness of thy soul. And this shalt thou do before them. And when they shall ask thee wherefore thou art afflicted with such lamentation, and what evil hath befallen thee that thou groanest thus, thou shalt answer them with My word, saying: I lament, and am not able to hide the grief of mine heart, because that that which hath ever sounded in mine ears will indeed be fulfilled, and cometh, even the host of the wrathful Babylonians which threateneth you; and when it shall have come, and shall have made trenches all round about Jerusalem, then every heart shall melt, and all hands shall be feeble, and horror shall take hold of the minds of men, and none shall dare to withstand."

Sixth Responsory.

We looked for peace, &c., (*p.* 288.)

THIRD NOCTURN.

Seventh Responsory.

Blessed is the people, &c., (*p.* 288.)

Eighth Responsory.

One Seraph cried, &c., (*p.* 216.)

[1] Allusion perhaps to xxxvii. 15 *et seq.*

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Ezekiel (xxxiii. 1.)

AGAIN, the word of the LORD came unto me, saying: Son of man, speak to the children of thy people, and say unto them: When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman, if, when he seeth the sword come upon the land, he blow the trumpet and warn the people, then, whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

First Responsory.

He hath redeemed, &c., (*p.* 288.)

Second Lesson.

BUT if the watchman see the sword come, and blow not the trumpet, and the people be not warned—if the sword come, and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand. So, thou, O son of man, I have set thee a watchman unto the house of Israël; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked: O wicked man, thou shalt surely die! —if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand.

Second Responsory.

I am straitened, &c., (*p.* 289.)

Third Lesson.

NEVERTHELESS, if thou warn the wicked from his way, to turn from it,—if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul. Therefore, O thou son of man, speak unto the house of Israël: Thus ye speak, saying: If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them: As I live, saith the Lord GOD,[1] I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways!—for why will ye die, O house of Israël?

Third Responsory.

The Lord hath sent, &c., (*p.* 289.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Ezekiel (xxxiv. 1.)

AND the word of the LORD came unto me, saying: Son of man, prophesy against the shepherds of Israël, prophesy, and say unto the shepherds: Thus saith the Lord GOD:[1] Woe be to the shepherds of Israël, that do feed themselves; should not the shepherds feed the flocks? Ye

[1] The Name.

eat the milk, and ye clothe you with the wool, ye kill them that are fat,—but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost, but with force and with cruelty have ye ruled them.

First Responsory.

Before the face, &c., (*p.* 289.)

Second Lesson.

AND My sheep were scattered, because there was no shepherd, and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill; yea, My flock was scattered upon all the face of the earth, and none did search, none, I say, did search after them. Therefore, ye shepherds, hear the word of the LORD: As I live, saith the Lord GOD,[1] surely because My flock became a prey, and My sheep meat to every beast of the field, because there was no shepherd, neither did My shepherds search for My flock, but the shepherds fed themselves, and fed not My flock —therefore, ye shepherds, hear the word of the LORD:

Second Responsory.

Fence thou this city, &c., (*p.* 290.)

Third Lesson.

THUS saith the Lord GOD:[1] Behold, I am against the shepherds, and I will require My flock at their hand, and cause them to cease from feeding the flock, neither shall the shepherds feed themselves any more; and I will deliver My flock from their mouth, that they may not be meat for them any more. For thus saith the Lord GOD:[1] Behold, I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock, in the day that he is among his sheep that are scattered, so will I seek out My sheep, and will deliver them out of all places, where they have been scattered in the cloudy and dark day.

Third Responsory.

O Lord God! have mercy, &c., (*p.* 290.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Ezekiel (xl. 1.)

IN the five-and-twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the City[2] was smitten, in the self-same day, the hand of the LORD was upon me, and brought me thither. In the visions of God brought He me into the land of Israël, and set me upon a very high mountain, whereon was as the frame of a city turned toward the south; and He brought me thither.

First Responsory.

I will show thee, &c., (*p.* 290.)

[1] The Name.

[2] Jerusalem.

Second Lesson.

AND, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring-reed in his hand; and he stood in the gate. And this man said unto me: Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all the things that I shall show thee, for to the intent that they may be shown unto thee, thou art brought hither; declare all that thou seest, to the house of Israël.

Second Responsory.

I am straitened, &c., (*p.* 289.)

Third Lesson.

AND, behold, the wall on the outside of the house round about, and in the man's hand a measuring-reed of six cubits long, and an hand-breadth. So he measured the breadth of the building, one reed; and the height, one reed. Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad, that is, one threshold was one reed broad.

Third Responsory.

The Lord hath sent, &c., (*p.* 289.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Ezekiel (xli. 1.)

AFTERWARD, he brought me to the Temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the Tabernacle. And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side; and he measured the length thereof, forty cubits, and the breadth, twenty cubits. Then went he inward, and measured the post of the door, two cubits, and the door, six cubits, and the breadth of the door, seven cubits.

First Responsory.

I saw the Lord, &c., (*p.* 286.)

Second Lesson.

SO he measured the length thereof, twenty cubits, and the breadth, twenty cubits, before the Temple; and he said unto me: This is the Holy of Holies. After, he measured the wall of the house, six cubits, and the breadth of the side, four cubits, round about the house on every side. And the sides, side to side, were twice thirty and three, and they projected above, entering by the wall of the house, in the sides round about, that they might have hold, and yet not touch the wall of the Temple.

Second Responsory.

Look down, O Lord, &c., (*p.* 286.)

Third Lesson.

AND there was a broad passage round about, going up by winding-stairs; and it led into the upper loft of the Temple all round. Therefore was the Temple broader in the higher parts, and so increased from the lowest chamber to the highest by the midst. I saw also the height of the house round about, the foundations of the side chambers were a full reed,

six great cubits; and the thickness of the wall for the side chamber without was five cubits, and the inner house was inside the side-chambers of the house.

Third Responsory.

Consider, O Lord, &c., (*p.* 286.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Ezekiel (xliii. 1.)

AFTERWARD, he brought me to the gate that looketh toward the East. And, behold, the glory of the God of Israël came from the way of the East; and His voice was like the voice of many waters, and the earth shined with His glory. And I saw the vision, according to the appearance which I saw, when He came to destroy the city; and the appearance was like the vision that I saw by the river Chebar. And I fell upon my face. And the glory of the LORD came into the house by the way of the gate whose prospect is toward the East. And the spirit took me up, and brought me into the inner court; and, behold, the house was filled with the glory of the LORD.

First Responsory.

I have set watchmen, &c., (*p.* 287.)

Second Lesson.

AND I heard Him speaking unto me out of the house, and the man that stood by me said unto me: Son of man, the place of My throne, and the place of the soles of My feet, where I dwell in the midst of the children of Israël for ever, and My Holy Name, shall the house of Israël no more defile, neither they nor their kings, by their whoredom, nor by the carcasses of their kings, nor by their high places. They set their threshold by My threshold, and their posts by My posts, and the wall between Me and them; and they have defiled My Holy Name by their abominations that they have committed; wherefore, I have consumed them in Mine anger.

Second Responsory.

Hedge us about, &c., (*p.* 287.)

Third Lesson.

NOW, therefore, let them put away their whoredom, and the carcasses of their kings, far from Me; and I will dwell in the midst of them for ever. And thou, son of man, show the house to the house of Israël, and let them be ashamed of their iniquities; and let them measure the pattern, and be ashamed of all that they have done. Show them the form of the house, and the finishings of the building thereof, the goings-out thereof, and the comings-in thereof, and all the forms thereof, and all the ordinances thereof, and all the order thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

Third Responsory.

We looked for peace, &c., (*p.* 288.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Ezekiel (xlvii. 1.)

AFTERWARD, he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house, Eastward. For the fore-front of the house stood toward the East; and the waters came down from under, by the right side of the house, to the south side of the Altar. Then brought he me out by the way of the gate Northward, and led me about the way without unto the outer gate, by the way that looketh Eastward; and, behold, there ran out waters on the right side.

First Responsory.

Blessed is the people, &c., (*p.* 288.)

Second Lesson.

AND when the man that had the line in his hand went forth Eastward, he measured a thousand cubits, and he brought me through the waters, —[the waters were] to the ancles. Again, he measured a thousand, and brought me through the waters,—[the waters were] to the knees. Again, he measured a thousand, and brought me through the waters,—[the waters were] to the loins. Afterward, he measured a thousand; and it was a river that I could not pass over, for the waters were risen, a deep, quick river, that cannot be forded.

Second Responsory.

I am straitened, &c., (*p.* 289.)

Third Lesson.

AND he said to me: Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river were very many trees, on the one side, and on the other. And he said unto me: These waters which issue out toward the sand-hills of the East, and go down into the flat country of the desert, shall go into the sea, and when they go forth into the sea, the waters shall be healed. And everything that liveth which moveth, whithersoever the river shall come, shall live; and there shall be a very great multitude of fish, after that these waters shall come thither, and that they shall be healed. And everything shall live whither the river cometh.

Third Responsory.

The Lord hath sent, &c., (*p.* 289.)

Third Sunday of November.

The Third Lord's day of November.

Antiphon at the Song of the Blessed Virgin on the preceding evening. Hedge us about with Thy wall that cannot be broken down, O Lord, and shield us continually with the arms of Thy might.

Prayer of the ensuing Sunday.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Book of the Prophet Daniel (i. 1.)

IN the third year of the reign of Jehoiakim, King of Judah, came Nebuchadnezzar, King of Babylon,

unto Jerusalem, and besieged it. And the Lord gave Jehoiakim, King of Judah, into his hand, with part of the vessels of the house of God; which he carried into the land of Shinar, to the house of his god; and he brought the vessels into the treasure-house of his god. And the King spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israël, and of the King's seed, and of the princes, children in whom was no blemish, but well-favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the King's Palace, whom they might teach the learning and the tongue of the Chaldeans.

First Responsory.

I saw the Lord, &c., (*p.* 286.)

Second Lesson.

AND the King appointed them a daily provision of his own meat, and of the wine which he drank, so nourishing them three years, that, at the end thereof, they might stand before the King. Now, among these, were the children of Judah, Daniel, Hananiah, Mishael, and Azariah, unto whom the Prince of the eunuchs gave names; unto Daniel, the name of Belteshazzar; unto Hananiah, of Shadrach; unto Mishael, of Meshach; and to Azariah, of Abed-nego. But Daniel purposed in his heart that he would not defile himself with the portion of the King's meat, nor with the wine which he drank; therefore he requested of the Prince of the eunuchs that he might not defile himself. And God gave Daniel favour and kindness in the sight of the Prince of the eunuchs.

Second Responsory.

Look down, O Lord, &c., (*p.* 286.)

Third Lesson.

AND the Prince of the eunuchs said unto Daniel: I fear my lord the King, who hath appointed your meat and your drink; for if he see your faces worse-liking than the other children which are of your sort, then shall ye make me endanger my head to the King. Then said Daniel to Melzar, whom the Prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah: Prove thy servants, I beseech thee, ten days, and let them give us pulse to eat, and water to drink; then let our countenances be looked upon before thee, and the countenances of the children that eat of the portion of the King's meat—and, as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days, their countenances appeared fairer and fatter in flesh than all the children, which did eat the portion of the King's meat.

Third Responsory.

Consider, O Lord, &c., (*p.* 286.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book addressed "To Virgins" by St Athanasius, Pope [of Alexandria.] (*Bk.* ii.)

IF any should come and say unto thee, "Fast not so often, lest thou injure thine health," believe them not,

neither listen to them. They are but the tools of the great enemy to suggest such a thing unto thee. Remember how it is written that when the three children, and Daniel, and the other lads, were led captives by Nebuchadnezzar King of Babylon, and it was commanded them to eat of his Royal table, and to drink of his wine, Daniel and those three children would not defile themselves with the King's table, but said unto the eunuch into whose keeping they had been given, "Give us of the fruits of the earth, and we will eat." And the eunuch answered them, "I fear my lord the King, who hath appointed your meat and your drink, lest perchance your faces should appear unto the King worse-liking than the other children, who are fed from his Royal table, and he should punish me."

Fourth Responsory.

I have set watchmen, &c., (*p.* 287.)

Fifth Lesson.

THEN they said unto him: "Prove thy servants ten days, and give us herbs." And he gave them pulse to eat and water to drink; and, when he brought them in before the King, their countenances appeared fairer than all the children which did eat the portion of the King's meat. Seest thou what fasting doth? It healeth diseases, it drieth up the humours of the body, it scareth away devils, it purgeth forth unclean thoughts, it maketh the intellect clearer, it purifieth the heart, it sanctifieth the body, and in the end it leadeth a man unto the throne of God. Think not that this is rash talking. Thou hast the testimony of this in the Gospels under the sanction of the Saviour Himself. His disciples asked Him why they could not cast out an evil spirit, "and He said unto them: This kind can come forth by nothing but by prayer and fasting." (Mark ix. 28.)

Fifth Responsory.

Hedge us about, &c., (*p.* 287.)

Sixth Lesson.

IF any man therefore be troubled with an unclean spirit, if he bethink him of this, and have recourse to this remedy, namely, fasting, the evil spirit will be forthwith compelled to leave him from dread of the power of fasting. Devils take great delight in fulness, and drunkenness, and bodily comfort. There is great power in fasting, and great and glorious things are wrought thereby. How cometh it that men work such wonders, and that signs are done by them, and that God through them giveth health to the sick, unless it be from their ghostly exercises, and the meekness of their souls, and their godly conversation? To fast is to banquet with Angels, and he that fasteth is to be reckoned, so far, among the Angelic host.

Sixth Responsory.

We looked for peace, &c., (*p.* 288.)

THIRD NOCTURN.

Seventh Responsory.

Blessed is the people, &c., (*p.* 288.)

Eighth Responsory.

One Seraph cried, &c., (*p.* 216.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Daniel (ii. 31.)[1]

THOU, O King, sawest, and, behold, a great image. This great image, whose height was exalted, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, and his belly and his thighs of brass; and his legs of iron, and his feet part of iron and part of clay. Thou sawest till that a stone was cut out of a mountain without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of a summer threshing-floor, which the wind hath carried away, and no place hath been found for them. And the stone that smote the image became a great mountain, and filled the whole earth.

First Responsory.

He hath redeemed, &c., (℣. 288.)

Second Lesson.

THIS is the dream; and we will tell the interpretation thereof before thee, O King. Thou art a King of kings, and the God of heaven hath given thee a kingdom, power, and strength, and glory, and, wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath He given into thine hand, and hath made thee ruler over them all. Thou therefore art this head of gold. And after thee shall arise another kingdom inferior to thee, of silver; and another third kingdom, of brass; which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron. Even as iron breaketh in pieces and subdueth all things, so shall it break in pieces and bruise all things.

Second Responsory.

I am straitened, &c., (℣. 289.)

Third Lesson.

WHEREAS thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided, but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kingdoms shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom thereof shall not be left to other people—but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Third Responsory.

The Lord hath sent, &c., (℣. 289.)

[1] These Lessons contain Daniel's interpretation of a dream of King Nebuchadnezzar. Dr Pusey understands the four kingdoms to be the Assyrian, Persian, Grecian, and Roman Empires, and the final and enduring one, the Kingdom of Christ. (Lectures on Daniel the Prophet. ii.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Daniel (iii. 14.)

[1]AND Nebuchadnezzar spake, and said unto them: Is it true, O Shadrach, Meshach, and Abed-nego? Do not ye serve my gods, nor worship the golden image which I have set up? Now, therefore, if ye be ready, at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, bag-pipes, and all kinds of music, fall down and worship the image which I have made. But if ye worship not, ye shall be cast the same hour into a burning fiery furnace—and who is that god that shall deliver you out of my hand?

First Responsory.

Before the face of Thine anger, &c., (*p.* 289.)

Second Lesson.

SHADRACH, Meshach, and Abed-nego answered and said to King Nebuchadnezzar: We are not careful to answer thee in this matter. For, behold, our God, Whom we serve, is able to deliver us from the burning fiery furnace, and to free us out of thy hand, O King! But if not,—be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego. And he commanded that they should heat the furnace seven times more than it was wont to be heated.

Second Responsory.

Fence Thou this city, &c., (*p.* 290.)

Third Lesson. (21.)

THEN these men were bound, in their breeches, their hats and their shoes,[2] and their other garments, and were cast into the midst of the burning fiery furnace; for the King's commandment was urgent, and the furnace exceeding hot. And the flame of the fire slew those men that cast in Shadrach, Meshach, and Abed-nego. But these three men, (that is to say, Shadrach, Meshach, and Abed-nego,) fell down, bound, into the midst of the burning fiery furnace—and they walked in the midst of the fire, praising God and blessing the Lord.

Third Responsory.

O Lord God! have mercy, &c., (*p.* 290.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Daniel (iv. 19.)

BELTESHAZZAR[3] answered, and said: My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew and was strong, whose height reached unto

[1] This was on the occasion of the dedication of a golden statue, sixty cubits high and six cubits broad, which Nebuchadnezzar had set up in the plain of Dura.

[2] Rather, according to Gesenius, "their trousers, their tunics, and their cloaks."

[3] *I.e.*, Daniel, called by his heathen name, called in to interpret another dream of Nebuchadnezzar.

the heaven, and the sight thereof to all the earth, whose branches were very fair, and the fruit thereof much, and in it was meat for all, under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitat on, it is thou, O King, that art grown and become strong, for thy greatness is grown, and reacheth unto heaven, and thy dominion unto the end of the earth.

First Responsory.

I will show thee, &c., (*p.* 290.)

Second Lesson.

AND whereas the King saw a Watcher and an holy one coming down from heaven, and saying: Hew the tree down and destroy it, yet leave the stump of the roots thereof in the earth, even with a band of iron and brass in the tender grass of the field, and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;—this is the interpretation, O King, and this is the decree of the Most High, which is come upon my lord the King;—That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and thou shalt eat grass as an ox, and thou shalt be wet with the dew of heaven.

Second Responsory.

I am straitened, &c., (*p.* 289.)

Third Lesson.

AND seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. And whereas He commanded to leave the stump of his roots, (that is, of the tree's)—thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O King, let my counsel be acceptable unto thee, and redeem thy sins by alms-giving, and thine iniquities by showing mercy to the poor—haply, He may not remember any more thy trangressions.

All this came upon King Nebuchadnezzar.[1]

Third Responsory.

The Lord hath sent, &c., (*p.* 289.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Daniel (v. 1.)

BELSHAZZAR[2] the King made a great feast to a thousand of his lords, and they drank every one of them according to his age. And when he began to be full, he commanded to bring the golden and silver vessels, which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem, that the King, and his princes, and his wives, and his concubines, might drink therein. Then were brought the golden and silver vessels that were taken out of the temple which was at Jerusalem; and the King, and his princes, and his wives, and his concubines, drank in them. They drank wine, and praised their gods

[1] *I.e.*, he was afflicted for a time with insanity.
[2] The last of the Chaldean Kings, believed to have been a grandson of Nebuchadnezzar.

of gold and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers, as of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the King's palace; and the King saw the part of the hand that wrote. Then the King's countenance was changed, and his thoughts troubled him.

First Responsory.

I saw the Lord, &c., (*p.* 286.)

Second Lesson. (13.)

THEN was Daniel brought in before the King. And the King spake, and said unto Daniel: Art thou that Daniel, which art of the children of the captivity of Judah, whom the King my father brought out of Jewry? I have heard of thee, that the spirit of the gods is in thee, and that knowledge, and understanding, and wisdom are found excellently in thee. And now the wise men, the magicians, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof; but they could not show the interpretation of the thing. And I have heard of thee, that thou canst make interpretations, and dissolve doubts. Now, if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and be the third ruler in my kingdom. Then Daniel answered, and said before the King: Let thy gifts be to thyself, and give thy rewards to another! Yet I will read the writing unto thee, O King, and make known to thee the interpretation thereof.

Second Responsory.

Look down, O Lord, &c., (*p.* 286.)

Third Lesson. (25.)

AND this is the writing that was written: M'NE—T'KEL—PHARSIN. And this is the interpretation of the thing. "M'NE"—God hath "numbered" thy kingdom; and finished it. "T'KEL"—thou art "weighed" in the balances; and found wanting. "PHARSIN"—thy kingdom is "divided"; and given to the Medes and Persians.[1] Then commanded the King, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar, the King of the Chaldeans, slain. And Darius the Median took the kingdom, being about threescore-and-two years old.

Third Responsory.

Consider, O Lord, &c., (*p.* 286.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Daniel (vi. 11.)

WHEN, then, these men made careful search, they found Daniel praying and making supplication before his God. Then they came near, and spake unto the King concerning his decree: O King, hast thou not signed a decree that every man that shall ask a petition of any god or man within thirty days, (save of

[1] Probably a further play upon "Paras"—a "Persian."

thee, O King,) shall be cast into the den of lions? The King answered them, and said: The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they, and said before the King: That Daniel, which is of the children of the captivity of Judah, regardeth not thy law, nor the decree that thou hast signed, but maketh his petition three times a day. Then the King, when he heard these words, was sore displeased with himself, and set his heart on Daniel, to deliver him, and he laboured till the going-down of the sun to deliver him. But when these men understood [how it was with] the King, they said unto him: Know, O King, that the law of the Medes and Persians is, that no decree which the King establisheth may be changed.

First Responsory.

I have set watchmen, &c., (*p.* 287.)

Second Lesson.

THEN the King commanded, and they brought Daniel, and cast him into the den of lions. And the King said unto Daniel: Thy God, whom thou servest continually, He will deliver thee. And a stone was brought and laid upon the mouth of the den; and the King sealed it with his own signet, and with the signet of his lords, lest anything should be done against Daniel. Then the King went to his palace, and passed the night fasting; meats were not brought before him, and sleep went from him. And the King rose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel, and said to him: O Daniel, servant of the living God, hath thy God, Whom thou servest continually, been able to deliver thee from the lions?

Second Responsory.

Hedge us about, &c., (*p.* 287.)

Third Lesson.

AND Daniel answered the King, and said: O King, live for ever! my God hath sent His Angel, and hath shut the lions' mouths, that they have not hurt me, forasmuch as before Him innocency was found in me; and also before thee, O King, have I done no hurt. Then was the King exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. And the King commanded, and they brought those men which had accused Daniel, and they were cast into the den of lions, they, their children, and their wives, and the lions had the mastery of them, and brake all their bones in pieces, or ever they came at the bottom of the den.

Third Responsory.

We looked for peace, &c., (*p.* 288.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Daniel (ix. 1.)

IN the first year of Darius, the son of Ahasuerus, of the seed of the Medes, who was king over the realm

of the Chaldeans, in the first year of his reign, I, Daniel, understood by books[1] the number of the years, whereof the word of the LORD came to Jeremiah the Prophet, that He would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes. And I prayed unto the LORD my God, and made my confession, and said: O Lord, the Great and Dreadful God, keeping the covenant and mercy to them that love Thee, and to them that keep Thy commandments: we have sinned, we have committed iniquity, we have done wickedly, and have rebelled, and have departed from Thy precepts and from Thy judgments.

First Responsory.

Blessed is the people, &c., (*p.* 288.)

Second Lesson. (21.)

WHILES I was speaking in prayer, behold, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said: O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth; and I am come to show thee, for thou art greatly beloved; therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people, and upon thine holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

Second Responsory.

I am straitened, &c., (*p.* 289.)

Third Lesson.

KNOW therefore, and understand, that, from the going forth of the commandment to build up again Jerusalem, unto the Prince, the Anointed, shall be seven weeks, and three-score-and-two weeks. The street shall be built again, and the walls, even in troublous times. And after three-score-and-two weeks shall Christ be cut off—and they shall not be His own people that shall deny Him.[2] And a people, with a Prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be desolation, and after the end of the war desolation is appointed. But he shall confirm the covenant with many for one week; and in the midst of the week the sacrifice and the oblation shall cease; and in the temple shall be the abomination of desolation; and even until the consummation and the end shall endure the desolation.[3]

Third Responsory.

The Lord hath sent, &c., (*p.* 289.)

[1] The scriptures seem to be meant, and Dr Pusey so translates. The places quoted are Jer. XXV. 11, 12, XXIX. 10-12.

[2] *I.e.*, by denying Him they shall alienate themselves from Him.

[3] Dr Pusey's explanation of the numbers is as follows,—the weeks being, of course, year-weeks, consisting of seven years each. First, from the commission to Ezra in the seventh year of Artaxerxes Longimanus, B.C. 457, to the completion of the work of restoration by Nehemiah at his second visit to Jerusalem, 7 weeks = 49 years; second, thence to the Baptism of our Lord, "when the descent of the Holy Ghost upon Him manifested Him to be *the Anointed with the Holy Ghost, the Christ*," A.D. 27, (since the Nativity was four years earlier

Fourth Sunday of November.

The Fourth Lord's Day of November.

Antiphon at the Song of the Blessed Virgin on the preceding Saturday. O Lord, the King of kings, That containest the circuit of the heavens and beholdest the depths, That weighest the mountains, and holdest the earth in Thine hand, *—hear us, O Lord, when we cry unto Thee.

Prayer of the ensuing Sunday.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Book of the Prophet Hosea[1] (i. 1.)

THE word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah, and in the days of Jeroboam, the son of Joash, King of Israël.[2] The beginning of the word of the LORD by Hosea. And the LORD said to Hosea: Go, take unto thee a wife of whoredom, and get thee children of whoredom; for the land hath committed great whoredom, departing from the LORD. So he went, and took Gomer, the daughter of Diblaim, which conceived, and bare him a son.

First Responsory.

I saw the Lord, &c., (℣. 286.)

Second Lesson.

AND the LORD said unto him: Call his name Jezreel, for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu,[3] and will cause to cease the kingdom of the house of Israël. And it shall come to pass at that day, that I will break the bow of Israël in the valley of Jezreel. And she conceived again, and bare a daughter: And He said unto him: Call her name No-mercy, for I will no more have mercy upon the house of Israël, but I will utterly forget them. But I will have mercy upon the house of Judah, and will save them by the LORD their God; and will not save them by bow, nor by sword, nor by battle, nor by horses, nor by horsemen.

Second Responsory.

Look down, O Lord, &c., (℣. 286.)

Third Lesson.

AND she weaned No-mercy. Again, she conceived and bare a son. And He said: Call his name Not-My-people, for ye are not My people, and I will not be your [God.] And the number of the children of Israël shall be as the sand of the sea, which cannot be measured nor numbered. And it shall come to pass that in the place where it shall be said unto them, Ye are not My people,—there it shall be said unto them, Ye are the sons of the living God. Then shall the children

than our era,) 62 weeks = 434 years; third, the one week of seven years wherein, by His ministry, He "confirmed the covenant with many," but in the midst of which, (*i.e.*, after three years,) He was "cut off out of the land of the living," and, by His all-sufficing Oblation of Himself, superseded for ever the legal sacrifices. During the rest of the week He continued to confirm the covenant by Himself or His Apostles, before the preaching to the Samaritans showed that the special privileges of the Jews were at an end. (IVth Lecture on Daniel.)

[1] Latin, "Osee," following the LXX. in the imperfect transliteration, of which alone the Greek alphabet is capable. The name signifies "Salvation," and is from the same root as is found in "JESUS."

[2] He prophesied therefore for some sixty years, and was contemporary with Isaiah.

[3] Abp. Kenrick says—"The blood of King Joram, who was slain by Jehu in the valley of Jezreel."

of Judah and the children of Israël be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

Third Responsory.

Consider, O Lord, &c., (*p.* 286.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book "Upon the City of God," written by St Austin, Bishop [of Hippo.] (*Bk.* xviii. *ch.* 28.)

AS to the Prophet Hosea, the deeper his meaning, the harder to pierce. But somewhat may be gotten out of him, and, as I promised, I will give it here. He saith: "And it shall come to pass that, in the place where it shall be said unto them, Ye are not My people,—there it shall be said unto them: Ye are the sons of the living God." This was understood even by the Apostles as a Prophetic witness to the call of the Gentiles, who erst had not been God's people. (Rom. ix. 24-26.)

Fourth Responsory.

I have set watchmen, &c., (*p.* 287.)

Fifth Lesson.

AND since the converted Gentiles are the spiritual children of Abraham, and are therefore rightly called Israëlites, therefore he goeth on, and saith: "Then shall the children of Judah and the children of Israël be gathered together, and appoint themselves one head, and they shall come up out of the land." If we went on expounding this, we should water down the flavour of the prophetic draught. Let there be remembered, however, that Corner Stone, and let there be acknowledged those twain walls, [which It bindeth in one,] the Jews and the Gentiles, one called the children of Judah and the other the children of Israël, bound together under One Head, and coming up out of the land.

Fifth Responsory.

Hedge us about, &c., (*p.* 287.)

Sixth Lesson.

CONCERNING them that are now Israëlites according to the flesh, that will not now believe in Christ, but shall believe hereafter, (that is, their children shall believe, for these shall die, and go to their own place,) this same Prophet giveth witness, where he saith: "The children of Israël shall abide many days without a King, and without a Prince, and without a sacrifice, and without an Altar, and without a Priest, and without oracles." (iii. 4.) To whom is it not manifest that such is the state of the Jews now?

Sixth Responsory.

We looked for peace, &c., (*p.* 288.)

THIRD NOCTURN.

Seventh Responsory.

Blessed is the people, &c., (*p.* 288.)

Eighth Responsory.

One Seraph cried, &c., (*p.* 216.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Hosea (iv. 1.)

HEAR the word of the LORD, ye children of Israël; for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By cursing, and lying, and man-killing, and stealing, and committing adultery, they break out, and blood toucheth blood.[1] Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven, yea, the fishes of the sea also shall be taken away.

First Responsory.

He hath redeemed, &c., (*p.* 288.)

Second Lesson.

YET let no man judge nor reprove another, for thy people are as they that strive with the Priest. Therefore shalt thou fall this day, and the Prophet shall fall with thee; in the night have I silenced thy mother.[2] My people are speechless for lack of knowledge. Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no Priest to Me; seeing thou hast forgotten the Law of thy God, I also will forget thy children.

Second Responsory.

I am straitened, &c., (*p.* 289.)

Third Lesson.

AS they were increased, so they sinned against Me; therefore have I changed their glory into shame. They eat up the sin of My people, and they set their heart upon their iniquity. And there shall be, like people, like Priest; and I will punish them for their ways, and reward them for their doings. And they shall eat, and not have enough; they shall commit whoredom, and shall not increase; because they have left off to take heed to the LORD.

Third Responsory.

The Lord hath sent, &c., (*p.* 289.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

Here beginneth the Book of the Prophet Joel (i. 1.)

THE word of the LORD that came to Joel, the son of Pethuel.[3] Hear this, ye old men, and give ear, all ye inhabitants of the land! Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation. That which the palmer-worm hath left, hath the locust eaten; and that which the locust hath left, hath the canker-worm eaten; and

[1] Incest, or the frequency of murder.

[2] *I.e.*, the nation, or mother-country.

[3] Abp. Kenrick says that "the author of this book is not known to us otherwise than by his name being prefixed to his prophecy, together with the name of his father. He is thought to have been a contemporary of Amos, and to have prophesied in Judea."

that which the canker-worm hath left, hath the caterpillar eaten.[1]

First Responsory.

Before the face, &c., (*p.* 289.)

Second Lesson.

AWAKE, ye drunkards, and weep, and howl, all ye drinkers of new wine [in his sweetness,] for it is cut off from your mouth. For a nation[2] is come up upon My land, strong and without number, whose teeth are the teeth of a lion, and the cheek-teeth as of a young lion. He hath laid My vine waste, and barked My fig-tree—he hath made it clean bare, and cast it away; the branches thereof are made white.

Second Responsory.

Fence Thou this city, &c., (*p.* 290.)

Third Lesson.

LAMENT like a virgin girded with sack-cloth for the husband of her youth. The meat-offering and the drink-offering is cut off from the house of the LORD;[3] the Priests, the LORD'S ministers, mourn. The field is wasted, the land mourneth, for the corn is wasted, the new wine is dried up, the oil languisheth. The husbandmen are confounded, the vine-dressers howl, for the wheat and for the barley, because the harvest of the field is perished.

Third Responsory.

O Lord God! have mercy, &c., (*p.* 290.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Joel (iii. 1.)

IN those days and in that time, when I shall have brought again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there, for My people and for Mine heritage Israël, whom they have scattered among the nations, and parted My land. And they have cast lots for My people, and they have given a boy for a harlot, and sold a girl for wine, that they might drink.

First Responsory.

I will show thee, &c., (*p.* 290.)

Second Lesson.

YEA, and what have ye to do with Me, O Tyre and Sidon, and all the coasts of Palestine? Will ye render Me vengeance? And if ye recompense Me, swiftly and speedily will I return your recompense upon your own head. Because ye have taken My silver and My gold, and have carried into your temples My goodly and My pleasant things. The children also of Judah and the children of Jerusalem have ye sold unto the children of the Grecians, that ye might remove them far from their border. Behold I will raise them out of the

[1] Abp. Kenrick says "it is impossible to determine the force of each of the terms" descriptive of insects. "Some take them to mark the locust in its various stages of formation."

[2] *I.e.*, the swarm of locusts.

[3] *I.e.*, the offerings of flour and wine, the harvest and vintage not availing to furnish them.

place whither ye have sold them, and will return your recompense upon your own head.

Second Responsory.

I am straitened, &c., (*p.* 289.)

Third Lesson.

AND I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabæans, to a people far off; for the LORD hath spoken it. Proclaim ye this among the Gentiles, prepare a war, wake up the mighty men; let all the men of war draw near, let them come up. Beat your plough-shares into swords, and your pruning-hooks into spears. Let the weak say: I am strong. Assemble yourselves, and come, all ye heathen round about, and gather yourselves together: there shall the LORD cause thy mighty ones to come down. Let the nations be wakened, and come up to the valley of Jehoshaphat, for there will I sit to judge all the nations round about.

Third Responsory.

The Lord hath sent, &c., (*p.* 289.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

Here beginneth the Book of the Prophet Amos (i. 1.)

THE words of Amos, who was among the herdmen of Tekoah, —which he saw concerning Israël, in the days of Uzziah, King of Judah, and in the days of Jeroboam, son of Joash, King of Israël, two years before the earthquake. And he said: The LORD will roar from Zion, and utter His voice from Jerusalem: and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

First Responsory.

I saw the Lord, &c., (*p.* 286.)

Second Lesson.

THUS saith the LORD: For three transgressions of Damascus, and for four, I will not turn away the punishment thereof, because they have threshed Gilead with threshing-instruments of iron. But I will send a fire into the house of Hazaël, which shall devour the palaces of Ben-Hadad. I will break also the bar of Damascus, and cut off the inhabitant from the plain "of the idol," and him that holdeth the sceptre from the house of "Pleasure,"[1] and the people of Syria shall go into captivity unto Cyrene, saith the LORD.

Second Responsory.

Look down, O Lord, &c., (*p.* 286.)

Third Lesson.

THUS saith the LORD: For three transgressions of Gaza, and for four, I will not turn away the punishment thereof, because they carried away captive the whole captivity, to deliver them up to Edom. But I will send a fire on the wall of Gaza, which shall devour the palaces thereof. And

[1] According to Gesenius, the two places above named are respectively "some valley near the city of Damascus" and "a Royal city of Syria on Mount Lebanon, called by the Greeks 'Paradeisos.'" According to Abp. Kenrick, the valley between Libanus and Anti-Libanus, and a region of Libanus descending towards the valleys of Cœlesyria.

I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashcalon. And I will turn Mine hand against Ekron, and the remnant of the Philistines shall perish, saith the Lord GOD.[1]

Third Responsory.

Consider, O Lord, &c., (*p.* 286.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

Here beginneth the Book of the Prophet Obadiah (i. 1.)

THE vision of Obadiah.[2] Thus saith the Lord GOD[1] concerning Edom: We have heard a rumour from the LORD, and an ambassador hath He sent among the heathen: Arise ye, and let us rise up against him in battle. Behold, I have made thee small among the nations; thou art greatly despised. The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high, that sayest in thine heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

First Responsory.

I have set watchmen, &c., (*p.* 287.)

Second Lesson.

IF thieves came to thee, if robbers by night, how wouldst thou have held thy peace? Would they not have stolen till they had enough? If the grape-gatherers came to thee, would they not have left thee at the least a cluster? How are the things of Esau searched out, how are his hidden things sought up? All the men of thy confederacy have brought thee even to the border, and then have deceived thee; the men that were at peace with thee have prevailed against thee; they that eat thy bread have laid a snare under thee. There is none understanding in him.

Second Responsory.

Hedge us about, &c., (*p.* 287.)

Third Lesson.

SHALL I not in that day, saith the LORD, even destroy the wise men out of Edom, and understanding out of the mount of Esau? And thy mighty men from the South shall be dismayed, to the end that every one of the mount of Esau may be cut off. For the slaughter, and for thine iniquity against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest on the other side against him, when the strangers carried away his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, —even thou wast as one of them.

Third Responsory.

We looked for peace, &c., (*p.* 288.)

[1] The Name.

[2] Latin, Abdias. "St Jerome," says Abp. Kenrick, "on the authority of the Hebrews, identifies the Prophet Abdiah with the Governor of the house of Achab, King of Israël, (3 Kings xviii. 3,) but he does not appear to have placed entire confidence in their judgment, which is generally disregarded at the present day. Nothing is known regarding Abdiah, unless what is gathered from his prophecy, which seems to have been made after the taking of Jerusalem by the Babylonians."

Saturday.

The Sabbath.

MATTINS.

First Lesson.

Here beginneth the Book of the Prophet Jonah (i. 1.)

NOW, the word of the LORD came unto Jonah,[1] the son of Amittai, saying: Arise, and go to Nineveh, that great city, and cry against it, for their wickedness is come up before Me. But Jonah rose up, to flee unto Tarshish from the presence of the LORD; and went down to Joppa; and he found a ship going to Tarshish. So he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD. But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

First Responsory.

Blessed is the people, &c., (*p.* 288.)

Second Lesson.

THEN the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the lower part of the ship, and he lay fast asleep. So the ship-master came to him, and said unto him: Why sleepest thou thus heavily? Arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said every one to his fellow: Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots; and the lot fell upon Jonah.

Second Responsory.

I am straitened, &c., (*p.* 289.)

Third Lesson.

THEN said they unto him: Tell us, we pray thee, for whose cause this evil is upon us? What is thine occupation? What is thy country? And whither goest thou? Or of what people art thou? And he said unto them: I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land. Then were the men exceedingly afraid, and said unto him: Why hast thou done this? (For the men knew that he fled from the presence of the LORD, because he had told them.) Then said they unto him: What shall we do unto thee, that the sea may be calm unto us? For the sea wrought and was tempestuous. And he said unto them: Take me up, and cast me forth into the sea, so shall the sea be calm unto you, for I know that for my sake this great tempest is upon you.

Third Responsory.

The Lord hath sent, &c., (*p.* 289.)

Fifth Sunday of November.

The Fifth Lord's Day of November.

Antiphon at the Song of the Blessed Virgin on the preceding Saturday evening. I have set watchmen upon thy walls, O Jerusalem, * which shall

[1] This Prophet, whose history, not included in the Breviary, is too well known to need relating, flourished in the days of Jeroboam II., King of Israël. (3 Kings xiv. 25.)

never hold their peace day nor night, praising the Name of the Lord.

Prayer of the ensuing Sunday.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Book of the Prophet Micah (i. 1.)

THE word of the LORD that came to Micah the Morasthite, in the days of Jotham, Ahaz, and Hezekiah, Kings of Judah, which he saw concerning Samaria and Jerusalem. Hear, all ye people! Let the earth hearken, and all that therein is! And let the Lord GOD[1] be witness against you — the LORD, from His holy Temple. For, behold, the LORD cometh forth out of His place, and will come down, and tread upon the high places of the earth.

First Responsory.

I saw the Lord, &c., (*p.* 286.)

Second Lesson.

AND the mountains shall be molten under Him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place. For the transgression of Jacob is all this, and for the sins of the house of Israël. What is the transgression of Jacob? Is it not Samaria? And what are the high places of Judah? Are they not Jerusalem? Therefore I will make Samaria as an heap of stones in the field, when as a vineyard is planted; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

[1] The Name.

Second Responsory.

Look down, O Lord, &c., (*p.* 286.)

Third Lesson.

AND all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burnt with fire, and all the idols thereof will I lay desolate; for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot. Therefore I will wail and howl; I will go stripped and naked; I will make a wailing like the jackals,[2] and mourning as [the chickens of] the ostrich; for her wound is incurable, for it is come unto Judah, it is come unto the gate of my people, even to Jerusalem.

Third Responsory.

Consider, O Lord, &c., (*p.* 286.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermon of St Basil the Great, [Archbishop of Cæsarea-in-Pontus,] upon the Thirty-third Psalm.

WHENEVER the desire to sin cometh over thee, I would that thou couldest think of the awful and overwhelming judgment-seat of Christ. There the Judge shall sit upon a throne high and lifted up. Every creature shall stand before Him, quaking because of the glory of His presence. There are we to be led up, one by one, to give account for those things which we have done in life. Presently there will be found, by the sides of those who have in life wrought much evil,

[2] Dracones. Heb. Tanim.

dreadful and hideous angels with faces of fire, and burning breath, appointed thereto, and showing their evil will, in appearance like the night, in their despair and hatred of mankind.

Fourth Responsory.

I have set watchmen, &c., (*p.* 287.)

Fifth Lesson.

THINK again of the bottomless pit, the impenetrable darkness, the lightless fire, burning, but not glowing; the poisonous mass of worms, preying upon the flesh, ever feeding, and never filled, causing by their gnawing unbearable agony; lastly, the greatest punishment of all, shame and confusion for ever. Have a dread of these things, and let that dread correct thee, and be as a curb to thy mind to hold it in from the hankering after sin.

Fifth Responsory.

Hedge us about, &c., (*p.* 287.)

Sixth Lesson.

THIS fear of the Lord the Prophet hath promised to teach. But he hath not promised to teach it to all, but only to such as will hear him; not to such as have fallen far away, but to such as run to him, hungry for salvation, not to such as have no part in the promises, but to such as by baptism are born children of adoption, set at peace and oneness with the Word. "Come, ye children," saith he, that is to say, Draw nigh unto me by good works, all ye who by the new birth have become the worthy children of light, —"hearken unto me," all ye who have the ears of your heart opened, "I will teach you the fear of the LORD," even the fear of that Being of Whom we have just been speaking.

Sixth Responsory.

We looked for peace, &c., (*p.* 288.)

THIRD NOCTURN.

Seventh Responsory.

Blessed is the people, &c., (*p.* 288.)

Eighth Responsory.

One Seraph cried, &c., (*p.* 216.)

Monday.

Second Day.

MATTINS.

First Lesson.

Here beginneth the Book of the Prophet Nahum[1] (i. 1.)

THE burden of Nineveh. The Book of the vision of Nahum the Elkoshite. God is jealous, and the LORD revengeth. The LORD revengeth Him upon His enemies, and is furious upon His adversaries. The LORD is slow to anger, and great in power, and will not at all acquit the wicked. The LORD hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers.

First Responsory.

He hath redeemed, &c., (*p.* 288.)

[1] "Already," says St Jerome, (quoted by Abp. Kenrick,) "the ten tribes had been led into captivity whilst Hezekiah was King of Juda; in whose reign the vision concerning Nineveh, which is here recorded, was seen, for the consolation of the people in exile."

Second Lesson.

BASHAN languisheth, and Carmel, and the flower of Lebanon. The mountains quake at Him, and the hills melt, and the earth trembleth at His presence, yea, the world, and all that dwell therein. Who can stand before His indignation? and who can abide in the fierceness of His anger? His fury is poured out like fire, and the rocks are thrown down by Him.

Second Responsory.

I am straitened, &c., (*p.* 289.)

Third Lesson.

THE LORD is good, a strong-hold in the day of trouble, and He knoweth them that trust in Him. But with an over-running flood He will make an utter end of the place thereof,[1] and darkness shall pursue His enemies. What do ye imagine against the LORD? He will make an utter end; affliction shall not rise up a second time. For while they be folden together as thorns, they are drunken as drunkards; they shall be devoured as stubble fully dry.

Third Responsory.

The Lord hath sent, &c., (*p.* 289.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

Here beginneth the Book of the Prophet Habakkuk[2] (i. 1.)

THE burden which Habakkuk the Prophet did see. O LORD, how long shall I cry, and Thou wilt not hear? Even cry out unto Thee, of violence, and Thou wilt not save? Why dost Thou show me iniquity and grievance, and cause me to behold before me spoiling and violence? And there is strife, and perverseness hath the better part. Therefore the law is broken, and justice doth never attain unto execution; for the wicked doth compass about the righteous, therefore wrong judgment proceedeth.

First Responsory.

Before the face, &c., (*p.* 289.)

Second Lesson.

BEHOLD ye among the heathen, and regard, and wonder marvellously. For a work is worked in your days, which no man will believe when it be told him. For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellings that are not theirs. They are terrible and dreadful. Their judgment and decree shall proceed of themselves.

Second Responsory.

Fence Thou this city, &c., (*p.* 290.)

Third Lesson.

THEIR horses are swifter than the leopards, and are more fierce than the evening wolves, and their horsemen shall spread themselves. For their horsemen shall come from afar; they shall fly as the eagle that hasteth to eat. They shall come all

[1] *I.e.*, of Nineveh.

[2] Abp. Kenrick says that Habakkuk "appears to have begun to prophesy in the reign of Jehoiakim, King of Juda . . . he continued to prophesy under Jehoiachin and Zedekiah."

to spoil; their faces shall sup up as the east wind; and they shall gather the captivity as the sand. And they shall scoff at the Kings, and the Princes shall be a scorn unto them; they shall deride every strong-hold, for they shall cast a mound, and take it.

Third Responsory.

O Lord God! have mercy, &c., (*p.* 290.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

Here beginneth the Book of the Prophet Zephaniah [1] (i. 1.)

THE word of the LORD which came unto Zephaniah, the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah, the son of Amon, King of Judah. I will utterly consume all things from off the land, saith the LORD,—I will consume man and beast —I will consume the fowls of the heaven, and the fishes of the sea. And the wicked shall come to ruin. And I will cut off man from off the land, saith the LORD.

First Responsory.

I will show thee, &c., (*p.* 290.)

Second Lesson.

I WILL also stretch out Mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the temple-keepers and priests, and them that worship the host of heaven upon the house-tops, and them that worship and that swear by the LORD, and that swear by Malcom.[2] And them that are turned back from the LORD, and those that have not sought the LORD, nor enquired for Him.

Second Responsory.

I am straitened, &c., (*p.* 289.)

Third Lesson.

HOLD your peace at the presence of the Lord GOD,[3] for the day of the LORD is at hand; for the LORD hath prepared a sacrifice, He hath hallowed His guests. And it shall come to pass, in the day of the LORD'S sacrifice, that I will visit the Princes and the King's children, and all such as are clothed with strange apparel; in the same day also will I visit all those that enter insolently on the threshold—which fill the house of the Lord their God with violence and deceit.

Third Responsory.

The Lord hath sent, &c., (*p.* 289.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

Here beginneth the Book of the Prophet Haggai [4] (i. 1.)

IN the second year of Darius the King, in the sixth month, in the first day of the month, came the word of the LORD, by the hand of Haggai

[1] Latin, Sophonias.
[2] Probably the same as the beastly idol more commonly called Moloch.
[3] The Name.
[4] This Prophet and Zechariah both prophesied after the return from the captivity, to encourage the Jews in the re-building of the Temple.

the Prophet, unto Zerubbabel, the son of Sheltiel, Governor of Judah, and to Joshua, the son of Josedech, the High Priest, saying: Thus speaketh the LORD of hosts, saying: This people say, The time is not come that the LORD'S house should be built.

First Responsory.

I saw the Lord, &c., (*p.* 286.)

Second Lesson.

THEN came the word of the LORD by the hand of Haggai the Prophet, saying: Is it time for you to dwell in ceiled houses, and this house lie waste? Now, therefore, thus saith the LORD of hosts: Consider your ways. Ye have sown much, and brought in little; ye have eaten, but have not enough; ye have drunk, but ye are not drunken; ye have clothed you, but ye are not warm; and he that hath earned wages hath put them into a bag with holes.

Second Responsory.

Look down, O Lord, &c., (*p.* 286.)

Third Lesson.

THUS saith the LORD of hosts: Consider your ways; go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD. Ye looked for much, and, lo, it came to little; and ye did bring it home, and I blew it away; why, saith the LORD of hosts? Because of Mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.

Third Responsory.

Consider, O Lord &c., (*p.* 286.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

Here beginneth the Book of the Prophet Zechariah (i. 1.)

IN the eighth month, in the second year of Darius the King, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo, the Prophet, saying: The LORD hath been sore displeased with your fathers. And thou shalt say unto them: Thus saith the LORD of hosts: Turn ye unto Me, saith the LORD of hosts; and I will turn unto you, saith the LORD of hosts.

First Responsory.

I have set watchmen, &c., (*p.* 287.)

Second Lesson.

BE ye not as your fathers, unto whom the former Prophets cried, saying: Thus saith the LORD of hosts: Turn ye from your evil ways, and from your vile thoughts;—but they did not hear, nor hearken unto Me, saith the LORD. Your fathers—where are they? And the Prophets—shall they live for ever?

Second Responsory.

Hedge us about, &c., (*p.* 287.)

Third Lesson.

BUT My words, and My statutes, which I commanded My servants the Prophets, did they not take hold of your fathers? And they returned, and said: Like as the LORD of hosts thought to do unto us according to our ways, and according to our inventions, so hath He dealt with us.

Third Responsory.

We looked for peace, &c., (*p.* 288.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

Here beginneth the Book of the Prophet Malachi [1] (i. 1.)

THE burden of the word of the LORD to Israël by the hand of Malachi. I have loved you, saith the LORD, and ye say: Wherein hast Thou loved us? Was not Esau Jacob's brother, saith the LORD, yet I loved Jacob, and I hated Esau, and laid his mountains waste, and gave his heritage unto the savage beasts of the wilderness? Whereas Edom saith: We are impoverished, but we will return and build the desolate places —thus saith the LORD of hosts: They shall build, but I will throw down; and they shall be called the borders of wickedness, and the people against whom the LORD hath indignation for ever.

First Responsory.

Blessed is the people, &c., (*p.* 288.)

Second Lesson.

AND your eyes shall see, and ye shall say: Let the LORD be magnified upon the border of Israël. A son honoureth his father, and a servant his master; if then I be a Father, where is Mine honour? And if I be a Master, where is My fear? Saith the LORD of hosts unto you, O Priests that despise My Name, and that say: Wherein have we despised Thy Name? Ye offer polluted bread upon Mine Altar, and ye say: Wherein have we polluted Thee? In that ye say: The table of the LORD is contemptible.

Second Responsory.

I am straitened, &c., (*p.* 289.)

Third Lesson.

IF you offer the blind for sacrifice, is it not evil? And if ye offer the lame and sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts. And now beseech the face of God, that He will be gracious unto you, (for this hath been by your means,) if so be He will anywise accept your persons, saith the LORD of hosts. Who is there among you that would shut the doors for nought, or kindle fire on Mine Altar for nought? I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down of the same, My Name shall be great among the Gentiles; and in every place incense and a pure offering shall be offered unto My Name, for My Name shall be great among the heathen, saith the LORD of hosts.

Third Responsory.

The Lord hath sent, &c., (*p.* 289.)

With Vespers begins Advent.

[1] "This book," says Abp. Kenrick, "was composed after the erection of the second Temple . . . . it is assigned to a time subsequent to [Nehemiah's] second return from Persia to Canaan, namely, after the 32nd year of Artaxerxes Longimanus." The writer appears as the last of the Prophets, and whether Malachi—*i.e.*, "Messenger of the LORD"—is really a proper name or a title, seems uncertain.

Prayers, Homilies, and Gospel Antiphons

For Sundays,

From the Eleventh to the Twenty-third after Pentecost, both inclusive, and for the Sunday next before Advent.

Eleventh Lord's Day after Pentecost.

Prayer.

ALMIGHTY and everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve, pour down upon us the abundance of Thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (vii. 31.)

AT that time: JESUS, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And so on.

Homily by Pope St Gregory [the Great.] (*Hom.* x. *Bk.* i. *on Ezekiel.*)

What signifieth it that when God, the Maker of all, would heal a deaf and dumb man, "He put His Fingers into his ears, and He spit, and touched his tongue?" What is figured by the Fingers of the Redeemer but the gifts of the Holy Ghost? Hence it is written in another place (Luke xi. 20) that after He had cast out an evil spirit, He said: "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you"—which words are thus given by another Evangelist (Matth. xii. 28):—"If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." By setting these two passages together we see that the Spirit is called the Finger. For our Lord, then, to put His Fingers into the deaf man's ears was by the gift of the Holy Spirit to enlighten his dark mind unto obedience.

Eighth Lesson.

WHAT signifieth it also that "He spit and touched his tongue"? We receive spittle out of the Redeemer's mouth upon our tongues when we receive wisdom to speak God's truth. Spittle is a secretion

of the head which floweth into the mouth. And so, that wisdom, which is Himself, the great Head of His Church, as soon as it hath touched our tongue, doth straightway take the form of preaching. "And looking up to heaven, He sighed," not that He had any need to sigh, Who gave whatsoever He asked, but that He was fain to teach us to look up and sigh toward Him Whose throne is in heaven, confessing our need, that our ears should be opened by the gift of the Holy Spirit, and our tongue loosed by the spittle of our Saviour's Mouth, that is, by knowledge of His Divine Word, before we can use it to preach to others.

Ninth Lesson.

"AND He said unto him: Ephphatha—that is: Be opened. And straightway his ears were opened, and the string of his tongue was loosed." Herein we must remark the command, "Be opened" was addressed to the deaf ears, but the tongue also was immediately loosed. Just so, when the ears of a man's heart have been opened to learn the obedience of faith, the string of his tongue also is thereupon loosed, that he may exhort others to do the good things which himself doth. It is well added: "And he spake plain." He only doth well preach obedience to others who hath first learnt himself to obey.

Antiphon at the Song of Zacharias. When the Lord had departed from the coasts of Tyre, * He made both the deaf to hear and the dumb to speak.

Antiphon at the Song of the Blessed Virgin. He hath done all things well, * He maketh both the deaf to hear and the dumb to speak.

Twelfth Lord's Day after Pentecost.

Prayer.

ALMIGHTY and merciful God, of Whose only gift it cometh that Thy faithful people do unto Thee true and laudable service, grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (x. 23.)

AT that time: JESUS said unto His disciples: Blessed are the eyes which see the things that ye see. For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them. And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*Bk.* iii. *ch.* 43 *on Luke* x.)

Blessed were the eyes — not of Scribes and Pharisees, which saw but the Body of the Lord,—but those eyes, eyes blessed indeed, which were able to see those things whereof it is written: "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Blessed are the eyes of those little ones unto whom it seemeth good in the eyes of the Son to reveal Himself and the Father also. Abraham rejoiced to see the day of Christ;

and he saw it, and was glad. (John viii. 56.) Isaiah, and Micah, and many among the Prophets, saw the glory of the Lord,—wherefore also they be called Seers,—but all they beheld it and hailed it afar off, seeing but as through a glass, darkly. (1 Cor. xiii. 12.)

Eighth Lesson.

OTHERWISE were the Apostles, who saw the Lord face to Face, eating with Him, and learning from Him by asking whatsoever they listed. For them there was no need to be taught by Angels, or the shifting fabric of visions. They whom Luke doth call Prophets and kings, Matthew nameth as "Prophets and righteous men" (xiii. 17.) Righteous men are indeed mighty kings, who know how to lord it over their own rebellious temptations, instead of falling under them to become their slaves.

Ninth Lesson.

"AND, behold, a certain lawyer stood up, and tempted Him, saying: Master, what shall I do to inherit eternal life?" This lawyer, who stood up to ask the Lord a tempting question touching eternal life, took the subject of his asking, as I think, from the words which the Lord had just uttered, when He said: "Rejoice, because your names are written in heaven" (20.) But his attempt was a proof of the truth of that which the Lord immediately added: "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes!"

Antiphon at the Song of Zacharias. Master, what shall I do * to inherit eternal life? He said unto him: What is written in the law? How readest thou? And he, answering, said: Thou shalt love the Lord thy God with all thy heart. Alleluia.

Antiphon at the Song of the Blessed Virgin. A certain man went down from Jerusalem * to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

Thirteenth Lord's Day after Pentecost.

Prayer.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity, and that we may worthily obtain that which Thou dost promise, make us to love that which Thou dost command. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xvii. 11.)

IT came to pass, as JESUS went to Jerusalem, that He passed through the midst of Samaria and Galilee. And, as He entered into a certain village, there met Him ten men that were lepers. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* ii. *Gospel Questions, ch.* 40.)

The ten lepers "lifted up their voices and said: JESUS, Master, have mercy on us. And when He saw

them, He said unto them: Go, show yourselves unto the Priests. And it came to pass that, as they went, they were cleansed." Question: why did the Lord send them unto the Priests, that, as they went, they might be cleansed? Lepers were the only class among those upon whose bodies He worked mercy, whom we find that He sent unto the Priests. It is written in another place that He said to a leper whom He had cleansed: "Go, and show thyself to the Priest, and offer for thy cleansing according as Moses commanded, for a testimony unto them" (Luke v. 14, Lev. xiv. 1 *et seq.*) We ask then, of what leprosy was a type, whereof they that were ridded were called, not "healed," but "cleansed." It is a disease which doth first appear in the skin, but destroyeth not immediately the strength, nor the use of feeling and the limbs.

Eighth Lesson.

BY lepers, therefore, we may not absurdly suppose such to be figured as have not the knowledge of the true faith, but do show forth divers parti-coloured teachings of error. They hide not their witlessness, but do use all such wit as they have to make it manifest, and proclaim it in high-sounding phrases. There is no false doctrine but hath some truth mixed up with it. A man's discourse then, with some truths in it unequally mingled with falsehoods, and all confounded in one mass, is like to the body of one that is stricken with leprosy, whereon all manner of foul colours do appear in this and that place along with the true colour of skin.

Ninth Lesson.

SUCH men as these are banished out of the walls of the Church, to the end that haply when they stand afar off they may lift up their voices and cry to Christ for pardon, just as those ten men that were lepers, which stood afar off, outside the village, lifted up their voices and said: "JESUS, Master, have mercy on us." That they styled Him Master, by which title I know not if any besought the Lord for bodily healing, I think doth sufficiently show that leprosy signifieth false doctrine, whereof the Good Master doth cleanse us.

Antiphon at the Song of Zacharias. As JESUS passed through * a certain village, there met Him ten men that were lepers, which stood afar off; and they lifted up their voices, and said: "JESUS, Master, have mercy on us."

Antiphon at the Song of the Blessed Virgin. And one of them, * when he saw that he was healed, turned back, and with a loud voice glorified God. Alleluia.

Fourteenth Lord's Day after Pentecost.

Prayer.

KEEP, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy, and because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (vi. 24.)

AT that time: JESUS said unto His disciples: No man can serve two masters. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* ii. *on the Lord's Sermon on the Mount, ch.* xiv.)

"No man can serve two masters," and this is further explained—"for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." These words we ought carefully to weigh, for the Lord showeth straightway who be the two masters whom we have choice of: "Ye cannot serve God and Mammon." Mammon is a term which the Hebrews are said to use for riches. It is also a Carthaginian word; for the Punic for "gain" is "mammon."

Eighth Lesson.

HE which serveth mammon, serveth that evil one who hath perversely chosen to be lord of these earthly things, and is called by the Lord "the prince of this world." (John xiv. 30.) Of these two masters, either a man will hate the one and love the other, that is God—or he will hold to the one and despise the other. He which serveth mammon holdeth to an hard and destroying master, for he is led captive by his lust, and sold a slave to the devil, and him loveth no man—is there any man that loveth the devil? And yet there be that hold to him.

Ninth Lesson.

"THEREFORE, I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on"—lest, albeit such things are not idle, but needful to be sought after, yet the seeking for things even needful should divide the heart; and our intention should be corrupted when we do something as it were mercifully; that is, lest, when we would seem to be seeking another's good, it should be profit to ourselves, rather than benefit to him, that we seek; and therefore we seem not to ourselves to sin, because we would seek things not idle, but needful.

Antiphon at the Song of Zacharias. Take no thought, saying: What shall we eat? * or, What shall we drink? For your Father knoweth what things ye have need of. Alleluia.

Antiphon at the Song of the Blessed Virgin. Seek ye first the kingdom of God * and His righteousness, and all these things shall be added unto you. Alleluia.

Fifteenth Lord's Day after Pentecost.

Prayer.

O LORD, we beseech Thee, let Thy continual pity cleanse and defend Thy Church, and because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (vii. 11.)

AT that time: JESUS went into a city called Nain; and His disciples went with Him, and much people. And so on.

Homily by St Austin, Bishop [of Hippo.] (*44th Discourse on the Words of the Lord.*)

That her son was called again to life was the joy of that widowed mother; that souls of men are every day called to life is the joy of our Mother the Church. He was dead in body; they have been dead in mind. His death was outward, and was outwardly bewailed; their inward death hath been neither mourned for nor seen. But He hath sought for them, Who hath seen that they are dead, and He only hath seen that they are dead, Who hath been able to make them alive. If He had not come to raise the dead, the Apostle had not said:—"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. v. 14.)

Eighth Lesson.

WE find written how the Lord raised from the dead three persons visibly, but thousands invisibly. But how many they may have been whom He raised visibly, who knoweth? For all the things which He did are not written. John saith thus:—"There are also many other things which JESUS did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." (xxi. 25.) There were then, doubtless, many more raised to life, but it is not meaningless that three are recorded. For our Lord JESUS Christ hath willed that those things which He did carnally, we should understand also spiritually. He worked not miracles only for the sake of working wonders, but that His works might be at once wonderful to them that beheld, and true to them that understand them.

Ninth Lesson.

EVEN as one that looketh upon a scroll right fairly written, and knoweth not how to read therein, praiseth the hand of the old scribe when he seeth the beauty of the points, but what it saith, what those points mean, he knoweth not, and praiseth by the eye, without understanding by the mind,—and as, on the other hand, he that can not only gaze on it, as can all men, but also can read it, praiseth the penmanship, and catcheth the sense likewise, which the unlearned cannot do: even so, there were some that saw the miracles which Christ did, and understood not what they meant, nor what they, as it were, hinted to such as did understand them, and these only marvelled to see them wrought. And other some there were which saw the works, and marvelled, and understood them, and profited by them. And it is as these last that we ought to be in the school of Christ.

Antiphon at the Song of Zacharias. JESUS went into a city called Nain; * and, behold, there was a dead man carried out, the only son of his mother.

Antiphon at the Song of the Blessed Virgin. A great prophet is risen up among us; * and God hath visited His people.

Sixteenth Lord's Day after Pentecost.

Prayer.

LORD, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xiv. 1.)

AT that time: As JESUS went into the house of one of the chief Pharisees, to eat bread on the Sabbath-day, they watched Him. And, behold, there was a certain man before Him, which had the dropsy. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* vii. *on Luke* xiv.)

Now is healed this man sick of the dropsy, in whom too much watery matter had well-nigh drowned the functions of life, and quenched the fire of understanding. Anon, a lesson is given in lowly-mindedness, when it is forbidden to the guests at a marriage feast to go and sit down unasked in the highest room, albeit the Lord spake gently, that the teaching of courtesy might forestall a harsh rebuke, reason prevail by dint of persuasion, and the desires be bent to follow the instruction. And upon this, as next-door neighbour, cometh courtesy, which is so called by the Lord, when it is shown to the poor and weak, since to show it to them from whom we are to receive aught, is but a movement of self-interest.

Eighth Lesson.

LASTLY, as to a soldier that hath served his full time, is apportioned a reward for esteeming lightly of riches: so he only can inherit the kingdom of God, whose soul is not given to seek after lower ends, and who purchaseth not to himself earthly possessions; whereas the Lord saith: "Sell that thou hast, and follow Me." (Matth. xix. 21.) Neither can he gain it that buyeth oxen, which beasts Elisha slew and gave unto the people. (3 Kings xix. 21.) Neither can he win it which hath married a wife and therefore cannot come, for "he that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things that are of the world, how he may please his wife." (1 Cor. vii. 32, 33.) Not that this is to be taken for blame of marriage, but only that virginity is the more honourable way, since "the unmarried woman" — and the widow "careth for the things of the Lord, that she may be holy both in body and in spirit." (34.)

Ninth Lesson.

BUT in all fairness, having thus spoken concerning widows, let us betake ourselves again among the married, and join with them in entertaining the opinion which is held by so many, that there are only three classes of men who are shut out from the great supper named in the gospel, which three classes are Heathens, Jews, and Heretics. And therefore it is that the Apostle warneth us that we "walk not as other Gentiles walk," in malice and bitterness, and uncleanness, and covetousness, and so have no entry into the kingdom of Christ, since "no unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." (Eph. iv. 17, v. 5.)

Antiphon at the Song of Zacharias. As JESUS went into the house * of one of the chief Pharisees, to eat bread on the Sabbath Day, behold, there was a certain man before Him which had the dropsy; and He took him, and healed him, and let him go.

Antiphon at the Song of the Blessed Virgin. When thou art bidden * of

any man to a wedding, go and sit down in the lowest room, that he that bade thee may say: Friend, go up higher,—then shalt thou have worship in the presence of them that sit at meat with thee. Alleluia.

Seventeenth Lord's Day after Pentecost.

Prayer.

LORD, we beseech Thee, grant Thy people grace to withstand the temptations of the devil, and with pure hearts to follow Thee the only God. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxii. 35.)

AT that time: the Pharisees came unto JESUS, and one of them, which was a lawyer, asked Him a question, tempting Him, saying: Master, which is the great commandment in the Law? And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (*72nd on Matthew.*)

When the Pharisees had heard that Christ had put the Sadducees to silence, they gathered themselves together for a fresh attack; just when it behoved them to be quiet, they willed to contend; and so they put forward one of themselves who professed skill in the law, not wishing to learn, but to lay a snare. This person therefore proposed the question: "Which is the great commandment in the law?" The first and great commandment is: "Thou shalt love the LORD thy God," but they expected that He would make some exception or addition to this in His Own case, since He made Himself God. (John x. 33.) With this expectation they asked Him the question; but what said Christ? To show that they had adopted this course, because they were loveless, and sick with envy, He answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself."

Eighth Lesson.

WHY is this second commandment like unto the first? Because the first is the second's source and sanction. "For every one that doeth evil hateth the light, neither cometh to the light." (John iii. 20.) And again: "The fool hath said in his heart: There is no God"—and there followeth: "They are corrupt, and become abominable in their works." (Ps. xiii. 1.) And yet again: "The love of money is the root of all evil; which while some coveted after, they have erred from the faith." (1 Tim. vi. 10.) And yet once more: "If ye love Me, keep My commandments," (John xiv. 15,)—of which commandments the head and root is: "Thou shalt love the Lord thy God; and thy neighbour as thyself."

Ninth Lesson.

IF, therefore, to love God is to love our neighbour also, (as it appeareth where it is written: "Simon, son

of Jonas, lovest thou Me? And he said unto Him: Lord, Thou knowest all things; Thou knowest that I love Thee. JESUS saith unto him: Feed My sheep," John xxi. 17,)—and if "love is the fulfilling of the law," (Rom. xiii. 10,) justly doth the Lord say that "on these two commandments hang all the law and the Prophets." And even as when, before this, (23-32,) being interrogated about the Resurrection, He answered them more than they asked, so, now, being interrogated concerning the first and great commandment, He answereth them, of His own accord, touching that second one also, which is little lower than the first, for "the second is like unto it." Herein He would have them understand that it was hatred stirred them up to question Him. For "Charity," saith the Apostle, "envieth not." (1 Cor. xiii. 4.)

Antiphon at the Song of Zacharias. Master, which is the great commandment * in the law? JESUS said unto him: Thou shalt love the Lord thy God with all thy heart. Alleluia.

Antiphon at the Song of the Blessed Virgin. What think ye of Christ? Whose Son is He? * They say all unto Him: The Son of David. JESUS saith unto them: How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou at My right hand?

Eighteenth Lord's Day after Pentecost.

Prayer.

MERCIFULLY grant, O Lord, that Thine effectual goodness may in all things direct our hearts, forasmuch as without Thee we are not able to please Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (ix. 1.)

AT that time: JESUS entered into a ship, and passed over, and came into His own city. And so on.

Homily by St Peter Chrysologus, Archbishop [of Ravenna.] (*Sermon* 50.)

This day's reading hath shown us an instance of how Christ, in those things which He did as Man, worked deep works of God, and by things which were seen wrought things which were not seen. The Evangelist saith: JESUS "entered into a ship, and passed over, and came into His Own city." Was not This He Who had once parted the waves hither and thither, and made the dry ground appear at the bottom of the sea, so that His people Israël passed dry-shod between masses of water standing still, as through an hollow glen in a mountain? Was not This He Who made the depths of the sea solid under the feet of Peter, so that the watery path offered a firm way for human footsteps?

Eighth Lesson.

WHEREFORE then denied He unto Himself a like service from the sea, but crossed over that narrow lake at the cost of a voyage on shipboard? "He entered into a ship, and passed over." What wonder, my

brethren? Christ came to take our weakness upon Him, that He might make us partakers of His strength; to seek the things of men, that He might give to men the things of God; to receive insults, that He might bestow honours; to bear weariness, that He might grant rest; for the physician that is himself beset by no frailties, knoweth not how to treat the frailties of others, nor he that is not weak with the weak, how to make the weak strong.

Ninth Lesson.

THEREFORE, if Christ had abode still in His strength, He had in no wise been a fellow of men; if in Him Flesh had not run the way of flesh, then had it been idle for Him to have taken Flesh at all. "He entered into a ship, and passed over, and came into His Own city." The Lord, the Maker of the world, and of all things that are therein, having been pleased for our sakes to prison Himself in our flesh, began to have an human home, and to be a citizen of a Jewish city; Himself the Father of all, to have parents; and all, that His love might invite, His charity draw, His tenderness bind, His gentleness persuade them whom His Kingship had scared, His awfulness scattered, and His power terrified out of His dominion.

Antiphon at the Song of Zacharias. The Lord said unto the sick * of the palsy: Son, be of good cheer; thy sins be forgiven thee.

Antiphon at the Song of the Blessed Virgin. And immediately, he that had been sick of the palsy arose, * and took up his bed whereon he lay, glorifying God; and all the people, when they saw it, gave praise to God.

Nineteenth Lord's Day after Pentecost.

Prayer.

O ALMIGHTY and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that Thou wouldest have done. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxii. 1.)

AT that time: JESUS spake by parables unto the chief priests and Pharisees, and said: The kingdom of heaven is like unto a certain king, which made a marriage for his son. And so on.

Homily by Pope St Gregory [the Great.] (38*th on the Gospels.*)

I remember that I have often said that, in the Holy Gospel, the Church as she now is, is called the kingdom of heaven, for the kingdom of heaven is indeed the assembly of the righteous. The Lord hath said by the mouth of His Prophet: "The heaven is My throne." (Isa. lxvi. 1.) Solomon saith: "The throne of wisdom is the soul of the righteous."[1] And Paul saith that Christ is "the power of God and the wisdom of God." (1 Cor. i. 24.) From these passages we may clearly

[1] No such passage exists in the present edition of the Sapiential books.

gather that if wisdom be God, and wisdom's throne be the soul of the righteous, and God's throne be the heaven, then the soul of the righteous is heaven. Hence also the Psalmist saith, speaking of holy preachers: "The heavens declare the glory of God." (xviii. 2.)

Eighth Lesson.

THE kingdom of heaven, therefore, is the Church of the righteous, even of them whose hearts seek not for anything upon earth, but who sigh so continually after the things which are above, that God doth already reign in them as He doth in heaven. Let it then be said, "The kingdom of heaven is like unto a certain king, which made a marriage for his son. Ye already understand, my loving friends,[1] who is that Royal Father of a Royal Son. It is indeed no other than He to Whom the Psalmist saith: "Give the King Thy judgments, O God, and Thy righteousness unto the King's son." (lxxi. 2.) "Which made a marriage for his son." God the Father made a marriage for God the Son, when He wedded Him to the manhood in the womb of the Virgin, when He willed that He Who is God before all ages, should in the end of the ages become Man.

Ninth Lesson.

THE marriage union is the union of two persons, but God forbid that we should imagine that the One Person of our Redeemer JESUS Christ, Who is both God and Man, is formed by a union of an human person with a Divine Person. We profess concerning Him that He is of, and in two natures, but we shrink from the blasphemy of saying that He is compounded of two persons. It will therefore be clearer and safer to say that the marriage which the Father made for His Royal Son was the wedding Him, through the mystery of the Incarnation, to His mystic Bride the Holy Church. The womb of the Maiden Mother was the marriage-chamber in which this union took place. Hence it is that the Psalmist saith: "In the sun hath He set His tabernacle, Who is as a bridegroom coming out of his chamber." (xviii. 6.[2])

Antiphon at the Song of Zacharias. Tell them which are bidden: * Behold, I have prepared my dinner; Come unto the marriage. Alleluia.

Antiphon at the Song of the Blessed Virgin. And the King came in * to see the guests; and he saw there a man which had not on a wedding garment. And he saith unto him: Friend, how camest thou in hither, not having a wedding garment?

Twentieth Lord's Day after Pentecost.

Prayer.

GRANT, we beseech Thee, O Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

[1] Intelligit charitas vestra.

[2] Alexandrian version.

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (iv. 46.)

AT that time: There was a certain nobleman, whose son was sick at Capernaum. And so on.

Homily by Pope St Gregory [the Great.] (*28th on the Gospels.*)

MY brethren; the passage from the Holy Gospel, which ye have just now heard, standeth in need of no explanation. But lest I should seem to pass the same by in idle silence, I will say somewhat thereon, but that rather by way of exhortation than of explanation. Indeed, there seemeth to me to be but one point which calleth for explanation, and that point is this: Wherefore was it that when the nobleman went unto the Lord, and besought Him that He would come down and heal his son, "JESUS said unto him: Except ye see signs and wonders, ye will not believe"? The very fact that he had come to beseech Christ to heal his son, putteth it beyond all doubt that this nobleman believed; if he had not believed Him to be a Saviour, he would not have asked Him to save his son. Wherefore then "said JESUS unto him: Except ye see signs and wonders, ye will not believe"—since he was one who had not seen, and yet had believed?

Eighth Lesson.

BUT bethink you what was his prayer, and then shall ye understand clearly wherein his faith was shaky. He "besought Him that He would come down and heal his son." He asked for the bodily presence of Him Who is spiritually always present everywhere. He believed not therefore enough in Christ, for he thought that He could not heal unless He were bodily present. Had his faith been perfect, he would doubtless have known that God is everywhere.

Ninth Lesson.

HIS was therefore a grievously imperfect faith, in attributing the virtue not to Christ's Majesty, but to His bodily presence. Thus it was that his faith was still unsound, even while he was asking for his son's health. For, though he believed concerning Him unto Whom he came that He was mighty to save, yet he thought also that at that moment He was absent from his dying child. But the Lord, being asked to go, showed that, wherever He is called on, He is there, and being He Who, by a simple act of will, brought all things into being, gave health by a simple command.

Antiphon at the Song of Zacharias. There was a certain nobleman whose son was sick * at Capernaum. When he heard that JESUS was come into Galilee, he besought Him that He would heal his son.

Antiphon at the Song of the Blessed Virgin. So the father knew * that it was at the same hour in the which JESUS said: Thy son liveth. And himself believed, and his whole house.

Twenty-first Lord's Day after Pentecost.

Prayer.

LORD, we beseech Thee to keep Thine household in continual godliness, that, through Thy protec-

tion, it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xviii. 23.)

AT that time: JESUS spake unto His disciples this parable: The kingdom of heaven is likened unto a certain king, which would take account of his servants. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* iii. *Comment. on Matth.* xviii.)

It is a way much in use with the Syrians, and especially with the inhabitants of Palestine, to illustrate their discourse with parables, that what their hearers may not be able to catch so easily when spoken plainly, they may lay hold on by dint of comparisons and examples. Thus it was that the Lord, by an allegory about a Royal master and a servant who owed him ten thousand talents, and who obtained by entreaty forgiveness of the debt, taught Peter how it was his duty to forgive his fellow-servants their comparatively trifling offences. For if that Royal master so readily forgave his servant his debt of ten thousand talents, should not his servants much more forgive lesser debts unto their fellows?

Eighth Lesson.

TO put this more clearly, let us take a case. If one of us were to commit adultery, or murder, or sacrilege, our sin, great like a debt of ten thousand talents, would be forgiven us in answer to prayer, if we also from our heart forgive our brethren their trespasses against us. But if we refuse to forgive a slight, and keep up unceasing enmity because of an unkind word, how just doth it appear that we should be cast into prison, and entail on ourselves, by the example of our own deeds, that our great debt should not be forgiven unto us.

Ninth Lesson.

"SO likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." God's awful purpose can be turned and changed; but if we will not forgive unto our brethren small things, God will not forgive us great things. And if we forgive them, it must be from our hearts. Any one can say:—I have nothing against such-an-one; he knoweth what he hath done, and God will judge him for it; I do not care what he doeth; I have forgiven him. But the Lord maketh His sentence clear, and destroyeth such a mockery of peace as this, where He saith: "So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

Antiphon at the Song of Zacharias. The lord said unto his servant: Pay me * that thou owest. But the servant fell down and besought him, saying: Have patience with me, and I will pay thee all.

Antiphon at the Song of the Blessed Virgin. O thou wicked servant, I forgave thee all * that debt, because thou desiredst me. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? Alleluia.

Twenty-second Lord's Day after Pentecost.

Prayer.

O GOD, our Refuge and Strength, Who art the author of all godliness, be ready, we beseech Thee, to hear the devout prayers of Thy Church, and grant that those things which we ask faithfully, we may obtain effectually. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxii. 15.)

AT that time: The Pharisees went and took counsel how they might entangle JESUS in His talk. And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Comm. on Matth. Can.* 23.)

The Pharisees had oftentimes been put to confusion, and were not able to find any ground to accuse Him out of anything that He had hitherto said or done. His words and works are, of necessity, faultless, but still, from spite, they set themselves to seek in every direction for some cause to accuse Him. He was calling all to turn away from the corruptions of the world, and the superstitious practices of devotion invented by men, and to fix their hopes upon the kingdom of heaven. They therefore arranged a question calculated to entrap Him into an offence against civil government, namely:—"Is it lawful to give tribute unto Cæsar or not?"

Eighth Lesson.

"BUT JESUS perceived their wickedness,"—for in sooth there is nothing hidden in the heart of man, but what God seeth it,—"and said: Why tempt ye Me, ye hypocrites? Show Me the tribute-money. And they brought unto Him a penny. And He saith unto them: Whose is this image and superscription? They say unto Him: Cæsar's. Then saith He unto them: Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." How wonderful is this answer! How perfect the fulfilment of the Divine Law herein prescribed! So beautifully doth He here strike the balance between caring not for the things of the world, on the one hand, and the offence of injuring Cæsar, on the other, that He proveth the perfect freedom of minds, however devoted to God, to discharge all human cares and duties, by commanding them to render unto Cæsar the things which are Cæsar's.

Ninth Lesson.

IF we have nothing which is Cæsar's, then we have nothing which we are bound to render unto him. But if we are concerned with the things which are his, if we are entrusted by him with the use of delegated power, if we are subject to him as paid servants to take care of property which is not our own, there can be no dispute but that it is our duty to render unto Cæsar the things which are Cæsar's. But unto God all of us are bound always to render the things that are God's, that is to say, our body, soul, and will. These are

things which we hold from Him, and whereof He is the Author and Maker. It is therefore simply just that they, who acknowledge that they owe to Him their being and creation, should render to Him all that they are.

Antiphon at the Song of Zacharias. Master, we know that Thou art true, * and teachest the way of God in truth. Alleluia.

Antiphon at the Song of the Blessed Virgin. Render therefore unto Cæsar the things which are Cæsar's, * and unto God the things that are God's. Alleluia.

Note. If there should be only twenty-three Sundays after Pentecost, then the following Office will be used on the Saturday before the Twenty-third, or if the Saturday be occupied by an Office of Nine Lessons, then on the nearest preceding day not so occupied; but, failing any such day in the week beginning on the Twenty-second Sunday, the displaced Office will be commemorated on the Saturday. See the Pye, ch. iv. *section* 4.

Twenty-third Lord's Day after Pentecost.

Prayer.

O LORD, we beseech Thee, absolve Thy people from their offences, that through Thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (ix. 18.)

AT that time: While JESUS spake these things unto the multitudes, behold, there came a certain ruler, and worshipped Him, saying: Lord, my daughter is even now dead. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* i. *Comment. on Matth.* ix.)

The eighth miracle took place upon the occasion when a certain ruler, desiring not to be kept out of the mystery of the true circumcision, besought Christ to recall his daughter to life. But a woman, which was diseased with an issue of blood, thrust herself in, and her cure occupieth the eighth place, so that the resurrection of the ruler's daughter is postponed and made the ninth in enumeration — even as it is written in the Psalms: "Æthiopia shall soon stretch forth her hands unto God." (lxvii. 32.) And again: "Blindness in part is happened to Israël, until the fulness of the Gentiles is come in; and so all Israël shall be saved." (Rom. xi. 25, 26.)

Eighth Lesson.

"AND, behold, a woman, which was diseased with an issue of blood, twelve years, came behind Him, and touched the hem of His garment." In the Gospel according to Luke (viii. 42) it is written that the ruler's daughter was about twelve years of age. Note therefore that this woman, who typifies the Gentiles, had been diseased for the same time that the Jewish nation, typified by

the ruler's daughter, had been living in faith. We see not clearly the hideousness of evil, until we compare it with good.

Ninth Lesson.

THIS woman with the issue of blood came not to the Lord in an house or in a city, for such as she were by the Law banished out of cities, (Lev. xv. 25,) but in the way, as He walked; so that the Lord healed one, even while He was on the road to heal another. Whence also the Apostles said: It was necessary that the word of God should first have been spoken to you: but, seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." (Acts xiii. 46.)

Antiphon at the Song of Zacharias. For she said within herself: * If I may but touch the hem of His garment, I shall be whole.

Antiphon at the Song of the Blessed Virgin. But JESUS turned Him about, * and when He saw her, He said: Daughter, be of good comfort; thy faith hath made thee whole. Alleluia.

Note. The next Office is invariably used upon the Sunday next before Advent. If therefore there be more than 24 *Sundays after Pentecost, the super-abundant Sundays are furnished with Offices taken from the Sundays omitted after the Epiphany, thus: If there be* 25 *Sundays after Pentecost, the Office of the* 24*th will be taken from the* 6*th Sunday after the Epiphany; if* 26, *the* 25*th will be taken from the* 6*th, and the* 24*th from the* 5*th; if* 27, *the* 26*th from the* 6*th, the* 25*th from the* 5*th, and the* 24*th from the* 4*th; if* 28, *the* 27*th from the* 6*th, the* 26*th from the* 5*th, the* 25*th from the* 4*th, and the* 24*th from the* 3*rd.*

The Lord's Day next before Advent.

Prayer.

STIR up, we beseech Thee, O Lord, the wills of Thy faithful people, that they, plenteously bringing forth the fruit of good works, may of Thee be plenteously rewarded. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxiv. 15.)

AT that time: JESUS said unto His disciples: When ye shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the Holy Place,—(whoso readeth, let him understand,)—And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* iv. *Comm. on Matth.* xxiv.)

This injunction to whoso readeth, to understand, showeth that there is here something mysterious. In Daniel we read as followeth: "And in the midst of the week the sacrifice and the oblations shall be taken away; and in the temple there shall be the abomination of desolation, even until the consummation of the time; and a consummation shall be given to the

desolation."[1] (ix. 27.) It is of this same thing that the Apostle speaketh, when he saith[2] that a man of iniquity, even an adversary, shall be exalted against whatsoever is called God, or is worshipped: so that he shall even dare to stand in the temple of God, and to show himself as God; whose coming shall, according to the working of Satan, destroy and [3]banish away from God all who shall receive him.

Eighth Lesson.

THIS prophecy may be understood either (first) simply of Antichrist, (secondly) of the statue of Cæsar, which Pilate set up in the Temple, or (thirdly) of the statue of Hadrian on horse-back,[4] which hath stood, even until our own day, upon the site of the Holy of Holies. In the Scriptures of the Old Testament "abomination" is a word very often used for an idol, and the farther title "of desolation" is added to identify an idol erected upon the site of the desolate and ruined temple.

Ninth Lesson.

BUT we may also understand by the abomination of desolation, any bad doctrine; and when we see such a thing get a standing in the Holy Place,—that is, in the Church,—and showing itself that it is God,—that is, pretending that it is His revealed truth,—then will be the time when it will be our duty to flee from Judea into the mountains,—that is to say, to leave the letter, which passeth away, and all guise of Jewish superstition, and to hie us unto the everlasting hills, from whence God doth right wondrously cause His light to shine forth. (Ps. lxxv. 5.) Then will it be our duty to find ourselves under a roof and in an house, wherethrough the fiery darts of the wicked one can never pierce to smite us, and not to come down to take anything out of the house of our old conversation, or to have regard unto those things which are behind; but rather to sow in the field of the spiritual Scriptures, that we may reap thereof a bountiful harvest; neither to have two coats, that thing forbidden to Apostles. (Matth. x. 10.)

Antiphon at the Song of Zacharias. When ye shall see the abomination of desolation, * spoken of by Daniel the Prophet, stand in the Holy Place,—(whoso readeth, let him understand)—

Antiphon at the Song of the Blessed Virgin. Amen I say unto you, this generation shall not pass till all these things be fulfilled: * heaven and earth shall pass away, but My words shall not pass away, saith the Lord.

Third Sunday after the Epiphany.

Prayer.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth the right hand of

[1] This quotation does not accord with the present authorised Latin Bible, where the passage runs thus: "And in the midst of the week victim and sacrifice shall fail; and in the temple there shall be the abomination of desolation; and the desolation shall last until the consummation and the end."

[2] The rest of this Lesson is a sort of allusion to, rather than even a loose quotation from, 2 Thess. ii., with which however it does not quite agree even in sense.

[3] Ad Dei solitudinem redigat. There is no such phrase in St Paul.

[4] But St Jerome himself mentions (Com. on Isa. ii. 8) that Hadrian set up on the desolated site of the Temple an idol of Jupiter Capitolinus, and to this it would seem more natural to apply the text than to the mere historical statue of the Emperor. The idol was removed under Constantine.

Thy Majesty to help and defend us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (viii. 1.)

AT that time: When JESUS was come down from the mountain, great multitudes followed Him: and, behold, there came a leper and worshipped Him. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* i. *Comm. on Matth.* viii.)

When the Lord was come down from the mountain, great multitudes followed Him. They were not able to follow Him when He went up. And first there came a leper. This poor creature's disease had prevented him from hearing the Saviour's long sermon on the Mount. Let it be noted that he is the first person specially named as being healed. The second was the Centurion's servant; the third was Peter's wife's mother, who was sick of a fever at Capernaum; the fourth were they who were brought unto Christ as being troubled with evil spirits, from whom He, by His word, cast out the evil spirits, at the same time that He healed all that were sick.

Eighth Lesson.

"AND, behold, there came a leper, and worshipped Him, saying:—" Properly after preaching and doctrine cometh occasion for a sign, that the power of the miracle might confirm in the hearers the truth of the teaching that had gone before.

"Lord, if Thou wilt, Thou canst make me clean." He that prayeth the Lord to have the will, doubteth not but that He hath the power.

"And JESUS put forth His Hand, and touched him, saying: I will; be thou clean." As soon as the Lord put forth His Hand the leprosy departed. Let us remark how lowly and unbragging is the Lord's language. The leper had said, "If Thou wilt;" the Lord answereth, "I will." The leper, "Thou canst make me clean," —the Lord, "Be thou clean." Most Latin readers, misled by the identity of form in that language between the Present Infinitive Active and the Second Person Singular Present Imperative Passive of the Verb, read Christ's answer as if it were, "I will to make thee clean." This is wrong. The sentences are separate. First cometh the expression of volition, "I will," then the command, "Be thou clean."

Ninth Lesson.

"AND JESUS saith unto him: See thou tell no man." What need was there to tell what his body showed?

"But go thy way, show thyself to the Priest." There were divers reasons why Christ should send him to the Priest. First, for humility's sake, that He might show reverence to God's Priest. Then there was a command in the law, that they that were cleansed of leprosy, should make an offering to the Priests. Moreover, that, when the Priests saw the leper cleansed, they might either believe in the Saviour, or refuse to believe; if they believed, that they might be saved, and, if they believed not, that they might have no excuse. Lastly, that He might give no ground for the accusation, that was

so often brought against Him, that He was unobservant of the law.

Antiphon at the Song of Zacharias. When JESUS was come down from the mountain, * behold, there came a leper, and worshipped Him, saying: Lord, if Thou wilt, Thou canst make me clean. And JESUS put forth His Hand, and touched him, saying: I will; be thou clean.

Antiphon at the Song of the Blessed Virgin. Lord, if Thou wilt, * Thou canst make me clean: and JESUS saith to him: I will; be thou clean.

Fourth Sunday after the Epiphany.

Prayer.

O GOD, Who knowest us to be set in the midst of so many and great dangers, that, by reason of the frailty of our nature, we cannot always stand upright; grant to us such health of mind and body, that by Thy strength and protection we may overcome all evils, whereby for our sins we are justly afflicted. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (viii. 23.)

AT that time: When JESUS was entered into a ship. His disciples followed Him; and, behold, there arose a great tempest in the sea, insomuch that the ship was covered by the waves: but He was asleep. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* i. *Comm. on Matth.* viii.)

The fifth sign that He did was when He took ship at Capernaum, and commanded the winds and the sea: the sixth, when, in the country of the Gergesenes, He suffered the devils to enter into the swine: the seventh, when, as He came into His own city, He cured the man sick of the palsy lying on a bed. The first man sick of the palsy that He cured was the centurion's servant.

Eighth Lesson.

"BUT He was asleep; and His disciples came to Him, and awoke Him, saying: Lord, save us." There is a type of this in the history of Jonah, who, when the storm arose, was lying fast asleep, and whom the sailors woke to help them; who also saved the sailors, by commanding them to throw him into the sea, the said casting of him into the sea being, as we know, a figure of Christ's Passion.

"Then He arose and rebuked the winds and the sea." From these words we understand that all things, which have been made, are sentient to their Maker. All things which He rebuketh or commandeth, hear His voice. This is not the error of the heretics who will have it that everything is quick, but part of the majesty of the Creator, Who maketh to feel Him things, which we cannot make to feel us.

Ninth Lesson.

"BUT the men marvelled saying: What manner of man is this, that even the winds and the sea obey

Him?" It was not His disciples that marvelled, but the sailors, and the others that were in the ship. If, however, any one willeth to withstand this our interpretation, and to maintain that it was the disciples who marvelled, we are ready to answer them, that they who knew not before the power of the Saviour, deserved to be stripped of the title of disciples, and to be called simply "the men."

Antiphon at the Song of Zacharias. When JESUS was entered into a ship, * there arose a great tempest in the sea: and His disciples awoke Him, saying: Lord, save us: we perish.

Antiphon at the Song of the Blessed Virgin. Lord, save us: * we perish: give the word, O God, and let there be a great calm!

Fifth Sunday after the Epiphany.

Prayer.

O LORD, we beseech Thee to keep Thy family continually in godliness, that they who do lean only upon the hope of Thine heavenly grace, may evermore be defended by Thy mighty power. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xiii. 24.)

AT that time: JESUS put forth unto the multitudes this parable: The Kingdom of heaven is likened unto a man which sowed good seed in his field. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Quæst. Evan. Matth.* xi., *Bk.* 4.)

When the Shepherds of the Church wax careless, and since the Apostles sleep the sleep of death, cometh the devil, and soweth them whom the Lord calleth "a seed of evil-doers." Now, are these "seed of evil-doers" the heretics, or Catholics of bad lives? It is possible to call even the heretics a "seed of evil-doers," because they have sprung up from the seed of the Gospel, and been begotten in the Name of Christ, though afterwards, they have turned after crooked ways, and lying doctrines.

Eighth Lesson.

BUT whereas it is written that they were sown in the midst of the wheat, we ought haply to understand that they are of one communion with the righteous. Nevertheless, forasmuch as the Lord saith, "The field is the world," (and not, the Church,) we may well understand that the "seed of evil-doers" are the heretics, since in this world they are mingled together with the good, not in one common Communion, but only under one common name of Christian. But they which are of one faith with the good seed, and yet are themselves worthless, may more fitly be likened to straw than to tares, since the straw springeth from one soil and one root with the good ear.

Ninth Lesson

HOWEVER, as touching the net cast into the sea, and enclosing a great multitude of fishes, both bad and good, we may well understand that by the bad are meant Catholics

of bad lives. For the sea is one thing, whereby we may understand to be signified the world; and the net another, which seemeth to signify our faith, or the Communion of one Church. Between heretics and sinful Catholics there is this difference, that heretics believe a lie, and sinful Catholics believe the truth, but live not as they believe.

Antiphon at the Song of Zacharias. Sir, didst not thou sow good seed in thy field? * From whence then hath it tares? And he saith unto them: An enemy hath done this.

Antiphon at the Song of the Blessed Virgin. The master saith: Gather ye together first the tares, * and bind them in bundles to burn them; but gather the wheat into my barn.

Sixth Sunday after the Epiphany.

Prayer.

GRANT us, we beseech Thee, O Almighty God, ever to think such things as be reasonable, and in every word and work of ours, to do always that is well pleasing in Thy sight. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xiii. 31.)

AT that time: JESUS spake this parable unto the multitude: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Book* ii. *Comment. on Matth.* xiii.)

The kingdom of heaven is the proclamation of the Gospel, and that knowledge of the Scriptures, which leadeth unto life, and whereof it is said to the Jews, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matth. xxi. 43.) Therefore is this kingdom like to a grain of mustard-seed, which a man took and sowed in his field. By the man that sowed it in his field, many understand to be meant the Saviour, because He is the Sower That soweth in the souls of believers; others understand every man that soweth good seed in his own field, that is, in himself and in his own heart.

Eighth Lesson.

WHO is he that soweth, but our own mind and soul, which take the grain from preaching, and by nourishing it in the soil, cause it to sprout in the field of our own breast? The preaching of the Gospel is the least of all doctrines. He that preacheth, for his first lesson, God made man, Christ dead, and the stumbling-block of the Cross, receiveth at first but little credit. Compare such teaching as this with the doctrines of the Philosophers, with their books, their magnificent eloquence, and their rounded sentences, and thou shalt see how the grain of the Gospel, when it is sown, is the humblest of all seeds.

Ninth Lesson.

BUT when the doctrines of men grow up, there is therein nothing piercing, nothing healthy, nothing life-

giving. The plant is drooping, and delicate, and soft. There are herbs and grass whereof it may truly be said that "the grass withereth and the flower fadeth." (Isa. xl. 8.) But the grain of Gospel seed, though, when it was sown, it seemed to be the least of all seeds, when once it is rooted in the soul of man, or in the whole world, groweth not into an herb, but becometh a tree: so that the birds of the air (whereby we may understand, either the souls of believers, or the [angelic] powers bound to the service of God,) come and lodge in the branches thereof. I consider that the branches of the Gospel tree, which groweth from the grain of mustard-seed, are the divers developments of doctrine, on which the birds above mentioned find resting-places.

Antiphon at the Song of Zacharias. The kingdom of heaven * is like to a grain of mustard-seed, which is the least of all seeds, but, when it is grown, it is the greatest among herbs.

Antiphon at the Song of the Blessed Virgin. The kingdom of heaven * is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened.

The Common of Saints.

OFFICES FOR THE FEASTS OF THE SAINTS, ACCORDING TO THE CLASS TO WHICH EACH SAINT BELONGS, AND COMMON TO ALL THE SAINTS OF EACH CLASS RESPECTIVELY.

I. Apostles' Eves.

The Office is of the Week-day, begins at Mattins, and ends at None. What is not of the Week-day and what is not specially given in its own place is as follows.

First Lesson.

The Lesson is taken from the Holy Gospel according to John (xv. 12.)

AT that time: JESUS said to His disciples: This is My commandment, That ye love one another, as I have loved you. And so on.

Homily by Pope St Gregory [the Great.] (*27th on the Gospels.*)

All the holy words of the Lord are full of His commandments. Why, then, speaketh the Lord of the commandment to love one another as if He gave no other commandment? "This," saith He, "is My commandment, That ye love one another." Is it not because love is the one object of all His commandments, and all His commandments are one? For, even as a tree, having but one root, bringeth forth many branches, so, if the root be love, many virtues do spring therefrom. Neither is the branch of good works green, if it abide not in the root of love.

Second Lesson.

THEREFORE the commandments of the Lord are manifold, and yet one. Manifold, indeed, by the diversity of working, but one, as concerning the root of love. And how it behoveth us to keep fast hold on that root of love, we know from Him, Who in sundry places of His holy Scripture, moveth us to love our friends in Him, and our enemies for Him. He truly abideth in love, who loveth his friend in God, and his enemy for God. For there are some who love their neighbour indeed, but by an affection

engendered of kinship and of the flesh: such love the Scripture forbiddeth not: but it is one thing to love our neighbour with that love whereto nature doth freely move us, and another thing to love him with that love whereto we are obliged, if we would do whatsoever the Lord commandeth us.

Third Lesson.

HE, then, that loveth his neighbour naturally, loveth him indeed, but attaineth not unto that great reward of love, for he loveth him, not after the spirit, but after the flesh. Therefore, when the Lord saith: "This is My commandment, That ye love one another," He saith also, "as I have loved you,"—even as though He said openly, "Love ye one another, with that aim wherewith I have loved you." And in this matter, dearly beloved brethren, it behoveth us to watch; for he that hateth us of old time, even while he draweth our mind to love the things which are seen and temporal, rouseth up against us our neighbour who is weaker than we are, to take from us that which we love.

Prayer at Lauds and during the day.

GRANT, we beseech Thee, O Almighty God, that the worshipful Feast of Thy blessed Apostle, [*here insert the name of the Saint,*] on the eve whereof we now stand, may avail us to the increase both of godliness toward Thee, and of health to our own souls. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

On the eve of St Matthew (*Sept.* 20) *is said,* "Thy blessed Apostle and Evangelist Matthew." *The Long Preces are said at Lauds and Prime, and the corresponding short ones at Terce, Sext, and None, kneeling.*

II. For Apostles and Evangelists.

Everything as on Sundays except what is otherwise given here.

FIRST VESPERS.

Antiphons, Chapter, and Hymn from Lauds.
The Prayer is always Proper.

Last Psalm.

O praise the LORD, &c., (Ps. cxvi., *p.* 186.)

Verse. [1] Their sound is gone out through all the earth.

[1] Ps. xviii. 5.

Answer. And their words to the ends of the world.

Antiphon at the Song of the Blessed Virgin. [2] For they will deliver you up to the councils, and they will scourge you in their synagogues, and ye shall be brought before kings and governors for My sake, for a testimony against them and the Gentiles.

MATTINS.

Invitatory. The Lord, He is the King of the Apostles. * O come, let us worship Him!

[2] Matth. x. 17, 18.

Hymn.[1]

THE Lord's eternal gifts,
The Apostles' mighty praise,
Their victories, and high reward,
Sing we in joyful lays.

Lords of the Churches they;
Triumphant Chiefs of war;
Brave Soldiers of the Heavenly Camp;
True Lights for evermore.

Theirs was the Saint's high faith;
And quenchless hope's pure glow;
And perfect charity, which laid
The world's fell tyrant low.

In them the Father shone;
In them the Son o'ercame:
In them the Holy Spirit wrought,
And filled their hearts with flame.

Praise to the Father, Son,
And Spirit, One and Three;
As evermore hath been before,
And shall for ever be. Amen.

FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. Their sound is gone out through all the earth, and their words to the ends of the world.

Psalm XVIII.

[Intituled "A Psalm of David," with the same further obscure superscription, as in Pss. xii. and xiii.]

THE heavens declare the glory of God, * and the firmament showeth His handy-work.

Day unto day uttereth speech, * and night unto night showeth knowledge.

There is no speech nor language, * where their voice is not heard.

Their sound is gone out through all the earth: * and their words to the ends of the world.

He hath set His tabernacle in the sun:[2] * which is as a bridegroom coming out of his chamber.

He rejoiceth as a strong man to run a race: * his going forth is from the end of the heaven.

And his circuit unto the ends of it: * and there is nothing hid from the heat thereof.

The law of the LORD is perfect, converting the soul: * the testimony of the LORD is sure, making wise the simple.

The statutes of the LORD are right, rejoicing the heart: * the commandment of the LORD is clear, giving light unto the eyes.

The fear of the LORD is holy, enduring for ever and ever: * the judgments of the LORD are true, righteous altogether.

More to be desired are they than gold and store of precious stones, * sweeter also than honey and the honeycomb.

Verily, Thy servant keepeth them: * in keeping of them there is great reward.

Who can understand his errors? Cleanse Thou me from secret faults:

[1] Part of an hymn by St Ambrose, or by one of the Ambrosian school; slightly altered; translation by the Rev. E. Caswall.

[2] So the LXX., as well as the Vulgate. Cf. Ps. cii. 19; ciii. 2, 3. The sense seems to be that the physical source of the light and life of this system is represented as a kind of celestial counterpart of the tabernacle, which was the centre of the Divine authority as revealed upon earth. The Hebrew, however, which is supported by St Jerome, reads, "In them (*i.e.*, the starry heavens) hath He set a tabernacle for the sun," and this reading seems to commend itself to Archbishop Kenrick, who suggests that the "tabernacle" may signify the region below the horizon, into which the sun retires nightly, as into a tent, to sleep, and from which he issues in renewed glory every morning. Targum:—"In them hath He set splendour as a tabernacle for the sun."

* preserve Thy servant also from the sins of others.

If they get not dominion over me, then shall I be undefiled: * and I shall be cleansed from the great transgression.

Let the words of my mouth, and the meditation of mine heart, * be acceptable in Thy sight for ever,

O LORD mine Helper, * and my Redeemer!

Second Antiphon. The righteous cry, and the LORD heareth.

Psalm XXXIII.

[Intituled "Of David, when he changed his behaviour before Abimelech, who drove him away and he departed." This incident is thus described in 1 Kings (Sam.) xxi. 10. "And David arose and fled that day for fear of Saul, and went to Achish" (otherwise called Abimelech) "the King of Gath. And the servants of Achish said unto him: Is not this David the King of the land? Did they not sing one to another of him in dances saying, 'Saul hath slain his thousands, and David his ten thousands'? And David laid up these words in his heart, and was sore afraid of Achish the King of Gath. And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish to his servants: Lo, ye see the man is mad; wherefore have you brought him to me? Have I need of madmen, that ye have brought this fellow to play the madman in my presence? Shall this fellow come into mine house? xxii. David therefore departed thence, and escaped to the cave of Adullam." This Psalm is A B C Darian.]

I WILL bless the LORD at all times: * His praise shall continually be in my mouth.

My soul shall make her boast in the LORD: * the humble shall hear thereof, and be glad.

O magnify the LORD with me: * and let us exalt His Name together.

I sought the LORD, and He heard me, * and delivered me from all my distress.

Draw near unto Him, and be lightened, * and your faces shall not be ashamed.

This poor man cried, and the LORD heard him, * and saved him out of all his troubles.

The angel of the LORD encampeth round about them that fear Him, * and delivereth them.

O taste and see that the LORD is good: * blessed is the man that trusteth in Him.

O fear the LORD, all ye His Saints: * for there is no want to them that fear Him.

The mighty lack and suffer hunger: * but they that seek the LORD shall not want any good thing.

Come, ye children, hearken unto me: * I will teach you the fear of the LORD.

What man is he that desireth life, * that loveth to see good days?

Keep thy tongue from evil, * and thy lips from speaking guile.

Depart from evil and do good: * seek peace and pursue it.

The eyes of the LORD are upon the righteous: * and His ears are open unto their cry.

But the face of the LORD is against them that do evil, * to cut off the remembrance of them from the earth.

The righteous cry and the LORD heareth, * and delivereth them out of all their troubles.

The LORD is nigh unto them that are of a broken heart, * and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous: * but the LORD will deliver them out of all.

The Lord keepeth all their bones: * not one of them shall be broken.

The death of sinners is grievous: * and they that hate the righteous shall be guilty.

The LORD redeemeth the souls of His servants: * and none of them that trust in Him shall be guilty.

Third Antiphon. Thou shalt make them princes over all the earth: they shall be mindful of Thy Name, O Lord.

Psalm XLIV.

[This Psalm has a long superscription, the exact meaning of which is not now certain. It seems to have been a marriage-song written to be sung by the Korahites. The Targum ascribes it to the time of Moses, but it seems rather to belong to that of the Jewish Monarchy.]

MINE heart is overflowing with a good matter: * I speak of my works unto the king.

My tongue is the pen * of a ready writer.

Thou art fairer than the children of men, grace is poured into thy lips: * therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh, * O most mighty!

In thy comeliness, and thy beauty, * go forward, fare prosperously, and reign,

Because of truth, and meekness, and righteousness: * and thy right hand shall lead thee wonderfully.

Thine arrows are sharp — (the people shall fall under thee) — * into the heart of the King's enemies.

[1] Thy throne, O God, is for ever and ever: * the sceptre of Thy kingdom is a right sceptre.

Thou hast loved righteousness, and hated iniquity: * therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, * whereby kings' daughters among thine honourable women have made thee glad.

Upon thy right hand did stand the queen in a vesture of gold, * bedecked with divers colours.

Hearken, O daughter, and consider, and incline thine ear: * forget also thine own people, and thy father's house:

And the King shall greatly desire thy beauty: * for He is the Lord thy God,[2] and Him shall they worship.

And the daughters of Tyre shall entreat thy favour * with gifts, even all the rich among the people.

The King's daughter is all glorious within, * in a vesture of gold, clad in divers colours.

After her shall virgins be brought unto the King: * her fellows shall be brought unto thee.

With gladness and rejoicing shall they be brought: * they shall enter into the King's palace.

Instead of thy fathers shall be thy children: * thou shalt make them princes over all the earth.

They shall be mindful of thy name, * unto all generations.

Therefore shall the people praise thee for ever, * yea, for ever and ever.

Verse. Their sound is gone out through all the earth.

Answer. And their words to the ends of the world.

[1] So are these words translated in Heb. i. 8, 9.

[2] The word "God" is not in the Hebrew, and the original meaning, addressed to the bride, is, "He is thy lord, and bow thou to him." So also St Jerome.

The following Lessons are not read if Proper Lessons are assigned instead.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (iv. 1.)

LET a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. It is required of stewards here, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing against myself: yet am I not hereby justified: but He that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come: Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

First Responsory.

[1] Behold, I send you forth as sheep in the midst of wolves, saith the Lord; be ye therefore wise as serpents, and harmless as doves.

Verse. [2] While ye have light, believe in the light, that ye may be the children of light.

Answer. Be ye therefore wise as serpents, and harmless as doves.

Second Lesson.

AND these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes, that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory, as if thou hadst not received it? Now ye are full, now ye are rich: ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the Apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to Angels, and to men.

Second Responsory.

[3] Take My yoke upon you, saith the Lord, and learn of Me, for I am meek and lowly in heart; for My yoke is easy, and My burden is light.

Verse. And ye shall find rest unto your souls.

Answer. For My yoke is easy, and My burden is light.

Third Lesson.

WE are fools for Christ's sake, but ye are wise in Christ: we are weak, but ye are strong: ye are honourable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place, and labour, working with our own hands: being reviled, we bless: being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the earth, and are the off-scouring of all things unto this day. I write not these things to shame you, but as

[1] Matth. x. 16. John xii. 36. [3] Matth. xi. 29.

my beloved sons, I warn you. For though ye have ten thousand instructors in Christ; yet have ye not many fathers. For in Christ JESUS I have begotten you through the Gospel.

Third Responsory.

[1] When ye stand before kings and governors, take no thought how or what ye shall speak; for it shall be given you in that same hour, what ye shall speak.

Verse. For it is not ye that speak, but the Spirit of your Father, Which speaketh in you.

Answer. For it shall be given you in that same hour, what ye shall speak.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For it shall be given you in that same hour, what ye shall speak.

SECOND NOCTURN.

First Antiphon. The princes of the people are gathered together with the God of Abraham.

Psalm XLVI.

[Intituled "A Psalm of the sons of Korah," with another (now uncertain) direction.]

O CLAP your hands, all ye people: * shout unto God with the voice of triumph.

For the LORD Most High is terrible: * He is a great King over all the earth.

He hath subdued the people under us, * and the nations under our feet.

He hath chosen His own inheritance for us, * the excellency of Jacob, whom He loved.[2]

God is gone up with a shout, * and the LORD with the sound of a trumpet.

Sing praises to our God, sing praises: * sing praises unto our King, sing praises.

For God is the King of all the earth: * sing ye praises with understanding.

God reigneth over the heathen: * God sitteth upon the throne of His holiness.

The princes of the people are gathered together with the God of Abraham: * for the mighty ones of the earth are greatly exalted.

Second Antiphon. Thou hast given the heritage to those that fear Thy Name, O Lord.

Psalm LX.

[Intituled "of David." It has also a musical (?) superscription now of uncertain meaning.]

HEAR my cry, O God: * attend unto my prayer.

From the ends of the earth I cried unto Thee: * when mine heart was overwhelmed, Thou didst lift me up upon a rock.

Thou didst lead me, for Thou hast been a shelter for me, * a strong tower from the enemy.

I will abide in Thy tabernacle for ever: * I will make my refuge in the covert of Thy wings.[2]

For Thou, O God, hast heard my vows: * Thou hast given the heritage to those that fear Thy name.

Thou wilt prolong the King's

[1] Matth. x. 18-20.

[2] SLH.

life: * and his years to many generations.

He shall abide before God for ever: * who will seek for His mercy and truth?

So will I sing praise unto Thy name for ever: * that I may daily perform my vows.

Third Antiphon. They declared the work of God, and understood His doings.

Psalm LXIII.

[Intituled "A Psalm of David" with a farther superscription of meaning now uncertain.]

HEAR my voice, O God, in my prayer: * preserve my life from fear of the enemy.

Thou hast hidden me from the secret counsel of the wicked, * from the insurrection of the workers of iniquity.

For they whet their tongue like a sword: * they bend their bow, even bitter words, that they may shoot in secret at the perfect.

Suddenly do they shoot at him and fear not: * they encourage themselves in evil purpose.

They commune of laying snares privily: * they say: Who shall see them?

They search out iniquities: * they accomplish a diligent search.

Man shall attain to thoughts that are very deep: * but God shall [still] be exalted.

The arrows of babes have pierced them: * and their tongues are weakened against them.

All that saw them were moved: * and all men feared,

And declared the work of God, * and understood His doings.

The righteous shall be glad in the LORD, and shall trust in Him: * and all the upright in heart shall glory.

Verse. [1] Thou shalt make them princes over all the earth.

Answer. They shall be mindful of Thy Name, O Lord.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Gregory [the Great.] (*30th on the Gospels.*)

IT is written: "By His Spirit the Lord hath garnished the heavens." (Job xxvi. 13.) Now the garniture of the heavens are the godly powers of preachers, and this garniture, what it is, Paul teacheth us thus:—"To one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as He will. (1 Cor. xii. 8.)

Fourth Responsory.

[2] I saw men standing together, clad in shining raiment, and the Angel of the Lord spake unto me,

[1] Ps. xliv. 17, 18.

[2] This Responsory reads like a quotation, but neither the translator nor any whom he has consulted have succeeded in discovering its source. It is not in Scripture.

saying: These men are holy, for they are the friends of God.

Verse. [1] I saw a strong Angel of God fly into the midst of heaven, saying with a loud voice—

Answer. These men are holy, for they are the friends of God.

Fifth Lesson.

SO much power then as have preachers, so much garniture have the heavens. Wherefore again it is written: "By the word of the LORD were the heavens made." (Ps. xxxii. 6.) For the Word of the Lord is the Son of the Father. But, to the end that all the Holy Trinity may be made manifest as the Maker of the heavens, (that is, of the Apostles,) it is straightway added touching God the Holy Ghost: "and all the host of them by the Breath of His mouth." Therefore the might of the same heavens is the might of the Spirit, for they had not braved the powers of this world, unless the strength of the Holy Ghost had comforted them. For we know what manner of men the Teachers of the Holy Church were before the coming of this Spirit: and since He came we see in Whose strength they are made strong.

Fifth Responsory.

[2] Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake; rejoice, and be exceeding glad, for great is your reward in heaven.

Verse. [3] When men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake.

Answer. Rejoice, and be exceeding glad, for great is your reward in heaven.

Sixth Lesson.

VERILY, if we ask of the damsel that kept the door, she will tell us what was the measure of weakness and of strength in that Shepherd [4] of the Church nigh to whose most holy body we are now sitting, before that the Spirit came. He was so stricken by the words of one woman, that for fear of death, he denied Life. And we may well remember that Peter denied in captivity Him, Whom the thief confessed, even when He was lifted up upon the Cross. But let us hear what that craven was after that the Spirit came. When the rulers and elders were gathered together, the Apostles were beaten, and commanded not to speak at all nor teach in the name of JESUS. And Peter answered with great boldness, "We ought to obey God rather than men." (Acts v. 42.)

Sixth Responsory.

These are they which have conquered, and are become the friends of God, who recked not of the commandments of princes, and earned the everlasting reward. And now have they crowns on their heads, and palms in their hands.

[1] Cf. Apoc. viii. 13. [2] Matth. v. 11, 12. [3] Luke vi. 22.
[4] St Peter, buried in the Vatican Basilica, where this sermon seems to have been preached.

Verse. [1] These are they which came out of great tribulation, and have washed their robes in the blood of the Lamb.

Answer. And now have they crowns on their heads, and palms in their hands.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And now have they crowns on their heads, and palms in their hands.

THIRD NOCTURN.

First Antiphon. The horns of the righteous shall be exalted. Alleluia.

Psalm LXXIV.

[Intituled "A Psalm—A Song of Asaph," with a superscription of meaning now uncertain, but, in part, indicating the tune "Destroy not." The Targum says that it was composed as a thanksgiving at the time when David said "Destroy not thy people," and the occasion meant is probably that of the plague provoked by David's numbering of the people, as related in the last chapter of 2 Kings (Sam.)]

UNTO Thee, O God, will we give thanks: * we will give thanks and call upon Thy name.

We will declare Thy wondrous works: * when I shall take a set time, I will judge uprightly.

The earth and all the inhabitants thereof are dissolved: * I bear up the pillars of it.[2]

I said unto the wicked: Deal not wickedly: * and to the evil-doers: Lift not up your horn on high.

Lift not up your horn on high: * speak not wickedness against God.

For neither from the east, nor from the west, nor from the desert mountains: * for God is the judge:

He putteth down one, and setteth up another: * for in the hand of the LORD there is a cup of strong wine full of mixture.[3]

And he turneth it this way and that: surely the dregs thereof are not wrung out: * all the wicked of the earth shall drink them.

But I will declare for ever: * I will sing praises to the God of Jacob.

All the horns of the wicked also will I break: * and the horns of the righteous shall be exalted.

Second Antiphon. Light is sprung up for the righteous. Alleluia: and gladness for the upright in heart. Alleluia.

Psalm XCVI.

[The Vulgate and the LXX. have the superscription "[A Psalm] of David when his country was re-established"—perhaps meaning after the usurpation of Absolom.]

THE LORD reigneth; let the earth rejoice: * let the multitude of isles be glad thereof.

Clouds and darkness are round about Him: * righteousness and judgment are the foundation of His throne.

A fire shall go before Him, * and burn up His enemies round about.

His lightnings enlightened the world: * the earth saw and trembled.

The hills melted like wax at the presence of the LORD, * at

[1] Apoc. vii. 14, cf. 9.

[2] SLH.

[3] Aromatic herbs, &c., were mixed with wine to make it more intoxicating. See Smith's Dict. of the Bible,—Wine.

the presence of the Lord of the whole earth.

The heavens declared His righteousness, * and all the people saw His glory.

Confounded be all they that worship graven images, * and that boast themselves of idols.

Worship Him, all ye His Angels! * Zion heard, and was glad.

And the daughters of Judah rejoiced, * because of Thy judgments, O LORD!

For thou, LORD, art high above all the earth: * Thou art exalted far above all gods.

Ye that love the LORD, hate evil: * the Lord preserveth the souls of His saints; He delivereth them out of the hand of the wicked.

Light is sprung up for the righteous, * and gladness for the upright in heart.

Rejoice in the LORD, ye righteous, * and give thanks to the memorial of His holiness!

Third Antiphon. They kept His testimonies, and the ordinance that He gave them. Alleluia.

Psalm XCVIII.

[The Vulgate and the LXX. ascribe this Psalm to David.]

THE LORD reigneth, be the people never so impatient: * He sitteth upon the Cherubim, be the earth never so unquiet.

The LORD is great in Zion: * and He is high above all people.

Let them praise Thy great and terrible Name, for it is holy: * and the King's majesty loveth judgment.

Thou dost establish equity: * Thou executest judgment and righteousness in Jacob.

Exalt ye the LORD our God, and worship at His footstool: * for it is holy.

Moses and Aaron among His priests, * and Samuel among them that call upon His name.

They called upon the LORD, and He answered them. * He spake unto them in the cloudy pillar:

They kept His testimonies, * and the ordinance that He gave them.

Thou answeredst them, O LORD our God! * O God, Thou forgavest them, though Thou tookest vengeance of their inventions.

Exalt the LORD our God and worship at His holy hill: * for the LORD our God is holy.

Verse. [1] O God, Thy friends are exceeding honourable.

Answer. Their power is waxen right strong.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xix. 27.)

AT that time: Peter said unto JESUS: Behold, we have forsaken all, and followed Thee: what shall we have therefore? And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* iii. *on Matth.* xix.)

Peter was a fisherman, he was not rich, he earned his bread by his hand and skill, and nevertheless he is thus bold, and saith confidently: "We have forsaken all." And because it sufficeth not to forsake only,

[1] Ps. cxxxviii. 17.

he addeth that which to do is to be perfect: "and followed Thee." "We have done that which Thou hast commanded us, what reward therefore wilt Thou give us?" "And JESUS said unto them: Amen I say unto you, that ye which have followed Me, in the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israël." He said not, "Ye which have forsaken all," for this did even Crates the philosopher,[1] and they which have set nothing by riches are many, but, "Ye which have followed Me." This did the Apostles, and this do believers do.

Seventh Responsory.

These are they who while yet they lived in the flesh, planted the Church in their own blood; [2] they drank of the Lord's cup, and became the friends of God.

Verse. Their sound is gone out through all the earth, and their words to the ends of the world.

Answer. They drank of the Lord's cup, and became the friends of God.

Eighth Blessing.

He (*or* they) whose feast-day we are keeping,

Be our Advocate (*or* Advocates) with God.

Eighth Lesson.

"IN the regeneration, when the Son of Man shall sit in the throne of His glory, and when the dead shall rise again from corruption incorruptible, (1 Cor. xv. 53,) ye also shall sit upon twelve thrones of judgment, condemning the twelve tribes of Israël, because, when ye believed in Me, they would not. (John iii. 18.) And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundredfold, and shall inherit everlasting life." This place agreeth well with that other where the Saviour saith: "I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household." (Matth. x. 34.) Every one, therefore, that hath set no store by affection, and riches, and the pleasures of the world, for Christ's faith's sake, and the preaching of the Gospel, shall receive an hundred-fold, and shall inherit everlasting life.

Eighth Responsory.

These men are saints, whom the Lord hath chosen in love unfeigned, and hath given them glory everlasting. These are they by the light of whose teaching the Church is glorified, even as the moon is glorified by the light of the sun.

Verse. [3] The saints through faith subdued kingdoms, wrought righteousness.

Answer. By the light of whose teaching the Church is glorified, even as the moon is glorified by the light of the sun.

[1] A Greek cynic, remarkable for his self-denial, who flourished at Athens about B.C. 300.
[2] Cf. Matth. xx. 22, 23.
[3] Heb. xi. 33.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. By the light of whose teaching the Church is glorified, even as the moon is glorified by the light of the sun.

Ninth Lesson.

BY reason of these words, "an hundredfold," some will have it that there shall be a thousand years after the resurrection, wherein they that have forsaken all things shall receive an hundredfold of those things which they have forsaken, and shall inherit everlasting life. Such men consider not that though in other things this were worthy, as touching wives it is unseemly: for it becometh us not to think that he that hath forsaken one wife in this world, shall receive an hundred wives in that which is to come. But the meaning is this, that every one that for the Saviour's sake hath forsaken earthly things, shall receive spiritual things: which things, being rightly weighed against earthly things, are as though an hundredfold were weighed against one.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [1] This is My commandment, * That ye love one another, as I have loved you.

Second Antiphon. [1] Greater love hath no man than this, * that a man lay down his life for his friends.

Third Antiphon. [1] Ye are My friends, * if ye do whatsoever I command you, saith the Lord.

Fourth Antiphon. [2] Blessed are the peace-makers, blessed are the pure in heart, for they shall see God.

Fifth Antiphon. [3] In your patience * possess ye your souls.

Chapter. (Eph. ii. 19.)

BRETHREN, now ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God: and are built upon the foundation of the Apostles and Prophets, JESUS Christ Himself being the chief corner-stone.

Hymn.[4]

NOW let the earth with joy resound,
And Heaven the chant re-echo round;
Nor Heaven nor earth too high can raise
The great Apostles' glorious praise.

O ye who, throned in glory dread,
Shall judge the living and the dead!
Lights of the world for evermore!
To you the suppliant prayer we pour.

Ye close the sacred gates on high;
At your command apart they fly:
O loose for us the guilty chain
We strive to break, and strive in vain.

Sickness and health your voice obey;
At your command they go or stay:
From sin's disease our souls restore;
In good confirm us more and more.

So when the world is at its end,
And Christ to judgment shall descend,
May we be called those joys to see,
Prepared from all eternity.

Praise to the Father, with the Son,
And Holy Spirit, Three in One;
As ever was in ages past,
And so shall be while ages last.
Amen.

[1] John xv. 12-14. [2] Matth. v. 9, 8. [3] Luke xxi. 19.
[4] Of tenth to fifteenth century; author unknown; translation by the Rev. E. Caswall.

Verse. [1] They declared the work of God.

Answer. And understood His doings.

Antiphon at the Song of Zacharias. [2] Ye which have forsaken all, and have followed Me, shall receive an hundredfold, and shall inherit everlasting life.

The Prayer throughout the Office is always special.

PRIME.

Antiphon. This is My commandment, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Acts v. 41.)

THE Apostles departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for the sake of the name of JESUS.

TERCE.

Antiphon. Greater love, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Their sound is gone out through all the earth.

Answer. Their sound is gone out through all the earth.

Verse. And their words to the ends of the world.

Answer. Through all the earth.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Their sound is gone out through all the earth.

[1] Ps. lxiii. 10.

Verse. Thou shalt make them princes over all the earth.

Answer. They shall be mindful of Thy Name, O Lord.

SEXT.

Antiphon. Ye are My friends, &c., (*Third Antiphon at Lauds.*)

Chapter. (Acts v. 12.)

AND by the hands of the Apostles were many signs and wonders wrought among the people.

Short Responsory.

Thou shalt make them princes over all the earth.

Answer. Thou shalt make them princes over all the earth.

Verse. They shall be mindful of Thy Name, O Lord.

Answer. Over all the earth.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou shalt make them princes over all the earth.

Verse. O God, Thy friends are exceeding honourable.

Answer. Their power is waxen right strong.

NONE.

Antiphon. In your patience, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

O God, Thy friends are exceeding honourable.

Answer. O God, Thy friends are exceeding honourable.

[2] Matth. xix. 27-29.

Verse. Their power is waxen right strong.

Answer. Exceeding honourable.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. O God, Thy friends are exceeding honourable.

Verse. They declared the work of God.

Answer. And understood His doings.

SECOND VESPERS.

First Antiphon. The LORD hath sworn, and will not repent: Thou art a Priest for ever.

Ps. cix. The LORD said, &c., (*p.* 176.)

Second Antiphon. That the Lord may set him with the princes of His people.

Ps. cxii. Praise the LORD, O ye His servants, &c., (*p.* 178.)

Third Antiphon. O Lord, Thou hast loosed my bonds: I will offer to Thee the sacrifice of thanksgiving.

Psalm CXV.

[In the Hebrew this Psalm is a continuation of the last. The Vulgate and the LXX. prefix "Alleluia."]

I BELIEVED, therefore have I spoken: * but I was greatly afflicted.

I said in my haste: * All men are liars.

What shall I render unto the LORD * for all His benefits toward me?

I will take the cup of salvation, * and call upon the name of the LORD.

I will pay my vows unto the LORD in the presence of all His people. * Precious in the sight of the LORD is the death of His Saints.

O LORD, truly I am Thy servant: * I am Thy servant, and the son of Thine handmaid:

Thou hast loosed my bonds. * I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

I will pay my vows unto the LORD, in the presence of all His people: * in the courts of the LORD'S house, in the midst of thee, O Jerusalem!

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Fourth Antiphon. They went forth weeping, sowing their seed.

Psalm CXXV.

[Intituled "A Song of Degrees."]

WHEN the LORD turned again the captivity of Zion, * we were like them that come again from sickness.

Then was our mouth filled with laughter, * and our tongue with singing.

Then said they among the heathen: * The LORD hath done great things for them.

The LORD hath done great things for us: * whereof we are glad.

Turn again our captivity, O LORD, * as the streams in the south.

They that sow in tears * shall reap in joy.

They go forth weeping, * sowing their seed;

They shall doubtless come again with rejoicing, * bringing their sheaves with them.

Fifth Antiphon. O God, Thy friends are honourable; their power is waxen right strong.

Psalm CXXXVIII.

[Intituled "A Psalm of David," with a musical (?) direction, the meaning of which is not now certain.]

O LORD, Thou hast searched me, and known me: * Thou knowest my down-sitting and mine up-rising:

Thou understandest my thoughts afar off. * Thou searchest my path, and my line,

And art acquainted with all my ways: * before there is a word on my tongue.

Lo, O LORD, Thou knowest all things both new and old: * Thou hast made me, and laid Thine hand upon me.

Such knowledge is too wonderful for me: * it is high, and I cannot attain unto it.

Whither shall I go from Thy Spirit? * or whither shall I flee from Thy presence?

If I ascend up into heaven, Thou are there: * if I go down into hell, Thou art there.

If I take the wings of the morning, * and dwell in the uttermost parts of the sea;—

Even there shall Thine hand lead me, * and Thy right hand shall hold me.

If I say: Surely the darkness shall cover me: * even the night shall be light about me in my pleasures

For the darkness is not darkness to Thee: and the night shineth as the day: * the darkness and the light to Thee are both alike.

For Thou didst form my reins: * Thou hast upholden me from my mother's womb.

I will praise Thee, for Thy greatness is terrible: * marvellous are Thy works: and that my soul knoweth right well.

My bones were not hid from Thee, when Thou madest me in secret: * nor my substance in the lower parts of the earth.

Thine eyes beheld my substance yet being imperfect: and in Thy book all were written: * day by day were they to be fashioned, when as yet there was none of them.

But to me, O God, Thy friends are exceeding honourable: * their power is waxen right strong.

If I should count them, they are more in number than the sand: * I arose, and am still with Thee.

Surely Thou wilt slay the wicked, O God: * depart from me, ye bloody men.

For ye say in thought: * In vain shall Thy people take Thy cities.

Do not I hate them, O LORD, that hate Thee? * and am not I grieved at those that rise up against Thee?

I hate them with perfect hatred: * they are to me as enemies.

Search me, O God, and know mine heart: * try me and know my thoughts.

And see if there be any wicked way in me: * and lead me in the way everlasting.

Chapter, Hymn, and Verse and Answer from Lauds.

Antiphon at the Song of the Blessed Virgin. Wax valiant in fight, and strive against the old serpent: and ye shall receive an everlasting kingdom. Alleluia.

Other Lessons for the Feasts of the Apostles.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Exposition of the Eighty-sixth Psalm by St Austin, Bishop [of Hippo.]

"HER foundation is in the holy mountains: the LORD loveth the gates of Zion." Wherefore hath the city twelve foundations, and in them the names of the Prophets and of the Apostles of the Lamb?[1] Because their authority is the foundation whereon our weakness resteth. Wherefore are they the gates?[2] Because through them we enter in unto the kingdom of God, since they have preached the same unto us, and when we enter in through their preaching, we enter in by Christ, Who is Himself The Door. (John x. 7.) And, whereas it is written that the city hath twelve gates, and, again, that Christ is the one Door, Christ is all the twelve, for He is in all the twelve: and therefore were twelve Apostles chosen. There lieth a great mystery in the signification of this number, Twelve. "Ye shall sit," saith the Lord, "upon twelve thrones, judging the twelve tribes of Israël."

Fifth Lesson.

IF then there be set there twelve thrones of judgment, (Ps. cxxi. 5,) Paul, in that he is the thirteenth Apostle, hath not where to sit, nor wherein to judge. Nevertheless, he hath said of himself that he will judge not men only, but angels. "Know ye not," saith he, "that we shall judge angels?" (1 Cor. vi. 3,)—that is, the fallen angels. Then might they have answered him: "Wherefore boastest thou thyself to be a judge? For where is thy seat? The Lord hath said that for the twelve Apostles there shall be twelve thrones: one of the twelve, even Judas, is indeed fallen, but holy Matthias is chosen into his place; for the twelve thrones there are still twelve to sit thereon: first find whereon thou shalt sit, and afterward give thyself out for a judge." Let us see, then, what is the meaning of these twelve thrones. By them is signified in a mystery the whole world, since the Church shall be through all the earth, whence this building is called to be built up together in Christ.

Sixth Lesson.

THEREFORE is it said that there shall be twelve thrones, because from all quarters shall there come men to be judged; even as it is

[1] A sort of quotation from or allusion to Apoc. xxi. 14, but there the Prophets are not mentioned.

[2] Apoc. xxi. 12, says that on the gates were written the names of the twelve tribes of Israël.

said that the city hath twelve gates, because from all quarters shall the nations of them which are saved, enter into it. So, not the twelve only, and the Apostle Paul, but all, as many as shall judge, have part in these twelve thrones, this signifying, that they shall judge all men; even as all that enter into the city, have part in her twelve gates. For there are four quarters of the world, the East, and the West, and the North, and the South: of which four quarters is mention often made in the Scriptures. From the four winds shall the elect be gathered together, as saith the Lord in the Gospel: "And He shall send His Angels with a great sound of a trumpet; and they shall gather together His elect from the four winds, from one end of heaven to the other." (Matth. xxiv. 31.) From the four winds, therefore, is the Church called together; and how are they called? Everywhere are they called in the Trinity; for they are called no otherwise than by baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. (Matth. xxvii. 19.) Now four being multiplied by three is twelve.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xix. 27.)

AT that time: Peter said unto JESUS: Behold, we have forsaken all, and followed Thee: what shall we have therefore? And so on.

Homily by the Venerable Bede, Priest [at Jarrow and Doctor of the Church.] (*Homily for St Benedict's Birth-day.*)

"If thou wilt be perfect," saith Christ, "go and sell that thou hast, and give to the poor, and come and follow Me: and thou shalt have treasure in heaven." (Matth. xix. 21.) Yea, treasure that passeth not away! Unto such saith JESUS, at the questioning of Peter: "Amen I say unto you, that ye which have followed Me, in the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israël." He taught them, which work for His Name's sake in this life, to look for their reward in another life: that is, in the regeneration. "In the regeneration!"—when we who have been born dying creatures into a dying life, shall in the resurrection be born again into an undying life.

Eighth Lesson.

AND soothly, it is a just retribution, that they, who, while they were yet here, have for Christ's sake set no store by being great among men, should there by Christ be singularly glorified to be the assessors of His judgment-seat, even they whom nothing here could turn aside from being the followers of His footsteps. Nevertheless, let there be no man that believeth that the twelve Apostles only, among whom Matthias holdeth that place from which Judas by transgression fell, (Acts i. 25,) that they only

shall judge; even as the twelve tribes of Israël shall not alone be judged: for then were the tribe of Levi, which is the thirteenth, unjudged.

Ninth Lesson.

MOREOVER, then, were Paul, who is the thirteenth Apostle, deprived of all part in the judgment; whereas he saith of himself: "Know ye not that we shall judge angels? How much more things that pertain to this life?" But it behoveth us to know that every one who hath forsaken all and followed Christ, as did the Apostles, shall also come with Him to judgment, even as every man shall stand at His judgment seat. And the Scriptures use often to signify all by this number twelve; by the twelve thrones of the Apostles are signified the thrones of all them that shall judge; and by the twelve tribes of Israël, the whole number of them that shall be judged.

Other Lessons for the Feasts of Evangelists.

FIRST NOCTURN.

First Lesson.

Here beginneth the Book of the Prophet Ezekiel (i. 1.)

AND it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of King Jehoiachim's captivity, the word of the LORD came unto Ezekiel, the son of Buzi, the Priest, in the land of the Chaldeans, by the river Chebar, and the hand of the LORD was there upon him. And I looked, and, behold, a whirlwind came out of the North, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof, (that is, out of the midst of the fire,) as the colour of amber.

Second Lesson.

ALSO in the midst thereof the likeness of four living creatures; and this was their appearance, they had the likeness of a man. And every one had four faces, and every one had four wings. Their feet were straight feet, and the sole of their feet was like the sole of a calf's foot, and they sparkled like the colour of glowing brass. And they had the hands of a man under their wings on their four sides, and they had faces and wings on four sides. And the wings of one were joined to the wings of another; they turned not when they went; they went every one straight forward.

Third Lesson.

AS for the likeness of their faces, they four had the face of a man and the face of a lion on the right side, and they four had the face of an ox on the left side, and

they four had the face of an eagle above. Thus were their faces, and their wings were stretched upward, two wings of every one were joined one to another, and two covered their bodies; and they went every one straight forward. Whither the spirit was to go, they went, and they turned not when they went.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Exposition of the Book of the Prophet Ezekiel by Pope St Gregory [the Great.] (*Hom.* 3, *Bk.* i.)

THE Prophet writeth very minutely touching the four holy living creatures, whom he saw in the spirit as being to come. He saith: "Every one had four faces, and every one had four wings." What signifieth the face save likeness whereby we are known? or wings, save the power to fly? since it is by the face that man is known from man, and by their wings that the birds' bodies are carried up into the air. So the face pertaineth to certitude,[1] and the wings to contemplation. With certitude we are known of God Almighty, Who saith: "I am the Good Shepherd, and know My sheep, and am known of Mine." (John x. 14.) And again: "I know whom I have chosen." (xiii. 18.) And by contemplation, whereby we rise above ourselves, we as it were fly heavenwards.

Fifth Lesson.

"EVERY one had four faces"—four faces, that is, and one body. If thou seek to know what Matthew teacheth concerning the Incarnation of the Lord, he teacheth no other doctrine than teacheth Mark, or Luke, or John. If thou seek to know what John teacheth, it is beyond all doubt that his doctrine is the doctrine of Matthew, and Mark, and Luke. If thou ask concerning Mark, he hath that which hath Matthew, and John, and Luke. If thou wilt know of Luke, know that he teacheth as doth Matthew, and Mark, and John. Therefore every one hath four faces, for God knoweth and seeth in them but one faith, which thou mayest see in each and in all.

Sixth Lesson.

"AND every one had four wings." For they do all with one accord preach our Lord JESUS Christ, the Son of Almighty God: toward Whose Godhead lifting up the eyes of their mind, they do lift the wings of contemplation, and do fly. In the Evangelists, the face pertaineth to the Lord's Manhood, and the wings to His Godhead: for they turn their face toward Him Whom they see in bodily shape: but when they say that He is, as touching His Godhead, Incomprehensible, and Incorporeal, the wings of their contemplation do, in a manner, carry them in flight heavenward. Because, then, they have all one faith in the Incarnation, and all equally look by contempla-

[1] Text, *ad fidem.*

tion toward the Godhead: it is well written of them, "Every one had four faces, and every one had four wings."

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (x. 1.)

AT that time: The Lord appointed other seventy-two also, and sent them two and two before His face into every city and place, whither He Himself would come. And so on.

Homily by Pope St Gregory [the Great.] (17*th on the Gospels.*)

Dearly beloved brethren, our Lord and Saviour doth sometimes admonish us by words, and sometimes by works. Yea, His very works do themselves teach us: for that which He doth silently His example still moveth us to copy. Behold how He sendeth forth His disciples to preach by two and two: since there are two commandments to love, that is, a commandment to love God, and a commandment to love our neighbour: and where there are not two, the one, being alone, hath not whereon to do the Lord's commandment. And no man can properly be said to love himself: for love tendeth outward toward our neighbour, if it be the love whereto the Gospel doth oblige us.

Eighth Lesson.

BEHOLD, the Lord sendeth forth His disciples to preach by two and two: and thus doing, He doth silently teach us that whosoever loveth not his neighbour, such an one it behoveth not to take upon him the office of a preacher. Well also is it said that He sent them before His face into every city and place whither He Himself would come. The Lord followeth His preachers: first cometh preaching, and then the Lord Himself cometh to the house of our mind, whither the word of exhortation hath come before: and so cometh the truth into our mind.

Ninth Lesson.

THEREFORE to preachers saith Isaiah: "Prepare ye the way of the LORD, make straight an highway for our God." (xl. 3.) And again the Psalmist saith: "Spread a path before Him That rideth upon the West." (lxvii. 4.) The Lord rideth upon the West; above that from which in death He veiled His glory hath He royally exalted that glory that excelleth, even the glory of His rising again. He rideth upon the West, Who, being risen again from the dead, is throned high above the death to which He bowed. Before Him, therefore, That rideth upon the West, we spread a path, when we set forth His glory before the eyes of your mind, to the end that He Himself may come after, and Himself enlighten the same your minds by His presence and His love.

III. For Feasts of One Martyr.

Everything as on Sundays, except what is otherwise given here.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

O praise the LORD, &c., (Ps. cxvi., *p.* 186.)

Hymn.[1]

O GOD, of Thy soldiers
the Portion and Crown,
Spare Thy people, who hymn
the Praise of the Blest;
Earth's bitter joys,
its lures and its frown,
He scanned them and scorned,
and so is at rest.

Thy Martyr, he ran
all valiantly o'er
An highway of blood
for the prize Thou hast given.
We kneel at Thy feet
and meekly implore,
That our pardon may wait
on his triumph in heaven.

Honour and praise
To the Father and Son
And the Spirit be done
Now and always. Amen.

Verse. [2]Thou hast crowned him with glory and honour, O Lord.

Answer. And madest him to have dominion over the works of Thy hands.

Antiphon at the Song of the Blessed Virgin. [3]This man is holy, * for he hath striven for the law of his God even unto death, and hath not feared for the words of the ungodly: for he had his foundation upon a strong rock.

MATTINS.

Invitatory. The Lord He is the King of the Martyrs. * O come, let us worship Him!

Hymn as at First Vespers.

FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. His delight * was in the law of the LORD day and night.

Ps. i. Blessed is the man, &c., (*p.* 4.)

Second Antiphon. The Lord hath set him * upon His holy hill, to declare His decree.

Ps. ii. Why do the heathen, &c., (*p.* 4.)

Third Antiphon. I cried unto the LORD * with my voice, and He heard me out of His holy hill.

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

Verse. Thou hast crowned him with glory and honour, O Lord.

Answer. And madest him to have dominion over the works of Thy hands.

[1] Abridged from an hymn of the Ambrosian school; translation by Cardinal Newman.
[2] Ps. viii. 7.
[3] Ecclus. iv. 33; 1 Macc. ii. 62; Matth. vii. 25.

The following Lessons are not read if other Lessons are assigned instead, (either special, or from Scripture according to the Season,) or if the Martyr whose Feast is being kept was not a Bishop. In the latter case, failing other Lessons, are read those from Rom. viii. 12, *given on p.* 383.

First Lesson.

The Lesson is taken from the Acts of the Apostles (xx. 17.)

FROM Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them: Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying-in-wait of the Jews: how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews and also to the Gentiles, repentance toward God, and faith toward our Lord JESUS Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me at Jerusalem. But none of these things move me, neither count I my life dear unto myself: so that I might finish my course with joy, and the ministry which I have received of the Lord JESUS, to testify the Gospel of the grace of God.

First Responsory.

This man is holy, for he hath striven for the law of his God even unto death, and hath not feared for the words of the ungodly; for he had his foundation upon a strong rock.

Verse. [1] This is he which loved not his life in this world, and is come unto an everlasting kingdom.

Answer. For he had his foundation upon a strong rock.

Second Lesson.

AND now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you Bishops to shepherd the Church of God, which He hath purchased with His Own Blood. I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that, by the space of three years, I ceased not to warn every one of you night and day with tears.

Second Responsory.

[2] The righteous shall grow as the lily; yea, he shall flourish in the presence of the Lord for ever.

Verse. [3] Those that be planted

[1] Cf. John xii. 25. [2] Hos. xiv. 6; Isa. xvii. 11, &c. [3] Ps. xci. 14.

in the house of the LORD, shall flourish in the courts of the house of our God.

Answer. Yea, he shall flourish in the presence of the Lord for ever.

Third Lesson.

AND now I commend you to God, and to the word of His grace, Which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel, as ye yourselves know: for these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord JESUS, how He said: It is more blessed to give than to receive. And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

Third Responsory.

This is he which knew righteousness, and saw great wonders, and made his prayer unto the Most High; and he is numbered among the Saints.

Verse. This is he which loved not his life in this world, and is come unto an everlasting kingdom.

Answer. And he is numbered among the Saints.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And he is numbered among the Saints.

SECOND NOCTURN.

First Antiphon. O ye sons of men, * know that the LORD hath set apart him that is holy for Himself.

Psalm IV.

[Intituled "A Psalm of David," with a musical (?) direction of (now) uncertain meaning.]

WHEN I called, the God of my righteousness heard me: * Thou hast enlarged me when I was in distress:

Have mercy upon me, * and hear my prayer.

O ye sons of men, how long will ye be dull of heart? * Why will ye love vanity, and seek after leasing? [1]

But know that the LORD hath set apart for Himself him that is holy: * the LORD will hear me when I call unto Him.

Be ye angry and sin not: * what ye speak in your heart, repent upon your bed.[1]

Offer the sacrifices of righteousness, and put your trust in the LORD. * There be many that say: Who will show us any good?

LORD, Thou hast set upon us the light of Thy countenance. * Thou hast put gladness in my heart,

More than in the time that their corn, and wine, and oil * increased.

I will both lay me down in peace, * and sleep,

[1] SLH.

For Thou, LORD, only * makest me to dwell in safety.

Second Antiphon. O LORD, Thou hast compassed him * with Thy favour as with a shield.

Psalm V.

[Intituled "A Psalm of David," with a musical (?) superscription.]

GIVE ear unto my words, O LORD, * consider my supplication.

Hearken unto the voice of my cry, * my King and my God!

For unto Thee will I pray. * O LORD, in the morning Thou shalt hear my voice:

In the morning will I stand before Thee and look up. * For Thou art not a God that hath pleasure in wickedness:

Neither shall the evil dwell with Thee, * nor the unrighteous stand in Thy sight:

Thou hatest all workers of iniquity. * Thou shalt destroy all them that speak leasing:

The LORD abhorreth the bloody and deceitful man. * But as for me, in the multitude of Thy mercy

I will come into Thine house: * I will worship toward Thine holy temple in Thy fear.

Lead me, O LORD, in Thy righteousness, * because of mine enemies; make my way straight before Thy face.

For there is no faithfulness in their mouth: * their inward part is very wickedness.

Their throat is an open sepulchre; they flatter with their tongue. * Judge Thou them, O God!

Let them fall by their own counsels; cast them out in the multitude of their transgressions, * for they have rebelled against Thee, O Lord!

And let all those that put their trust in Thee, rejoice: * let them ever shout for joy, because Thou dwellest in them:

Let them also that love Thy Name be joyful in Thee. * For Thou wilt bless the righteous.

O LORD, Thou hast compassed us * with Thy favour as with a shield.

Third Antiphon. Thou hast crowned him * with glory and honour in all the earth.

Psalm VIII.

[Intituled "A Psalm of David." It has also a title which seems to show that it was a song for the vintage.]

O LORD, our Lord, * how excellent is Thy Name in all the earth!

For Thy glory is exalted * above the heavens.

[1] Out of the mouth of babes and sucklings hast Thou perfected praise because of Thine enemies, * that Thou mightest destroy the enemy and the avenger.

When I consider Thine heavens, the work of Thy fingers: * the moon and the stars which Thou hast ordained:

What is man, that Thou art mindful of him? * or the son of man, that thou visitest him?

Thou hast made him a little lower than the angels, Thou hast crowned him with glory and honour, * and madest him to have dominion over the works of Thine hands.

[1] This verse was quoted by our Lord, concerning those who cried Hosannah on Palm Sunday, Matt. xxi. 16.

Thou hast put all things under his feet, * all sheep and oxen, yea, and the beasts of the field.

The fowl of the air, and the fish of the sea, * that pass through the paths of the sea.

O LORD, our Lord, * how excellent is Thy Name in all the earth!

Verse. O Lord, Thou hast set a crown of precious stones—

Answer. Upon his head.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*44th on the Saints.*)

THE illustrious day whereon the blessed Martyr N. (*here insert his name*) conquered, doth this day come round to us again: and as the Church doth rejoice with him in his glory, so doth she set before us his footsteps to be followed. For if we suffer, we shall also reign with him. In his glorious battle we have two things chiefly to consider: the hardened cruelty of the tormentor, and the unconquered patience of the Martyr: the cruelty of the tormentor, that we may abhor it; the patience of the Martyr, that we may imitate it. Hear what the Psalmist saith, complaining against sin: "Fret not thyself because of the evil-doers, for they shall soon dry up like the grass." (xxxvi. 1.) But touching the patience which is to be shown against the evil-doers, hear the word wherewith the Apostle moveth us: "Ye have need of patience, that ye may receive the promise." (Heb. x. 36.)

Fourth Responsory.

[1] The Lord made him honourable, and defended him from his enemies, and kept him safe from those that lay in wait for him, and gave him perpetual glory.

Verse. He went down with him into the pit, and left him not in bonds.

Answer. And gave him perpetual glory.

Fifth Lesson.

SO the patience of the blessed Martyr was crowned, and the unchastened spite of the tormentor is given over to everlasting torture. Christ's glorious champion looked for this during his battle, and shrank not from prison. Like his Head, he bore reproach, underwent mocking, and feared not for scourges: and as many sufferings as for Christ's sake he bore before he died, so many offerings did he make unto Him of himself. He had drunk in the Apostles' word and kept it deep in him: "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," (Rom. viii. 18,) "for our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Cor. iv. 17.) Being lifted up above earthly things by the love of this promise, and tasting beforehand the sweetness of the heavenly peace, he was unspeakably moved, and said with the Psalmist: "What have I in heaven, and what is there upon earth that I desire beside Thee? My flesh and my heart faileth: Thou art the God of my heart, and God is my portion for ever." (lxxii. 26.)

[1] Wisd. x. 11-14, substituting "Lord" for "Wisdom."

Fifth Responsory.

[1] O Lord, Thou hast given him his heart's desire, and hast not withholden the request of his lips.

Verse. For Thou hast prevented him with the blessings of sweetness: Thou hast set a crown of precious stones upon his head.

Answer. And hast not withholden the request of his lips.

Sixth Lesson.

FOR he considered, as far as man's weakness is able, through this darkness, to fix the eyes of his mind upon the eternal things, what is the gladness of the city above: and being not able to tell it, he cried out wondering: "What have I in heaven?" As though he would have said: "It passeth my strength, it passeth the power of my utterance, it goeth beyond the reach of my understanding, what is that beauty, what is that glory, what is that exaltation, wherein, when He hath hidden us from the troubling of men, in the secret of His presence, our Lord JESUS Christ shall change our vile body, that it may be fashioned like unto His glorious Body!" (Ps. xxx. 21, Phil. iii. 21.) In sight of this perfect liberty he shrank from no danger, and quailed before no suffering: and if he could have died a thousand times, he would not have thought himself to have bought it at a price high enough.

Sixth Responsory.

[2] The Lord hath put on him a robe of honour, and put about his head a crown of joy.

[1] Ps. xx. 2, 3.

Verse. With the bread of life and understanding hath the Lord fed him, and given him the water of health and wisdom to drink.

Answer. And put about his head a crown of joy.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And put about his head a crown of joy.

THIRD NOCTURN.

First Antiphon. The righteous LORD * loveth righteousness: His countenance doth behold uprightness.

Psalm X.

[Intituled "Of David." There is also a superscription perhaps musical, but now of uncertain meaning.]

IN the LORD put I my trust; how say ye to my soul, * Flee as a bird to the mountain?

For lo, the wicked bend their bow, they make ready their arrows in the quiver, * that they may privily shoot at the upright in heart.

For they have destroyed that which Thou hast established: * and what hath the righteous done?

The LORD is in His holy temple: * the LORD'S throne is in heaven.

His eyes behold the poor: * His eyelids try the children of men.

The LORD trieth the righteous and the wicked: * but he that loveth iniquity hateth his own soul.

Upon the wicked He shall rain snares: * fire, and brimstone, and an horrible tempest, this shall be the portion of their cup.

For the righteous LORD loveth

[2] Altered from Ecclus. vi. 32; xv. 3.

righteousness: * His countenance doth behold uprightness.

Second Antiphon. He shall dwell * in Thy tabernacle, He shall rest upon Thy holy hill.

Psalm XIV.

[Intituled "A Psalm of David."]

LORD, who shall abide in Thy tabernacle? * who shall dwell in Thine holy hill?

He that walketh uprightly, * and worketh righteousness.

He that speaketh the truth in his heart, * he that deceiveth not with his tongue.

He that hath not done evil to his neighbour, * nor taken up a reproach against his neighbour.

In whose eyes a vile person is despised: * but he honoureth them that fear the LORD.

He that sweareth to his neighbour, and deceiveth him not, * he that putteth not out his money to usury, nor taketh reward against the innocent.

He that doeth these things, * shall never be moved.

Third Antiphon. O Lord, Thou hast set a crown * of precious stones upon his head.

Psalm XX.

[This Psalm also bears the same title as the xviiith.]

THE king shall joy in Thy strength, O LORD: * and in Thy salvation how greatly shall he rejoice!

Thou hast given him his heart's desire, * and hast not withholden the request of his lips.[1]

For Thou hast met him with the blessings of sweetness: * Thou hast set a crown of precious stones upon his head.

He asked life of Thee: * and Thou gavest him length of days for ever and ever.

His glory is great in Thy salvation: * honour and great majesty shalt Thou lay upon him.

For Thou wilt give him to be a blessing for ever: * Thou shalt make him exceeding glad with Thy countenance.

For the king trusteth in the LORD, * and, through the mercy of the Most High, he shall not be moved.

Thine hand shall find out all thine enemies: * thy right hand shall find out all those that hate thee.

Thou shalt make them as a fiery oven in the time of thine anger: * the LORD shall cut them off in His wrath, and the fire shall devour them.

Their fruit shalt thou destroy from the earth, * and their seed from among the children of men.

For they intended evil against thee: * they imagined a device, which they were not able to perform.

Therefore shalt thou cast them behind thee: * thou shalt leave their faces lying in thy track.

Be Thou exalted, O LORD, in Thine own strength: * we will sing and praise Thy power.

Verse. [2] His glory is great in Thy salvation.

Answer. Honour and great majesty shalt Thou lay upon him.

[1] SLH.

[2] Ps. xx. 4.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xiv. 26.)

AT that time: JESUS said unto the multitudes: If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And so on.

Homily by Pope St Gregory [the Great,] (37*th on the Gospels.*)

Dearly beloved brethren, if we consider what and how great things are promised unto us in heaven, all things which are upon earth grow poor to our mind. For when this world's goods are reckoned against the gladness above, they are found to be a clog rather than an help. This present life being compared to life eternal, ought rather to be called death than life. For what is the daily failing of our corruption but, as it were, a creeping death? But what tongue is there that can tell, or what understanding that can comprehend how great is the rejoicing in the city above, where they have part with the choirs of Angels, where they stand with the most blessed spirits before the glory of the Creator, where they see the face of God present, where they behold the Incomprehensible Light, where they have no fear of death, and where they rejoice eternally incorruptible?

Seventh Responsory.

[1] A crown of gold upon his head, wherein is engraved Holiness, an ornament of honour, a costly work.

Verse. For Thou hast prevented him with the blessings of sweetness, Thou hast set a crown of precious stones upon his head.

Answer. Wherein is engraved Holiness, an ornament of honour, a costly work.

Eighth Blessing.

He whose feast-day we are keeping
Be our Advocate with God.

Eighth Lesson.

WHEN we hear these things our hearts burn within us; and we long to be already there, where we hope to rejoice for ever. But we cannot attain unto great rewards, save through great labour. Therefore saith the excellent preacher Paul: "He is not crowned, except he strive lawfully." (2 Tim. ii. 5.) The greatness of the reward doth delight our mind; let not the throes of the struggle dishearten us. Therefore the Truth saith unto every one that cometh unto Him: "If any man come to Me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple."

Eighth Responsory.

This is a Martyr indeed, who shed his blood for Christ's Name's sake; who feared not for the threats of judges, nor sought to be great with the glory of this world, but pressed on unto the kingdom of heaven.

Verse. [2] The Lord guided the

[1] Altered from Ecclus. xlv. 14.
[2] Wisd. x. 10, again substituting "the Lord" for "Wisdom."

righteous in right paths, and showed him the kingdom of God.

Answer. Who feared not for the threats of judges, nor sought to be great with the glory of this world, but pressed on unto the kingdom of heaven.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Who feared not for the threats of judges, nor sought to be great with the glory of this world, but pressed on unto the kingdom of heaven.

Upon a few occasions, instead of the above, the following is the Eighth Responsory.

[1] O Lord, Thou hast prevented him with the blessings of sweetness; Thou hast set a crown of precious stones upon his head.

Verse. He asked life of Thee, and Thou gavest him length of days for ever and ever.

Answer. Thou hast set a crown of precious stones upon his head.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou hast set a crown of precious stones upon his head.

Ninth Lesson.

BUT it may be asked how we are commanded in one place to hate our parents, and them that are near us in the flesh, and in another place to love even our enemies. And, verily, the Truth hath said, as touching a wife: "What God hath joined together, let not man put asunder." (Matth. xix. 6.) And Paul saith: "Husbands, love your wives, even as Christ also loved the Church." (Eph. v. 25.) Behold, the disciple commandeth a man to love his wife, and the Master saith: "If any man hate not his wife, he cannot be My disciple." Doth the judge, then, order one proclamation, and the crier make another? or can the man both love and hate? If we consider well the force of the commandment, we shall be able in wisdom to do both. Let us love wife, and kindred, and neighbour, as touching their nearness in the flesh; but as touching the way of God, if they withstand us therein, let us not know them, but hate them and flee from them.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [2] Whosoever shall confess Me * before men, him will I confess also before My Father.

Second Antiphon. [3] He that followeth Me * walketh not in darkness, but shall have the light of life, saith the Lord.

Third Antiphon. [4] If any man serve Me, * let him follow Me; and where I am, there shall also My servant be.

Fourth Antiphon. [4] If any man serve Me, * him will My Father, Who is in heaven, honour.

Fifth Antiphon. [4] Father, I will * that where I am, there shall also My servant be.

[1] Ps. xx. 4.
[2] Matth. x. 32.
[3] John viii. 12.
[4] John xii. 25, 26; xvii. 24.

Chapter. (James i. 12.)

BLESSED is the man that endureth temptation: for, when he is tried, he shall receive the crown of life, which God hath promised to them that love Him.

Hymn.[1]

MARTYR of unconquer'd might,
Follower of th' Incarnate Son!
Who, victorious in the fight,
Hast celestial glory won;

By the virtue of thy prayer,
Let no evil hover nigh;
Sin's contagion drive afar;
Waken drowsy lethargy.

Loosen'd from the fleshly chain
Which detain'd thee here of old,
Loose us from the bonds of sin,
From the fetters of the world.

Glory to the Father be:
Glory to th' Incarnate Son;
Glory, Holy Ghost, to Thee,
While eternal ages run. Amen.

Verse. [2] The righteous shall flourish like the palm-tree.

Answer. He shall grow like a cedar in Lebanon.

Antiphon at the Song of Zacharias. [3] He that hateth his life * in this world, shall keep it unto life eternal.

If the Prayer is not special there is said one of the following, which is also used throughout the whole Office of the Saint.

1. *Prayer for one Martyr, who was a Bishop.*

MERCIFULLY consider our weakness, O Almighty God, and whereas by the burden of our sins we are sore let and hindered, may it please Thee, that the prayers of Thy blessed and glorious Martyr and Bishop (*here insert his name*) may shield us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

2. *Another Prayer for the same.*

O GOD, Who year by year dost gladden us by the solemn feast-day of Thy blessed Martyr and Bishop, (*here insert his name,*) mercifully grant that we who keep his birthday, may ever feel the joyful effects of his protection. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

3. *Prayer for a Martyr not a Bishop.*

GRANT, we beseech Thee, O Almighty God, that we who keep the birthday of Thy blessed Martyr, (*here insert his name,*) may be so holpen by his prayers, that we may ever grow more and more in love toward Thy holy Name. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

4. *Another for the same.*

GRACIOUSLY hear us, we beseech Thee, O Almighty God, and, at the petition of Thy blessed

[1] Author unknown (tenth to thirteenth century); hymn slightly altered; translation by the Rev. E. Caswall.

[2] Ps. xci. 13.

[3] John xii. 25, 26; xvii. 24.

Martyr, (*here insert his name,*) be mercifully pleased to deliver us from all things which may hurt our bodies, and from all evil thoughts which may defile our souls. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Whosoever, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Ecclus. xxxix. 6.)

THE righteous hath given his heart to resort early to the Lord That made him, and will pray before the Most High.

TERCE.

Antiphon. He that followeth Me, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Thou hast crowned him with glory and honour, O Lord.

Answer. Thou hast crowned him with glory and honour, O Lord.

Verse. And madest him to have dominion over the works of Thy hands.

Answer. With glory and honour, O Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou hast crowned him with glory and honour, O Lord.

Verse. O Lord, Thou hast set a crown of precious stones—

Answer. Upon his head.

SEXT.

Antiphon. If any man serve Me, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ecclus. xv. 3.)

WITH the bread of life and understanding hath the Lord our God fed him, and given him the water of health and wisdom to drink.

Short Responsory.

O Lord, Thou hast set a crown of precious stones—

Answer. O Lord, Thou hast set a crown of precious stones—

Verse. Upon his head.

Answer. A crown of precious stones.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. O Lord, Thou hast set a crown of precious stones—

Verse. His glory is great in Thy salvation.

Answer. Honour and great majesty shalt Thou lay upon him.

NONE.

Antiphon. Father, I will, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

His glory is great in Thy salvation.

Answer. His glory is great in Thy salvation.

Verse. Honour and great majesty shalt Thou lay upon him.

Answer. In Thy salvation.

Verse. The righteous shall flourish like the palm-tree.

Answer. He shall grow like a cedar in Lebanon.

SECOND VESPERS.

Antiphons, Chapter, Verse and Answer, and Prayer from Lauds.

Psalm CXV.

[In the Hebrew this Psalm is a continuation of the last. The Vulgate and the LXX. prefix "Alleluia."]

I BELIEVED, therefore have I spoken: * but I was greatly afflicted.

I said in my haste: * All men are liars.

What shall I render unto the LORD * for all His benefits toward me?

I will take the cup of salvation, * and call upon the name of the LORD.

I will pay my vows unto the LORD in the presence of all His people. * Precious in the sight of the LORD is the death of His Saints.

O LORD, truly I am Thy servant: * I am Thy servant, and the son of Thine handmaid:

Thou hast loosed my bonds. * I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

I will pay my vows unto the LORD, in the presence of all His people: * in the courts of the LORD's house, in the midst of thee, O Jerusalem!

Hymn as at First Vespers.

Antiphon at the Song of the Blessed Virgin. [1] If any man will come after Me, * let him deny himself, and take up his cross, and follow Me.

Other Lessons for Feasts of One Martyr.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Exposition of the hundred-and-eighteenth Psalm by St Ambrose, Bishop [of Milan.] (*21st Sermon.*)

"PRINCES have persecuted me without a cause; but my heart standeth in awe of Thy word." These are rightly the words of a martyr, who beareth unjustly the torments of the persecutors, who hath robbed no man, who hath violently oppressed no man, who hath shed the blood of no man, who hath imagined to defile the bed of no man, who is debtor to the laws in nothing, and who is punished more grievously than if he were a robber: who speaketh righteousness, and there is none that will hear: who speaketh salvation, and all men fight against him: who is able to say: "When I spoke unto them, they fought against me without a cause." (Ps. cxix. 7.) They fight against him without a cause, who can lay no sin to his charge; they fight against him as an evil-doer, who is by their own acknowledgment righteous: they fight against him as a warlock, who glorieth in the name of the Lord, and who doeth all things well because he doeth all things for God's sake.

Fifth Lesson.

THEY fight against him in vain who is accused of ungodliness among the ungodly and the

[1] Matth. xvi. 24.

unfaithful, because he teacheth Faith. Verily, him that is fought against without a cause it behoveth to be strong and patient. Wherefore then saith he: "My heart standeth in awe of Thy word?" Awe is the mark of the weak, the timid, and the fearful. But there is also a weakness unto salvation, there is a fear which is an holy fear. "O fear the LORD, all ye His Saints." (Ps. xxxiii. 10.) And again: "Blessed is the man that feareth the LORD." (Ps. cxi. 1.) And wherefore is he blessed? because he "delighteth greatly in His commandments."

Sixth Lesson.

THINK, then, how the martyr standeth between two dangers. On the one hand the wild beasts, roaring for his blood, do indeed strike terror; he heareth the hissing of the plates of white-hot metal, and seeth surging up the flames of the fiery furnace; behind him is the clanking of fetters, and beside him the executioner, stained with fresh blood; think of him there, face to face with the apparatus of death—but think again—of what thinketh he? Of the Law of God, of the everlasting fire, of the eternal flames, wherein the unbelieving shall burn for ever, of that torture whereof the agony is for ever new. And then indeed his heart faileth for fear, lest by giving way under torment here, he should give himself up to everlasting torment hereafter: then indeed he trembleth, when Faith maketh to glitter before his eyes the awful sword of the judgment to come. And in this, the faithful trembling of the true-hearted, are there not both unshaken hope of the eternal things, and awe of the things of God?

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xvi. 24.)

AT that time: JESUS said unto His disciples: If any man will come after Me, let him deny himself, and take up his cross, and follow Me. And so on.

Homily by Pope St Gregory [the Great.] (*32nd on the Gospels.*)

Our Lord and Redeemer came into the world a new Man, and gave the world new commandments. For against the ways of our old life, brought and bred up in sin, He set the contrast of His new life. It was the old way, according to the knowledge of the carnal man, for every man to keep his own goods, and, if he were able to do it, to take his neighbour's goods also, and, if he were not able to take them, at least to lust after them. But the Heavenly Physician hath medicines wherewith to meet all the diseases of sin. For, even, as by the art of the physician, things hot are healed by things cold, and things cold by things hot, so doth our Lord set against sin holiness, ordaining for the lecherous purity, for the miserly munificence, for the hot-tempered meekness, and for the proud lowliness.

Eighth Lesson.

SO the Lord, when He would give a new commandment unto them that came to Him, said:

"Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple," (Luke xiv. 33,) — as though He had said openly: "All ye that according to the old man lust after your neighbour's goods, must, according to the zeal of the new man, give away even that which is your own." But let us hear again what He saith in this place: "If any man will come after Me, let him deny himself." First He saith that we must deny to ourselves that which is our own, and now that we must even deny ourselves to ourselves. Perchance it is not hard for a man to give up that which is his own, but it is exceeding hard to give up himself. To deny himself his possessions is little: but to deny himself himself is a denial exceeding great.

Ninth Lesson.

YET when we come unto Him the Lord will have us deny to ourselves even ourselves, since as many of us as are entered into the battle of faith, are entered into a contention against evil spirits. But the evil spirits have nothing of their own in this world, and therefore must we wrestle with them, naked with naked. For if he that is clothed, wrestle with him that is naked, he faileth swiftly, because he hath whereon he that is naked taketh hold. And what are all things earthly but things wherewith the soul is clothed upon? whosoever therefore will wrestle with Satan, let him cast away his clothes, lest he be thereby endangered.

Again other Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (x. 26.)

AT that time: JESUS said unto His disciples: There is nothing covered, that shall not be revealed, and hid, that shall not be known. And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Comm. on Matth. Chap.* 10.)

The Lord pointeth to the day of judgment, that day wherein the hidden counsels of the hearts shall be made manifest, and those things which are dark now shall be the subject of all men's knowledge. Therefore He warneth us not to fear threats, nor persuasions, nor the power of such as fight against us; since in the day of judgment it will be manifest that all these things are null and void. "And what I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops." We read not that the Lord's use was to speak by night, or to tell His doctrine in darkness, but that to the carnal all His words were darkness, and to the unbelieving all His discourse night.

Eighth Lesson.

THEREFORE willeth He that that which He hath spoken, should be freely proclaimed in faith and in confession. Therefore com-

mandeth He that that which He hath told in darkness shall be spoken in light, and that that which He hath made to be heard in the ear should be preached upon the house-tops, that is, with loud and high words. For it behoveth us ever to make God known, and to speak in the light of Apostolic preaching the dark things of the Gospel message, having no fear of them which have power over bodies, but none over our souls, but rather fearing God, Which is able to destroy both body and soul in hell.

Ninth Lesson.

"FEAR not them which kill the body." Therefore we need fear nothing which may chance to our bodies, nor sorrow because of the destruction of the flesh, when, according to the laws of our nature and that from whence we are taken, we are unclothed upon, and become a pure spirit. And, since it behoveth us who are rooted in such a doctrine, freely and constantly to confess God, even were it only because of the alternative whereby we are bound, He saith further: "Whosoever shall confess Me before men, him will I confess also before My Father, Which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father, Which is in heaven." Such witnesses as He hath seen us to have been here to His name before men, such a Witness shall we find Him to be hereafter to our names before His Father Which is in heaven.

For Simple Feasts of One Martyr.

The Office is as on a Semi-double, with the following exceptions.

FIRST VESPERS.

The Office is of the Week-day, till the Chapter exclusive.

The Office of the Saint begins with the Chapter, which, as also the Hymn, Verse and Answer, Antiphon at the Song of the Blessed Virgin, and Prayer are all as given, (p. 366.) The Common Commemorations are said or not according to the season.

At Compline are said Preces.

MATTINS.

The Invitatory and Hymn are as just given.

Then follow the Week-day Psalms, with their own Antiphons.

On Mondays and Thursdays.

Verse. Thou hast crowned him with glory and honour, O Lord.

Answer. And madest him to have dominion over the works of Thy hands.

Absolution.

Graciously hear, &c.

On Tuesdays and Fridays.

Verse. O Lord, Thou hast set a crown of precious stones—

Answer. Upon his head.

Absolution.

May His loving-kindness, &c.

On Wednesdays.

Verse. His glory is great in Thy salvation.

Answer. Honour and great majesty shalt Thou lay upon him.

Absolution.

May the Almighty, &c.

First Blessing.

May His blessing be upon us,
Who doth live and reign for ever.

First Lesson from Scripture according to the Season, being either the first part, or, if the Saint have two Lessons, the whole read as one, at will.

First Responsory.

On Mondays and Thursdays.

This man is holy, &c., (*First Responsory in the preceding Office.*)

On Tuesdays and Fridays.

The Lord made him honourable, &c., (*Fourth Responsory in the preceding Office.*)

On Wednesdays.

A crown of gold, &c., (*Seventh Responsory in the preceding Office.*)

Second Blessing.

He whose feast-day we are keeping
Be our Advocate with God.

Second Lesson is the first of the Legend of the Saint, if there be two; if not, it is the second from Scripture, to which the third may be added at will.

Second Responsory.

On Mondays and Thursdays.

The righteous shall grow, &c., (*Second Responsory in the preceding Office;*) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Yea, he shall flourish in the presence of the Lord for ever.

On Tuesdays and Fridays.

O Lord, Thou hast given him, &c., (*Fifth Responsory in the preceding Office;*) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And hast not withholden the request of his lips.

On Wednesdays.

This is a martyr indeed, &c. *Or*, O Lord, Thou hast prevented, &c., (*Eighth Responsory in the preceding Office.*)

Third Blessing.

May He That is the Angels' King
To that high realm His people bring.

Third Lesson is the whole or the second part of the Legend of the Saint, if there is one, or else the special Lesson assigned.

Then the Hymn, "We praise Thee, O God, &c.," *is said, and so end Mattins.*

The rest of the Office is as on a Semi-double, as just given; it ends at None, inclusive; Preces are said at Prime, and the Common Commemorations are made at Lauds or not, according to the season.

IV. For Feasts of Many Martyrs.

Everything as on Sundays, except what is otherwise given here.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

O praise the LORD, &c., (Ps. cxvi., *p.* 186.)

Hymn.[1]

THE triumphs of the martyred saints
The joyous lay demand,
The heart delights in song to dwell
On that victorious band:
Those whom the senseless world abhorred,
Who cast the world aside,
Deemed fruitless, worthless, for the sake
Of Christ, their Lord and Guide.

For Thee they braved the tyrant's rage,
The scourge's cruel smart:
The wild beast's claw their bodies tore,
But vanquished not the heart:
Like lambs before the sword they fell,
Nor cry nor plaint expressed:
For patience kept the conscious mind,
And armed the fearless breast.

What tongue can tell Thy crown prepared
To wreathe the martyr's head?
What voice Thy robe of white to clothe
His limbs with torture red?
Vouchsafe us, Lord, if such Thy will,
Clear skies and seasons calm:
If not, the martyr's cross to bear,
And win the martyr's palm. Amen.

Verse. [2] Be glad in the LORD, and rejoice, ye righteous.

Answer. And shout for joy, all ye that are upright in heart.

Antiphon at the Song of the Blessed Virgin. [3] For theirs is the kingdom of heaven, who loved not their lives in this world, and have attained unto the reward of the kingdom, and have washed their robes in the blood of the Lamb.

MATTINS.

Invitatory. The Lord, He is the King of the Martyrs. * O come, let us worship Him!

Hymn.[4]

NOW, comrades, sing we the strife and the victory,
Sing we the triumph, the joy, and the majesty,
Fain be our lips when the theme for their utterance
Tells of martyrdom glorified.

Wisdom was theirs which was reckoned as foolishness,
Lost on a world which esteemed their end honourless
While in the might of Thy Spirit they followed Thee,
Jesus, heaven's eternal King.

Courage was theirs which no mocking nor threatening
Daunted, nor all the inventions of cruelty
Broke, when the conquerors, strong under agony,
Crushed the power of the torturer.

[1] Author unknown (sixth to ninth century); hymn altered at some places; translation by the late Dr Mant.

[2] Ps. xxxi. 11. [3] Cf. Matth. v. 10; John xii. 25; Apoc. vii. 14.

[4] The original is a hymn of the Ambrosian school, perhaps by St Ambrose himself.

Mute as the lamb that is led to the slaughtering
Died they, no cry and no violence uttering:
Peace in their hearts from the peace of eternity
Only witnessing all was well.

Glory is theirs and unspeakable happiness,
Bright with the light of unaltering blessedness,
Stored up in heaven for such as have died for Thee
By our minds inconceivable.

Praise be to Thee, their faith's Author and Finisher,
Only-begotten with Him Who begetteth Thee,
And to the Spirit, Who, with Thee, coequally
Reigns eternally magnified. Amen.

FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. By the rivers of water * hath the Lord planted the vineyard[1] of the righteous, and in His Law do they meditate day and night.

Ps. i. Blessed is the man, &c., (*p.* 4.)

Second Antiphon. [2]As gold in the furnace * hath the Lord tried His chosen ones, and received them for ever as a burnt-offering.

Ps. ii. Why do the heathen, &c., (*p.* 4.)

Third Antiphon. [2]Though the elect be punished * in the sight of men, yet is their hope full of immortality for ever.

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

Verse. Be glad in the LORD, and rejoice, ye righteous.

Answer. And shout for joy, all ye that are upright in heart.

First Lesson.

The Lesson is taken from the Epistle of Blessed Paul the Apostle to the Romans (viii. 12.)

BRETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry: Abba! (Father.) For the Spirit Itself beareth witness with our spirit that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

First Responsory.

God shall wipe away all tears from the eyes of His Saints, and there shall be no more [3]sorrow,

[1] Cf. Isa. v. 7.

[2] Wisd. iii. 6, 4.

[3] In Apoc. xxi. 4, from which this beautiful Responsory is taken, the words are, "And there shall be no more death, neither sorrow, &c." The mention of "death" seems to be omitted because the Church will not apply that word to the glorious transit of her Martyrs, which she habitually styles their "natalitia," or Birthday Festival.

nor crying, neither shall there be any more pain; for the former things are passed away.

Verse. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.

Answer. For the former things are passed away.

Second Lesson. (28.)

AND we know that all things work together for good to them that love God, to them who are called to be Saints, according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the First-born among many brethren. Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified. What then shall we say to these things? If God be for us, who can be against us? He That spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God That justifieth. Who is He that condemneth? It is Christ JESUS, That died, yea, rather, That is risen again, Who is even at the right hand of God, Who also maketh intercession for us.

Second Responsory.

These men are holy, who have gloriously shed their blood for the Lord's sake, yea, who loved Christ in their lives, and were made like unto Him in their flesh, and therefore they have earned crowns of victory.

Verse. One spirit, and one faith was in them.

Answer. And therefore they have earned crowns of victory.

Third Lesson.

WHO then shall separate us from the love of Christ? Shall tribulation, or distress, or famine, or nakedness, or peril, or persecution, or sword? As it is written: For Thy sake we are killed all the day long, we are accounted as sheep for the slaughter.[1] Nay, in all these things we are more than conquerors, through Him That loved us. For I am persuaded that neither death, nor life, nor angels, nor Principalities, nor Powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ JESUS our Lord.

Third Responsory.

They gave their bodies for God's sake to death; and gained the everlasting crown.

Verse. [2]These are they which came out of great tribulation, and have washed their robes in the Blood of the Lamb.

Answer. And gained the everlasting crown.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And gained the everlasting crown.

[1] Ps. xliii. 22.

[2] Apoc. vii. 14.

SECOND NOCTURN.

First Antiphon. [1]I will give unto My Saints a place * in the kingdom of My Father, every one by his own name, saith the Lord.

Psalm XIV.

[Intituled "A Psalm of David."]

LORD, who shall abide in Thy tabernacle? * who shall dwell in Thine holy hill?

He that walketh uprightly, * and worketh righteousness.

He that speaketh the truth in his heart, * he that deceiveth not with his tongue.

He that hath not done evil to his neighbour, * nor taken up a reproach against his neighbour.

In whose eyes a vile person is despised: * but he honoureth them that fear the LORD.

He that sweareth to his neighbour, and deceiveth him not, * he that putteth not out his money to usury, nor taketh reward against the innocent.

He that doeth these things, * shall never be moved.

Second Antiphon. To the Saints that are in the earth * Thou hast made all my counsels admirable.

Psalm XV.

[Intituled a work "of David," but the specifically descriptive word is not now of certain meaning.]

PRESERVE me, O Lord, for in Thee do I put my trust: * I have said unto the LORD: Thou art my God, for Thou hast no need of my goods.

To the Saints that are in His land, * He hath made all my will admirable.

Their sorrows are multiplied, * that hasten after [a strange god.]

In their assemblies for blood-shedding will I have no part: * nor mention their names with my lips.

The LORD is the portion of mine inheritance, and of my cup: * Thou art He That shalt restore mine inheritance unto me.

The lines are fallen unto me in pleasant places: * yea, I have a goodly heritage.

I will bless the LORD, Who hath given me counsel: * my reins also instruct me in the night seasons.

I have set the LORD always before my face: * because He is at my right hand, I shall never be moved.

Therefore mine heart is glad, and my tongue rejoiceth: * my flesh also shall rest in hope,

For Thou wilt not leave my soul in hell: * neither wilt Thou suffer Thine Holy One to see corruption.

Thou hast shown me the path of life, Thou shalt fill me with joy in Thy presence: * at Thy right hand there are pleasures for evermore.

Third Antiphon. [2]The Saints that wait upon the LORD * shall renew their strength; they shall mount up with wings as eagles, they shall fly and not faint.

Psalm XXIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the first day of the week."]

THE earth is the LORD'S and the fulness thereof; * the world, and they that dwell therein.

[1] Cf. John xiv. 2.

[2] Isa. xl. 31.

For He hath founded it upon the seas, * and established it upon the floods.

Who shall ascend into the mountain of the LORD? * or who shall stand in His holy place?

He that hath clean hands and a pure heart, * who hath not lifted up his soul unto vanity, nor sworn deceitfully unto his neighbour.

He shall receive a blessing from the LORD, * and mercy from the God of his salvation.

This is the generation of them that seek Him, * that seek the face of the God of Jacob.[1]

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD strong and mighty, the LORD mighty in battle.

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD of hosts, He is the King of glory.[1]

Verse. [2] Let the righteous rejoice before God.

Answer. Yea, let them exceedingly rejoice.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (47*th on the Saints.*)

DEARLY beloved brethren, as often as we keep the Feasts of the holy Martyrs, we look to obtain of the Lord, by their intercession, such good things in this life that thereby we, following them, may gain better in that which is to come. For they only do truly keep Holiday on the Feasts of the Martyrs, who follow after the Martyrs' example. These Feasts of the Martyrs are the Martyrs' preaching, whereby to stir us up to imitate what we are not loath to honour.

Fourth Responsory.

[3] Thy Saints, O Lord, have passed a wonderful way, serving Thy commandments, that they might be found without hurt in the midst of the mighty waters. Dry land appeared, and, out of the Red Sea, a way without impediment.

Verse. [4] He smote the rock, and the waters gushed out, and the streams overflowed.

Answer. Dry land appeared, and, out of the Red Sea, a way without impediment.

Fifth Lesson.

BUT we, who would fain rejoice with the Saints, would fain not share with them the persecution of the world. Whosoever will not take ensample of the holy Martyrs, as far as lieth in him, such an one cannot attain unto their blessedness. Thus preacheth the Apostle Paul, when he saith: "As ye are partakers of the sufferings, so shall ye be also of the consolation." (2 Cor. i. 7.) Yea, the Lord Himself saith in the Gospel: "If the world hate you, ye know that it hated Me before it hated you." (John xv. 18.) He will not be of

[1] SLH. [2] Ps. lxvii. 4. [3] Wisd. xix. 5-7; Neh. ix. 11. [4] Ps. lxxvii. 20.

the body, who will not be hated with the Head.

Fifth Responsory.

The Saints of God shrank not from the stripes of the executioners, but died for Christ's Name's sake; that they might be made joint-heirs in the house of the Lord.

Verse. They gave their bodies for God's sake to death.

Answer. That they might be made joint-heirs in the house of the Lord.

Sixth Lesson.

BUT some man will say: "And who is he that can tread in the footsteps of the blessed Martyrs?" To such an one I answer that, by the Lord's help, we are able, if we so will, to tread in the footsteps, not of the blessed Martyrs only, but even of the same Lord Himself. Hearken, not to me, but to the same Lord, Who crieth unto all men: "Learn of Me, for I am meek and lowly in heart." (Matth. xi. 29.) Hear also with what words the Apostle Peter warneth us: "Christ suffered for us, leaving us an example, that we should follow His steps." (1 Pet. ii. 21.)

Sixth Responsory.

[1] As gold in the furnace hath the Lord tried His chosen ones, and received them as a burnt-offering, and yet a while, and they shall be regarded; for the grace of God, and His peace, are with His chosen.

Verse. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him.

Answer. For the grace of God, and His peace, are with His chosen.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For the grace of God, and His peace, are with His chosen.

THIRD NOCTURN.

First Antiphon. [2] The righteous live * for evermore; their reward also is with the Lord.

Psalm XXXII.

[The Vulgate and the LXX. ascribe this psalm "to David."]

REJOICE in the LORD, O ye righteous: * praise is comely for the upright.

Praise the LORD with harp: * sing unto Him with the psaltery of ten strings.

Sing unto Him a new song: * play skilfully unto Him with a loud noise.

For the word of the LORD is right: * and all His works are done in truth.

He loveth mercy and judgment: * the earth is full of the goodness of the LORD.

By the word of the LORD were the heavens made, * and all the host of them by the breath of His mouth.

He gathereth the waters of the sea together as an heap: * He layeth up the depths in storehouses.

Let all the earth fear the LORD: * let all the inhabitants of the world stand in awe of Him.

[1] Wisd. iii. 6-9.

[2] Wisd. v. 16.

For He spake, and it was done: * He commanded, and it was made.

The LORD bringeth the counsel of the heathen to nought: * He maketh the devices of the people of none effect, and setteth aside the counsel of princes.

But the counsel of the LORD standeth for ever, * the thoughts of His heart to all generations.

Blessed is the nation whose God is the LORD, * the people He hath chosen for His own inheritance.

The LORD looketh from heaven: * He beholdeth all the sons of men.

From the set place of His habitation * He looketh upon all the inhabitants of the earth.

He fashioneth the heart of every one of them: * He considereth all their works.

There is no king saved by the multitude of an host: * a mighty man is not delivered by much strength.

An horse is a vain thing for safety: * by his great strength he shall not escape.

Behold, the eyes of the LORD are upon them that fear Him, * and upon them that hope in His mercy.

To deliver their soul from death, * and to feed them in time of famine.

Our soul waiteth for the LORD: * for He is our help and our shield.

For our heart shall rejoice in Him: * because we have trusted in His holy Name.

Let Thy mercy, O LORD, be upon us, * according as we hope in Thee.

Second Antiphon. They gave up their bodies unto death * rather than serve idols: and therefore have they crowns on their heads and palms in their hands.[1]

Psalm XXXIII.

[Intituled "Of David, when he changed his behaviour before Abimelech, who drove him away and he departed." This incident is thus described in 1 Kings (Sam.) xxi. 10: "And David arose and fled that day for fear of Saul, and went to Achish" (otherwise called Abimelech) "the King of Gath. And the servants of Achish said unto him: Is not this David the King of the land? Did they not sing one to another of him in dances saying, 'Saul hath slain his thousands, and David his ten thousands'? And David laid up these words in his heart, and was sore afraid of Achish the King of Gath. And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish to his servants: Lo, ye see the man is mad; wherefore have you brought him to me? Have I need of madmen, that ye have brought this fellow to play the madman in my presence? Shall this fellow come into mine house? xxii. David therefore departed thence, and escaped to the cave of Adullam." This Psalm is A B C Darian.]

I WILL bless the LORD at all times: * His praise shall continually be in my mouth.

My soul shall make her boast in the LORD: * the humble shall hear thereof, and be glad.

O magnify the LORD with me: * and let us exalt His Name together.

I sought the LORD, and He heard me, * and delivered me from all my distress.

Draw near unto Him, and be lightened, * and your faces shall not be ashamed.

This poor man cried, and the LORD heard him, * and saved him out of all his troubles.

The angel of the LORD encampeth round about them that fear Him, * and delivereth them.

O taste and see that the LORD is

[1] Apoc. vii. 9.

good: * blessed is the man that trusteth in Him.

O fear the LORD, all ye His Saints: * for there is no want to them that fear Him.

The mighty lack and suffer hunger: * but they that seek the LORD shall not want any good thing.

Come, ye children, hearken unto me: * I will teach you the fear of the LORD.

What man is he that desireth life, * that loveth to see good days?

Keep thy tongue from evil, * and thy lips from speaking guile.

Depart from evil and do good: * seek peace and pursue it.

The eyes of the LORD are upon the righteous: * and His ears are open unto their cry.

But the face of the LORD is against them that do evil, * to cut off the remembrance of them from the earth.

The righteous cry and the LORD heareth, * and delivereth them out of all their troubles.

The LORD is nigh unto them that are of a broken heart, * and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous: * but the LORD will deliver them out of all.

The Lord keepeth all their bones: * not one of them shall be broken.

The death of sinners is grievous: * and they that hate the righteous shall be guilty.

The LORD redeemeth the souls of His servants: * and none of them that trust in Him shall be guilty.

Third Antiphon. Behold, how great with God is the reward * of His Saints:[1] yea, they who died for Christ's sake shall live for ever and ever.

Ps. xlv. God is our refuge, &c., (*p.* 97.)

Verse. The righteous live for evermore.

Answer. Their reward also is with the Lord.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xxi. 9.)

AT that time: JESUS said unto His disciples: When ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. And so on.

Homily by Pope St Gregory [the Great.] (*35th on the Gospels.*)

Our Lord and Redeemer willeth us to know what shall be the signs that the end of the world is at hand, to the end that ye may be the less terrified, when that cometh whereof ye have already had warning. Darts strike less which are seen coming: and the plagues of the earth will be to us more bearable, if we are harnessed against them with the shield of foreknowledge. Behold, how He saith: "When ye shall hear of wars and commotions be not terrified: for these things must first come to pass; but the end is not by and by." It behoveth us to ponder these words of our Redeemer, wherein He warneth us of suffering, from without, and from

[1] Matth. v. 12.

within. Wars are the work of a foreign enemy, commotions of the citizens. Therefore, that He may let us know that we shall be troubled from within and from without, He showeth that our wrestling shall be in part against strangers, and in part against our brethren.

Seventh Responsory.

Because of the covenant of the Lord, and the laws of their fathers, the Saints of God abode in brotherly love, for one spirit and one faith was ever in them.

Verse. [1] Behold how good and how pleasant it is for brethren to dwell together in unity.

Answer. For one spirit and one faith was ever in them.

Eighth Blessing.

They whose feast-day we are keeping
Be our Advocates with God.

Eighth Lesson.

BUT, when these woes come, the end is not by and by. And He saith further: "Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and pestilences, and famines, and fearful sights and great signs shall there be from heaven." Before the last tribulation cometh, shall come many other tribulations: and, by the many woes which shall come first, shall be foreshadowed the everlasting woe which shall come in the end. And therefore, after wars and commotions, the end is not yet by and by: many woes must come first, to give warning of the woe that hath no end.

Eighth Responsory.

O ye My Saints, who, being in the flesh, didst have striving — I will render unto you a reward of your labours.[2]

Verse. [3] Come, ye blessed of My Father, inherit the kingdom!

Answer. I will render unto you a reward of your labours.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I will render unto you a reward of your labours.

On the Feasts of Martyrs who were brothers the following is the Second or Eighth Responsory.

Theirs is a brotherhood indeed, whose tie no storms availed to sever: together they followed the Lord in the shedding of their blood. Together they set at nought the Royal Palace; together they attained unto the kingdom of heaven.

Verse. Behold how good and how pleasant it is for brethren to dwell together in unity.

Answer. Together they set at nought the Royal Palace; together they attained unto the kingdom of heaven.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Together they set at nought the Royal Palace; together they attained unto the kingdom of heaven.

[1] Ps. cxxxii. 1. [2] Wisd. x. 17. [3] Matth. xxv. 34.

Ninth Lesson.

BUT, forasmuch as the signs and troubles whereof the Lord speaketh are so manifold, we must needs shortly consider each: for, of necessity, we must suffer some things from heaven, some from the earth, some from the powers of nature, and some from men. For where He saith: "Nation shall rise against nation"—He speaketh concerning the troubling of men: where: "great earthquakes shall be in divers places"—concerning wrath from above: where: "and pestilences"—concerning the frailty of the body: where: "and famines"—concerning the barrenness of the earth: where: "fearful signs from heaven," and tempests—concerning commotions of the air. As, then, all things shall have an end, so, before the end, shall all things be troubled: and we who have sinned and come short in all things, shall in all things be afflicted, that it may be fulfilled that is written: "and the world shall fight with Him against the unwise." (Wisd. v. 21.)

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. O how many torments have all the Saints suffered, * that they might attain safely unto the palm of martyrdom!

Second Antiphon. The Saints have attained unto the kingdom, * with palms in their hands; they have earned crowns of Majesty from the Lord's hand.

Third Antiphon. [1] The bodies of the Saints are buried in peace, * and their name liveth for evermore.

Fourth Antiphon. O all ye Martyrs of the Lord, bless ye the Lord * for ever.

Fifth Antiphon. O ye Martyrs, * praise ye the LORD from the heavens, praise Him with the dance—Alleluia.

The Chapter. (Wisd. iii. 1.)

THE souls of the righteous are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die: but they are in peace.

Hymn for many Martyrs.[2]

O THOU, the Martyrs' glorious King,
Of Confessors the crown and prize;
Who dost to joys celestial bring
Those who the joys of earth despise!

By all the praise Thy Saints have won;
By all their pains in days gone by;
By all the deeds which they have done;
Hear Thou Thy suppliant people's cry.

Thou dost amid Thy Martyrs fight;
Thy Confessors Thou dost forgive;
May we find mercy in Thy sight,
And in Thy sacred presence live.

To God the Father glory be,
And to His sole-begotten Son;
And glory, Holy Ghost, to Thee!
While everlasting ages run. Amen.

Verse. [3] Let the Saints be joyful in glory.

Answer. Let them sing aloud upon their beds.

[1] Ecclus. xliv. 14.

[2] The original hymn, written between the tenth and thirteenth centuries, is slightly altered in the Breviary.

[3] Ps. cxlix. 5.

Antiphon at the Song of Zacharias. [1] Even the very hairs of your head are all numbered: * fear not therefore; ye are of more value than many sparrows.

If the Prayer is not special there is said one of the following, which is also used throughout the whole Office of the Saints.

Prayer for many Martyrs, who were Bishops.

O LORD, we beseech Thee, that the feast of Thy blessed Martyrs and Bishops (*here insert their names*) may keep us, and their worshipful prayers commend us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Prayer for many Martyrs, not Bishops.

O GOD, by Whose mercy we here keep the birthday of Thy holy Martyrs, (*here insert their names,*) grant us hereafter to rejoice in their blessed company for all eternity. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Another for the same.

O GOD, Who, year by year, dost gladden us by the solemn feast-day of Thy holy Martyrs, (*here insert their names,*) mercifully grant, that we who rejoice because of their worthy deeds, may be also stirred up to follow after their example. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

[1] Luke xii. 7.

PRIME.

Antiphon. O how many torments, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Wisd. iii. 7.)

THE righteous shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

TERCE.

Antiphon. The Saints have attained, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

[2] Be glad in the LORD, and rejoice, ye righteous.

Answer. Be glad in the LORD, and rejoice, ye righteous.

Verse. And shout for joy, all ye that are upright in heart.

Answer. And rejoice, ye righteous.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Be glad in the LORD, and rejoice, ye righteous.

Verse. Let the righteous rejoice before God.

Answer. Yea, let them exceedingly rejoice.

[2] Ps. xxxi. 11.

SEXT.

Antiphon. The bodies of the Saints, &c., (*Third Antiphon at Lauds.*)

Chapter. (Wisd. x. 17.)

THE Lord hath rendered to the Saints a reward of their labours, and guided them in a marvellous way: and was unto them for a cover by day, and a light of stars in the night season.

Short Responsory.

Let the righteous rejoice before God.

Answer. Let the righteous rejoice before God.

Verse. Yea, let them exceedingly rejoice.

Answer. Before God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Let the righteous rejoice before God.

Verse. The righteous live for evermore.

Answer. Their reward also is with the Lord.

NONE.

Antiphon. O ye Martyrs, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

The righteous live for evermore.

Answer. The righteous live for evermore.

Verse. Their reward also is with the Lord.

Answer. For evermore.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The righteous live for evermore.

Verse. Let the Saints be joyful in glory.

Answer. Let them sing aloud upon their beds.

SECOND VESPERS.

First Antiphon. These men are holy, * for they have given up their bodies unto death for the sake of the covenant of their God, and have washed their robes in the Blood of the Lamb.

Second Antiphon. [1]The Saints through faith subdued kingdoms, * wrought righteousness, obtained promises.

Third Antiphon. [2]The youth of the Saints shall be renewed * like the eagle's: they shall grow as the lily in the city of the Lord.

Fourth Antiphon. God shall wipe away all tears from the eyes of His Saints: * and there shall be no more sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

Fifth Antiphon. In the heavenly kingdoms, * there is the dwelling of the Saints: there shall be their rest for ever and ever.

Psalm CXV.

[In the Hebrew this Psalm is a continuation of the last. The Vulgate and the LXX. prefix "Alleluia."]

I BELIEVED, therefore have I spoken: * but I was greatly afflicted.

I said in my haste: * All men are liars.

[1] Heb. xi. 33.

[2] Ps. cii. 5; lxxi. 16; Isa. xxxv. 1.

What shall I render unto the LORD * for all His benefits toward me?

I will take the cup of salvation, * and call upon the name of the LORD.

I will pay my vows unto the LORD in the presence of all His people. * Precious in the sight of the LORD is the death of His Saints.

O LORD, truly I am Thy servant: * I am Thy servant, and the son of Thine handmaid:

Thou hast loosed my bonds. * I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

I will pay my vows unto the LORD, in the presence of all His people: * in the courts of the LORD'S house, in the midst of thee, O Jerusalem!

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Chapter, and Verse and Answer from Lauds.

Hymn from First Vespers.

Antiphon at the Song of the Blessed Virgin. In heaven do rejoice the souls of the Saints * who have followed the steps of Christ; and because they shed their blood for the love of Christ, therefore shall they be made glad for ever with Christ.

Other Lessons for the Feasts of Many Martyrs.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.] (*1st on the Martyrs. Tom.* iii.)

EVERY man knoweth how, by the good Providence of God, the divers glories of His Martyrs are held in such esteem by His people, that the same His Saints in all places receive worthy honour, and before us is set, by the favour of Christ, the noble ensample of their courage: thus are we stirred up to consider, on the occasion of these Holidays, how great glory doth abide them in heaven, whose birthdays are thus kept upon earth: thereby, also, we are roused to strive to be like them, brave, godly, and true: so that, in the strength of Christ, we, like them, may wrestle with, and conquer our enemy, and, when we have gained the same victory that they gained, may with them at last be glorified in the kingdom of heaven.

Fifth Lesson.

FOR what man is there willing to share their reward, that if he do not first lay hold on their steadfastness, follow after the ensample of their faith, and imitate their brave patience, can either seek or find their glory by likeness to their lives? But whosoever doth so follow them, let him not doubt but that, though in very deed he gain not the crown of martyrdom, he is yet able by good works to make himself meet therefor. For we have a most merciful God, Which either giveth Martyrdom unto such as be willing, or, without Martyrdom, doth make them joint heirs with the Saints in the kingdom of God.

Sixth Lesson.

FOR even as afflictions unman the ungodly, so do trials harden the righteous. Even thus

did the Saints strive against sin; but the work braced their muscles, and in death they were more than conquerors. Of such as run in a race, no man saith that they are strong, unless they run, and none can be crowned, unless he conquer. No soldier prevaileth against his enemy, unless he fight; or winneth the Emperor's favour, unless he have warred. Christian! the needful arms are thine! In thy hands are the strong weapons, wherewith thou canst conquer the enemy!

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (vi. 17.)

AT that time: JESUS came down from the mountain, and stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea, and Jerusalem, and from the sea coast of Tyre and Sidon. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* v. *on Luke* vi.)

Mark well how JESUS goeth upward with His disciples, and downward to the multitude. How should the multitude behold Christ, save in a lower place? Such go not up to the things which are above; such attain not to the things which are high. And when JESUS cometh down, He findeth such as are diseased: for such like go not up to the heights. Hence also Matthew saith that there were there "all sick people," (iv. 23.) Of these every man had need of healing, that, when he had received strength, by and by, he might go up into the mountain. And therefore, being Himself come down, He healeth them in the plain, that is to say, He calleth them away from their lust, and freeth them of their blindness. He cometh down to our wounds, to the end that by a certain use of His nature, and by the abundance thereof, He might make us joint-heirs of the kingdom of heaven.

Eighth Lesson.

"BLESSED be ye poor, for your's is the kingdom of God." Saint Luke giveth us but four of the Lord's Beatitudes, and Saint Matthew eight: but in those eight are contained these four, and in these four those eight. For in these four are embraced the cardinal virtues: and in those eight they are set forth in a number full of mystery. It is written at the head of more than one of the Psalms that they are "for the octave," and thou hast received the commandment: "Give a portion to seven, and also to eight"—to seven or eight what? Perchance degrees of blessedness. For as this eighth [Beatitude] doth name the most glorious realization of our hope—["the kingdom of Heaven"]—so doth it also name the most royal exertion of our strength—["blessed are they which are persecuted."][1]

[1] The latter half of this Lesson, from the words "It is written," &c., is one of the most difficult passages in the Breviary, and seems to require a short note, especially as it is so often recited in the Church Service. (1.) "For the octave" is meant as a translation of the Hebrew words "Alhashsh'mínith," found in the superscription of Pss. vi. and xi. The real meaning of these words seems to have been lost for at least two thousand years,

Ninth Lesson.

BUT let us first consider the fuller of the forms of these Beatitudes. "Blessed be ye poor, for your's is the kingdom of God." Both of the Evangelists give to this Beatitude the first place. Yea, surely, for poorness, at least in spirit, is the first in order, the mother, and procreatrix of virtues; since he that setteth no store by temporal things, winneth toward eternal things; neither is any man able to gain the kingdom of heaven, on whom the love of this present world doth so press, that he cannot rid himself thereof.

Another Homily.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xii. 1.)

AT that time: JESUS said unto His disciples: Beware of the leaven of the Pharisees, which is hypocrisy. And so on.

Homily by the Venerable Bede, Priest [at Jarrow and Doctor of the Church.] (*Bk.* iv. *on Luke*, *Cap.* lii.)

Touching this leaven the Apostle warneth us: "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." (1 Cor. v. 8.) For even as a little leaven doth infect the whole lump wherein it is put, and the savour thereof doth spread all abroad therein, so doth hypocrisy, when once it hath tainted the soul, drive out from it all sincerity and truth. The meaning, therefore, of this passage is this: "Beware, lest ye be as the hypocrites, for yet a little while, and all men shall see that ye are good, and they are evil."

Eighth Lesson.

AS touching what followeth: "For there is nothing covered that shall not be revealed, neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light." These words are true, not only as concerning the world which is to come, wherein the secrets of all hearts shall be made manifest, but even as concerning this present world, since

and conjectures on the subject have exercised the various ingenuity of the learned, who are widely disagreed. It is, however, a pretty general idea that the phrase is a technical musical direction, and has something to do with the number 8. Gesenius believes it to correspond to the Italian "basso," and to imply a composition intended for men's voices. (2.) Eccles. xi. begins thus: "Cast thy bread upon the waters, for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth." This latter verse the Rev. T. P. Dale, in his profound translation and Commentary upon Ecclesiastes, renders, "Give a share all round, and to some one else beside, for thou dost not know what sort of mischief shall be in the earth," and he says, "It is equivalent to our 'everybody and some one else.'" The whole would seem to be an exhortation to almsgiving full even to abundance: seven, as the "perfect" number, being chosen to imply a full number generally. Cf. Job v. 19; Micah v. 5; Matth. xviii. 22. (3.) benedictionibus. Sicut enim spei nostræ octava perfectio est, ita octava summa virtutum est." The translator confesses to great uncertainty as to the meaning, but, upon full and repeated consideration, at the interval of years, he is inclined to think that "octava" agrees with "benedictio" understood, and that the paraphrase in the text is the most probable sense.

now that which the Apostles spake and suffered in the darkness of persecution, and the gloom of dungeons, is, since that the Church is glorified, told of them for a memorial of them, wherever their acts are read throughout the whole world. "Be not afraid of them that kill the body," for they that persecute the righteous, when they have killed the body, "after that, have no more that they can do." Truly, it is a childish folly which maketh such men to cast the dead limbs of the martyrs to birds and beasts, while yet they have no strength to withstand the Almight of God, whereby He will surely quicken the same limbs and raise them up again.

Ninth Lesson.

OF persecutors there are two kinds: first, of such as do openly rage in cruelty against us; and, secondly, of such as do seek, by cunning wiliness and lying, to beguile us. Against both these the Saviour willeth to guard and strengthen us, in one place warning us to be not afraid of them that kill the body, and, in another place, to beware of the leaven of the Pharisees: since, when we are dead, neither the cruelty of the one class, nor the falsehood of the other, will be able any more to touch us. "Are not five sparrows sold for two farthings?" If God, saith the Lord, if God cannot forget the least of the works of His hands that hath life, the little birds that fly hither and thither in the air, if He cannot forget them, wherefore should ye, who are made in the image and likeness of your Maker, wherefore should ye be afraid of them that kill the body? He that is the careful Lord of the beasts, which think not, how much more shall He be careful of man which hath a reasonable soul?

For Simple Feasts of Many Martyrs.

The Office is as on a Semi-double, with the following exceptions.

FIRST VESPERS.

The Office is of the Week-day, till the Chapter, exclusive.

The Office of the Saints begins with the Chapter, which, as also the Hymn, Verse and Answer, Antiphon at the Song of the Blessed Virgin, and Prayer are all as just given, (*p.* 382.) *The Common Commemorations are said or not according to the season.*

At Compline are said Preces.

MATTINS.

The Invitatory and Hymn are as just given.

Then follow the Week-day Psalms, with their own Antiphons.

On Mondays and Thursdays.

Verse. Be glad in the Lord, and rejoice, ye righteous.

Answer. And shout for joy, all ye that are upright in heart.

Absolution.

Graciously hear, &c.

On Tuesdays and Fridays.

Verse. Let the righteous rejoice in the presence of God.

Answer. Yea, let them be exceeding glad.

Absolution.

May His loving-kindness, &c.

On Wednesdays.

Verse. The righteous live for evermore.

Answer. Their reward also is with the Lord.

Absolution.

May the Almighty, &c.

First Blessing.

May His blessing be upon us,
Who doth live and reign for ever.

First Lesson from Scripture, according to the Season, being either the first part, or, if the Saints have two Lessons, the whole read as one, at will.

First Responsory.

On Mondays and Thursdays.

God shall wipe away, &c., (*First Responsory in the preceding Office.*)

On Tuesdays and Fridays.

Thy Saints, O Lord, &c., (*Fourth Responsory in the preceding Office.*)

On Wednesdays.

Because of the covenant, &c., (*Seventh Responsory in the preceding Office.*)

Second Blessing.

They whose feast-day we are keeping,
Be our Advocates with God.

Second Lesson is the First of the Legend of the Saint, if there be two; if not, it is the Second from Scripture, to which the Third may be added, at will.

Second Responsory.

On Mondays and Thursdays.

These men are holy, &c., (*Second Responsory in the preceding Office,*) *with the following addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And therefore they have earned crowns of victory.

On Tuesdays and Fridays.

The Saints of God shrank not, &c., (*Fifth Responsory in the preceding Office,*) *with the following addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. That they might be made joint-heirs in the house of the Lord.

On Wednesdays.

O ye, My Saints, &c., (*Eighth Responsory in the preceding Office.*)

Third Blessing.

May He That is the Angels' King,
To that high realm His people bring.

Third Lesson is the whole or the Second part of the Legend of the Saints, if there is one, or else the special Lesson assigned.

Then the Hymn, "We praise Thee, O God," &c., *is said, and so end Mattins.*

The rest of the Office is as on a Semi-double, as just given; it ends at None, inclusive; Preces are said at Prime, and the Common Commemorations are made at Lauds or not, according to the season.

V. For Feasts of one Bishop and Confessor.

Everything as on Sundays, except what is otherwise given here.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

O praise the LORD, &c., (Ps. cxvi., *p.* 186.)

Hymn.[1]

1.

SAFE now for ever, JESU'S true Confessor,
Whose happy festal here His people keep,
Doth of his labours for his mighty Blesser,
Rich harvest reap.

2.

Gentle was he, wise, pure, and lowly-hearted,
Sober and modest, ever foe to strife,
While in his frame there flowed as yet unparted
Currents of life.

3.

Ofttimes hath He Whose face he sees in heaven,
Being entreated for His servant's sake,
To us on earth the same for healer given
Sick whole to make.

4.

Wherefore our choir, in thankfulness adoring,
Lifteth its voice with melody of laud,
While he on high for us his prayer is pouring
Unto his God.

5.

Glory and honour, virtue and salvation
Be unto Him, Who, in His might divine,
Ruleth supremely over all creation,
One and yet Trine. Amen.

Verse. [2] The Lord loved him and beautified him.

Answer. He clothed him with a robe of glory.

Antiphon at the Song of the Blessed Virgin. O thou Priest and Bishop, * thou worker of mighty works, thou good shepherd over God's people, pray for us unto the Lord.

For Doctors.

O right excellent Teacher, Light of the Holy Church, N. (*here insert his name*) blessed lover of the Divine Law, pray for us to the Son of God.

MATTINS.

Invitatory. The Lord, He is the King of the Confessors. * O come, let us worship Him.

Hymn as at First Vespers.

FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. Blessed is the man * that doth meditate in the law of the Lord: his delight is therein day and night, and whatsoever he doeth shall prosper.

[1] Hymn of the Middle Ages, after the manner of the Ambrosian school, but very much altered; translation by the Rev. Dr Littledale, except the first verse, and the third.

[2] Ecclus. xlv. 9.

Ps. i. Blessed is the man, &c., (*p.* 4.)

Second Antiphon. Blessed and holy is he * that putteth his trust in the Lord, that declareth the decree of the Lord, and is set upon His holy hill.

Ps. ii. Why do the heathen, &c., (*p.* 4.)

Third Antiphon. Thou, O Lord, art my glory, * Thou art a shield for me: Thou art the Lifter-up of mine head, and Thou hast heard me out of Thy holy hill.

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

Verse. The Lord loved him and beautified him.

Answer. He clothed him with a robe of glory.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to Timothy (iii. 1.)

THIS is a true saying: If a man desire the office of a Bishop, he desireth a good work. A Bishop, then, must be blameless, the husband of one wife, sober, prudent, of good behaviour, modest, given to hospitality, apt to teach, not given to wine, no striker, but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the church of God? Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil.

First Responsory.

[1] Well done, thou good and faithful servant, thou hast been faithful over a few things. I will make thee ruler over many things; enter thou into the joy of thy Lord.

Verse. Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more.

Answer. Enter thou into the joy of thy Lord.

Second Lesson.

The Lesson is taken from the Epistle to Titus (i. 7.)

FOR a Bishop must be blameless, as the steward of God: not proud, not soon angry, not given to wine, no striker, not given to filthy lucre: but a lover of hospitality, courteous, sober, just, holy, temperate, holding fast the faithful word, as he hath been taught: that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly, vain talkers, and deceivers, specially they of the circumcision, whose mouths must be stopped: who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

Second Responsory.

[2] Behold an high priest, who in his days pleased God: therefore the Lord assured him by an oath that He would multiply his seed among His people.

[1] Matth. xxv. 21, 20.

[2] Ecclus. xliv. 16, 22, 25.

Verse. He hath made him a blessing unto all nations, and hath established His covenant upon his head.

Answer. Therefore the Lord assured him by an oath that He would multiply his seed among His people.

Third Lesson. (ii. 1.)

BUT speak thou the things which become sound doctrine: that the aged men be sober, chaste, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, sober, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober-minded. In all things show thyself a pattern of good works, in doctrine, in uncorruptness, in gravity, sound speech, that cannot be condemned: that he that is of the contrary part may be ashamed, having no evil thing to say of us.

Third Responsory.

[1] The LORD hath sworn and will not repent: Thou art a Priest for ever after the order of Melchisedek.

Verse. The LORD said unto my Lord: Sit Thou at My right hand.

Answer. Thou art a Priest for ever after the order of Melchisedek.

[1] Ps. cix. 5, 1.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou art a Priest for ever after the order of Melchisedek.

SECOND NOCTURN.

First Antiphon. When His holy one called, * the Lord heard him, yea, the Lord heard him, and gave him peace.

Psalm IV.

[Intituled "A Psalm of David," with a musical (?) direction of (now) uncertain meaning.]

WHEN I called, the God of my righteousness heard me: * Thou hast enlarged me when I was in distress:

Have mercy upon me, * and hear my prayer.

O ye sons of men, how long will ye be dull of heart? * Why will ye love vanity, and seek after leasing? [2]

But know that the LORD hath set apart for Himself him that is holy: * the LORD will hear me when I call unto Him.

Be ye angry and sin not: * what ye speak in your heart, repent upon your bed.[2]

Offer the sacrifices of righteousness, and put your trust in the LORD. * There be many that say: Who will show us any good?

LORD, Thou hast set upon us the light of Thy countenance. * Thou hast put gladness in my heart,

More than in the time that their corn, and wine, and oil * increased.

I will both lay me down in peace, * and sleep,

[2] SLH.

For Thou, LORD, only * makest me to dwell in safety.

Second Antiphon. Let all those that put their trust in Thee rejoice, O Lord, for Thou hast blessed the righteous; * Thou hast compassed him with Thy favour as with a shield.

Psalm V.

[Intituled "A Psalm of David," with a musical (?) superscription.]

GIVE ear unto my words, O LORD, * consider my supplication.

Hearken unto the voice of my cry, * my King and my God!

For unto Thee will I pray. * O LORD, in the morning Thou shalt hear my voice:

In the morning will I stand before Thee and look up. * For Thou art not a God that hath pleasure in wickedness:

Neither shall the evil dwell with Thee, * nor the unrighteous stand in Thy sight:

Thou hatest all workers of iniquity. * Thou shalt destroy all them that speak leasing:

The LORD abhorreth the bloody and deceitful man. * But as for me, in the multitude of Thy mercy

I will come into Thine house: * I will worship toward Thine holy temple in Thy fear.

Lead me, O LORD, in Thy righteousness, * because of mine enemies; make my way straight before Thy face.

For there is no faithfulness in their mouth: * their inward part is very wickedness.

Their throat is an open sepulchre; they flatter with their tongue. * Judge Thou them, O God!

Let them fall by their own counsels; cast them out in the multitude of their transgressions, * for they have rebelled against Thee, O Lord!

And let all those that put their trust in Thee, rejoice: * let them ever shout for joy, because Thou dwellest in them:

Let them also that love Thy Name be joyful in Thee. * For Thou wilt bless the righteous.

O LORD, Thou hast compassed us * with Thy favour as with a shield.

Third Antiphon. O LORD, our Ruler, * how excellent is Thy Name in all the earth! Who hast crowned Thine holy one with glory and honour, and madest him to have dominion over the works of Thy hands.

Psalm VIII.

[Intituled "A Psalm of David." It has also a title which seems to show that it was a song for the vintage.]

O LORD, our Lord, * how excellent is Thy Name in all the earth!

For Thy glory is exalted * above the heavens.

[1] Out of the mouth of babes and sucklings hast Thou perfected praise because of Thine enemies, * that Thou mightest destroy the enemy and the avenger.

When I consider Thine heavens, the work of Thy fingers: * the moon and the stars which Thou hast ordained:

[1] This verse was quoted by our Lord, concerning those who cried Hosannah on Palm Sunday, Matthew xxi. 16.

What is man, that Thou art mindful of him? * or the son of man, that Thou visitest him?

Thou hast made him a little lower than the angels, Thou hast crowned him with glory and honour, * and madest him to have dominion over the works of Thine hands.

Thou hast put all things under his feet, * all sheep and oxen, yea, and the beasts of the field.

The fowl of the air, and the fish of the sea, * that pass through the paths of the sea.

O LORD, our Lord, * how excellent is Thy Name in all the earth!

Verse. [1]The Lord hath chosen him for a Priest unto Himself.

Answer. To offer up unto Him the sacrifice of praise.

Fourth Lesson.

The Lesson is taken from the Sermons of St Maximus, Bishop [of Turin.] (*59th Hom., being the 2nd on St Eusebius of Vercelli.*)

IT is idle to strive to add anything to the praise of our holy and most blessed Father N., (*here insert the name of the Saint whose Feast is being kept,*) whose Feast is this day kept. The beauty of his life ought not to be the subject of panegyrics, so much as the object of imitation. The Scripture saith: "A wise son is the glory of his father,"[2]—truly then will he be honoured by such as, by doing after his ensample, show themselves to be his children —"for in Christ JESUS hath he begotten us through the Gospel." (1 Cor. iv. 15.)

Fourth Responsory.

[3]I have found David My servant, with My holy oil have I anointed him; for My hand shall help him.

Verse. The enemy shall prevail nothing against him, nor the son of wickedness afflict him.

Answer. For My hand shall help him.

Fifth Lesson.

WHATSOEVER, therefore, of virtue and grace there may be in this holy people, all the bright streams thereof do flow from him, as from a most clear fountain. By his manly chastity, by his sternly noble temperance, by the graceful courtesy which marked him, he drew all men's love to God: and by his eminent ministry in his Bishoprick he hath left behind him in his disciples, many heirs of his priesthood.

Fifth Responsory.

[3]I have laid help upon one that is mighty, and have exalted one chosen out of My people; for My hand shall help him.

Verse. I have found David My servant, with My holy oil have I anointed him.

Answer. For My hand shall help him.

[1] Cf. Ecclus. xlv. 20.

[2] There does not appear to be any such passage in Scripture. Prov. x. 1 is something like it.

[3] Ps. lxxxviii. 21, 20.

Sixth Lesson.

IT is very meet and right that upon this day, which is made a joyful day for us because it is the day whereon our blessed Father N., (*here insert his name,*) passed away to heaven, I say it is very meet and right that on this day we should sing that verse of the Psalms: "The righteous shall be in everlasting remembrance." (cxi. 7.) His memory is rightly honoured among men who is at this present making glad among Angels. The word of God saith: "Judge none blessed before his death," (Ecclus. xi. 30,) as though it were said, "Judge him blessed when life is ended, praise him when he is made perfect." For there are two main reasons why it is better to praise a dead man than a living, since, if thou call him holy and worthy after his death, thou dost it when neither canst thou be corrupted by being a flatterer, nor he by being flattered.

Sixth Responsory.

This is he which wrought great wonders before God, and the whole earth is full of his teaching. [1] May he pray for all people, that their sins may be forgiven unto them!

Verse. This is he which loved not his life in this world, and hath attained unto the kingdom of heaven.

Answer. May he pray for all people, that their sins may be forgiven unto them!

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. May he pray for all people, that their sins may be forgiven unto them!

THIRD NOCTURN.

First Antiphon. Lord, this Thy Saint * shall dwell in Thy tabernacle, and this that hath worked righteousness shall abide upon Thy holy hill.

Psalm XIV.

[Intituled "A Psalm of David."]

LORD, who shall abide in Thy tabernacle? * who shall dwell in Thine holy hill?

He that walketh uprightly, * and worketh righteousness.

He that speaketh the truth in his heart, * he that deceiveth not with his tongue.

He that hath not done evil to his neighbour, * nor taken up a reproach against his neighbour.

In whose eyes a vile person is despised: * but he honoureth them that fear the LORD.

He that sweareth to his neighbour, and deceiveth him not, * he that putteth not out his money to usury, nor taketh reward against the innocent.

He that doeth these things, * shall never be moved.

Second Antiphon. He asked life of Thee, * and Thou, O Lord, gavest it: honour and great majesty hast Thou laid upon him: Thou hast set a crown of precious stones upon his head.

Psalm XX.

[This Psalm also bears the same title as the xviiith.]

THE king shall joy in Thy strength, O LORD: * and in Thy salvation how greatly shall he rejoice!

[1] Cf. 2 Macc. xv. 14.

Thou hast given him his heart's desire, * and hast not withholden the request of his lips.[1]

For Thou hast met him with the blessings of sweetness: * Thou hast set a crown of precious stones upon his head.

He asked life of Thee: * and Thou gavest him length of days for ever and ever.

His glory is great in Thy salvation: * honour and great majesty shalt Thou lay upon him.

For Thou wilt give him to be a blessing for ever: * Thou shalt make him exceeding glad with Thy countenance.

For the king trusteth in the LORD, * and, through the mercy of the Most High, he shall not be moved.

Thine hand shall find out all thine enemies: * thy right hand shall find out all those that hate thee.

Thou shalt make them as a fiery oven in the time of thine anger: * the LORD shall cut them off in His wrath, and the fire shall devour them.

Their fruit shalt thou destroy from the earth, * and their seed from among the children of men.

For they intended evil against thee: * they imagined a device, which they were not able to perform.

Therefore shalt thou cast them behind thee: * thou shalt leave their faces lying in thy track.

Be Thou exalted, O LORD, in Thine own strength: * we will sing and praise Thy power.

Third Antiphon. He shall receive * a blessing from the LORD, and mercy from the God of his salvation: for this is the generation of them that seek the Lord.

[1] SLH.

Psalm XXIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the first day of the week."]

THE earth is the LORD'S and the fulness thereof; * the world, and they that dwell therein.

For He hath founded it upon the seas, * and established it upon the floods.

Who shall ascend into the mountain of the LORD? * or who shall stand in His holy place?

He that hath clean hands and a pure heart, * who hath not lifted up his soul unto vanity, nor sworn deceitfully unto his neighbour.

He shall receive a blessing from the LORD, * and mercy from the God of his salvation.

This is the generation of them that seek Him, * that seek the face of the God of Jacob.[1]

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD strong and mighty, the LORD mighty in battle.

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD of hosts, He is the King of glory.[1]

Verse. [2] Thou art a Priest for ever.

Answer. After the order of Melchisedek.

[2] Ps. cix. 5.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxv. 14.)

AT that time: JESUS spake unto His disciples this parable: A man, travelling into a far country, called his own servants, and delivered unto them his goods. And so on.

Homily by Pope St Gregory [the Great.] (*9th on the Gospels.*)

Dearly beloved brethren, this Lesson from the Holy Gospel moveth us to take good heed lest we, who are seen in this world to have received more than others, should thereby bring ourselves into greater condemnation from the Maker of this world. To whom much is given, of the same is much required. Therefore, let him that receiveth much, strive to be all the more lowly, and all the more ready to do God service, for his very gifts' sake, knowing that he will be obliged to give account thereof. Behold, a man, travelling into a far country, calleth his own servants, and delivereth unto them talents, to the end that they may trade therewith. After a long time, the lord of those servants cometh, and reckoneth with them, and to them that have done well He rendereth a reward of their labours, but that servant which was careless of his master's work He condemneth.

Seventh Responsory.

The Lord loved him and beautified him; He clothed him with a robe of glory, and crowned him at the gates of Paradise.

Verse. The Lord hath put on him the breast-plate of faith,[1] and hath adorned him.

Answer. And crowned him at the gates of Paradise.

Eighth Blessing.

He whose feast-day we are keeping
Be our Advocate with God.

Eighth Lesson.

WHAT other, then, is that man travelling into a far country but our Redeemer, Who is gone up from us into heaven in that Flesh Which He had taken into Himself? For the earth is the home of the Flesh, Which travelleth into a far country—when our Redeemer giveth It a place in heaven. But that man travelling into a far country delivered unto his servants his goods; and so doth our Redeemer give spiritual gifts unto His faithful people. "And unto one he gave five talents, to another two, and to another one." There are five bodily senses; that is, sight, hearing, taste, smell, and touch. By the five talents therefore are signified the five senses, that is, outward knowledge. By the two, wit and work. And by the figure of the one talent, understanding, which is alone.

Eighth Responsory.

[2] Let your loins be girded about, and your lights burning, and ye

[1] 1 Thess. v. 8.

[2] Luke xii. 35, 36.

yourselves like unto men that wait for their lord, when he will return from the wedding.

Verse. [1] Watch therefore, for ye know not what hour your Lord doth come.

Answer. And ye yourselves like unto men that wait for their lord, when he will return from the wedding.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And ye yourselves like unto men that wait for their lord, when he will return from the wedding.

Eighth Responsory for Doctors.

[2] In the midst of the congregation did the Lord open his mouth. And filled him with the spirit of wisdom and understanding.

Verse. He made him rich with joy and gladness.

Answer. And filled him with the spirit of wisdom and understanding.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And filled him with the spirit of wisdom and understanding.

Ninth Lesson.

"AND so he that had received five talents, gained other five talents" — for some there be who, while yet they are not able to go on unto things inward and mystic, do yet so desire our Fatherland which is above, that they teach well all whom they can, and of those very outward things which they have received make gain double. These are they which keep themselves clean from the unruly motions of the flesh, and from the lust of the world, and from the delight of things which are seen, and, by their preaching, keep other men also clean from all these things. And some there are who receive, as their two talents, the power to think and the power to work. These are they which inwardly understand dark things, and outwardly work wonders. And these, since they preach unto others, both through their understanding and their works, gain, as it were, double, for the talents which they have received.

The Hymn, "We praise Thee, O God, &c," *is said.*

LAUDS.

First Antiphon. [3] Behold an high priest, * who in his days pleased God, and was found righteous.

Second Antiphon. [3] None was found like unto him, * to keep the Law of the Most High.

Third Antiphon. [3] Therefore the Lord assured him * by an oath that He would multiply his seed among His people.

Fourth Antiphon. O all ye Priests of God, * bless ye the Lord: O all ye servants of the Lord, sing praises unto our God. Alleluia.

Fifth Antiphon. Good and faithful servant, * enter thou into the joy of thy Lord.

[1] Matth. xxiv. 42. [2] Ecclus. xv. 5, 6. [3] Ecclus. xliv. 16, 17, 20, 22.

Chapter. (Ecclus. xliv. 17.)

BEHOLD an high priest, who in his days pleased God, and was found righteous, and in the time of wrath he made a propitiation.

Hymn.[1]

JESU, the world's Redeemer, hear!
Thy Bishops' fadeless crown, draw near!
Accept with gentler love to-day
The prayers and praises that we pay!

The day that crowned with deathless fame
This meek Confessor of Thy Name,
Whose yearly feast, in solemn state,
Thy faithful people celebrate.

The world, and all its boasted good,
As vain and passing, he eschewed;
And therefore, with Angelic bands,
In endless joys for ever stands.

Grant then that we, O gracious God,
May follow in the steps he trod;
And freed from ev'ry stain of sin,
As he hath won, may also win.

To Thee, O Christ, our loving King,
All glory, praise, and thanks we bring:
All glory, as is ever meet,
To Father and to Paraclete. Amen.

Verse. [2] The Lord guided the just in right paths.

Answer. And showed him the kingdom of God.

Antiphon at the Song of Zacharias. Well done, thou good and faithful servant; * thou hast been faithful over a few things, I will make thee ruler over many things, saith the Lord.

If the Prayer is not special, there is said one of the following, which is also used throughout the whole Office of the Saint.

Prayer.

GRANT, we beseech Thee, O Almighty God, that the worshipful Feast of Thy blessed Confessor and Bishop N., (*here insert his name,*) may avail us to the increase both of godliness toward Thee, and healthfulness to our own souls. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Another Prayer.

HEAR, O Lord, we beseech Thee, the prayers which we offer Thee on this the solemn Feast-day of Thy blessed Confessor and Bishop N., (*here insert his name,*) and, for the sake of him who so nobly served Thee, forgive us our trespasses. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

For Doctors.

O GOD, Who didst give unto Thy people Thy blessed servant N., (*here insert his name,*) to feed them with the bread of eternal life, grant, we beseech Thee, that even as on earth he showed unto us Thy lively word, so in heaven we may worthily be holpen by the succour of his prayers to Thee on our behalf. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity

[1] Author unknown; hymn of the tenth to thirteenth centuries, with alterations; translation by J. D. Chambers, Esq.

[2] Wisd. x. 10.

of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer throughout the day.

PRIME.

Antiphon. Behold, an high priest, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Ecclus. xlv. 19.)

TO execute the office of the Priesthood, and to be honoured for His Name's sake, and to offer to Him the incense which He had chosen, for a sweet savour.

TERCE.

Antiphon. None was found, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

The Lord loved him, and beautified him.

Answer. The Lord loved him, and beautified him.

Verse. He clothed him with a robe of glory.

Answer. And beautified him.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord loved him, and beautified him.

Verse. The Lord hath chosen him for a Priest unto Himself.

Answer. To offer up unto Him the sacrifice of praise.

SEXT.

Antiphon. Therefore the Lord, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ecclus. xliv. 20.)

NONE was found like unto him, to keep the Law of the Most High; therefore the Lord assured him by an oath, that He would multiply his seed among His people.

Short Responsory.

The Lord hath chosen him for a Priest unto Himself.

Answer. The Lord hath chosen him for a Priest unto Himself.

Verse. To offer up unto Him the sacrifice of praise.

Answer. A Priest unto Himself.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord hath chosen him for a Priest unto Himself.

Verse. Thou art a Priest for ever.

Answer. After the order of Melchisedek.

NONE.

Antiphon. Good and faithful, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Thou art a Priest for ever.

Answer. Thou art a Priest for ever.

Verse. After the order of Melchisedek.

Answer. For ever.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou art a Priest for ever.

Verse. The Lord guided the just in right paths.

Answer. And showed him the kingdom of God.

SECOND VESPERS.

Antiphons, Chapter, and Verse and Answer from Lauds.
Hymn from First Vespers.

Last Psalm.

Psalm CXXXI.

[Intituled "A Song of Degrees." It reads like a Processional for some translation of the Sacred Ark, perhaps that described in 3 (1) Kings vii. (Saturday before 8th Sunday after Pentecost.)]

LORD, remember David, * and all his meekness:

How he sware unto the LORD: * he vowed a vow unto the God of Jacob;—

Surely I will not come into the tabernacle of mine house, * nor go up into my bed;

I will not give sleep to mine eyes, * or slumber to mine eyelids;

I will not give the temples of mine head any rest, until I find out a place for the LORD, * an habitation for the God of Jacob.

[1] Lo, we heard of it at Ephratah: * we found it in the fields of "the Wood."

We will go into His tabernacle: * we will worship in His footprints.

Arise, O LORD, into Thy rest, * Thou and the ark of Thine holiness.

Let Thy priests be clothed with righteousness, * and let Thy Saints shout for joy.

For Thy servant David's sake, * turn not away the face of Thine Anointed.

The LORD hath sworn in truth unto David, and He will not turn from it: * Of the fruit of thy body will I set upon thy throne.

If thy children will keep My covenant, * and My testimony that I shall teach them,

Then their children for ever * shall sit upon thy throne.

For the LORD hath chosen Zion: * He hath chosen it for His habitation.

This is My rest for ever: * here will I dwell, for I have chosen it.

I will abundantly bless her widows: * I will satisfy her poor with bread.

I will clothe her Priests with salvation: * and her Saints shall shout aloud for joy.

There will I make the horn of David to bud: * I have ordained a lamp for Mine Anointed.

His enemies will I clothe with shame: * but upon him shall My sanctification flourish.

Antiphon at the Song of the Blessed Virgin. The Lord loved him * and beautified him; He clothed him with a robe of glory, and crowned him at the gates of Paradise.

But if the Saint were a Pope, the following is said instead:

Being made the Chief Bishop, * he dreaded not earthly things, but pressed on gloriously unto the kingdom of heaven.

For Doctors.

O right excellent Teacher, Light of the Holy Church, N. (*here insert his name*) blessed lover of the Divine Law, pray for us to the Son of God.

[1] This verse relates to the fetching of the ark from Kirjath-jearim, (literally "The town-of-the-woods,") which stood at the borders of the territory of Ephraim, here called Ephratah. See 2 Kings (Sam.) vi. (Thursday, 5th week after Pentecost.)

Other Lessons for Feasts of One Bishop and Confessor.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Maximus, Bishop [of Turin.] (*59th Homily, being the 2nd on St Eusebius of Vercelli.*)

OUR Blessed Father N., (*here insert the name of the Saint whose Feast is being kept,*) is safe now, and we may safely praise his great deeds. He that kept such a manful hand upon the tiller of faith, hath now cast the anchor of hope in moorings of great calm, and brought his ship, heavy laden with heavenly riches and everlasting merchandise, safe into the haven where he would be. Thus fareth it now with him who never fainted, but for so long time held up ever the shield of the fear of God against all that did beset him. What was his whole life but one long fight against an enemy that never slept?

Fifth Lesson.

O HOW many blinded souls there were, that had wandered away from the path of the Truth, and were hanging from the edge of the precipice over the pit, when he gave them sight again, and opened their eyes that they might see Christ! How many deaf ears were there, stopped up with unbelief and condemnation, when he opened them to hear that voice of commandment that speaketh from heaven, and gave them that precious hearing that heareth God calling us to be forgiven, so that they obeyed, and answered! How many wounded spirits were there, to whom his tongue, persuading them and praying for them like the tongue of an angel, brought health again!

Sixth Lesson.

O HOW God wrought in him to cleanse and pardon, by discipline and exhortation, many a stricken soul, long distempered, and, as it seemed, incurably foul with sin, covered all over with virulent leprosy! How many souls there were, dwelling in living bodies, but dead, and crushed and buried under the sense of sin, whom he quickened again for God, by calling them to amendment as to light, souls dead to God, in which that great follower of his Lord killed sin by the same Lord's life-giving death.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxiv. 42.)

AT that time: JESUS said unto His disciples: Watch, for ye know not what hour your Lord doth come. And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Comment. on Matth. chap.* 26.)

To the end that we may know that our ignorance of that day whereof no man knoweth is not without use, the Lord moveth us to watch for the coming of the thief, to be ever instant in prayer, and ever busy in

such works as He commandeth. He showeth how that the devil is that thief who watcheth ever how he may spoil our goods, breaking into the house of our body; that, while we are dwelling therein careless and heavy with sleep, he may dig through our walls with the arms of his craft and temptations. Us, therefore, it behoveth to be ready, who have ever our ignorance concerning that day to be unto us a reason of watchfulness.

Eighth Lesson. (*Chap.* 27.)

"WHO then is a faithful and wise servant, whom his Lord hath made ruler over His household?" Although the Lord doth move us all in common to weary not in carefulness and watching, He layeth more especially upon the rulers of His people, that is, the Bishops, this duty, to look always for His coming. For such an one is that faithful and wise servant, made ruler over his Lord's household, who ever seeketh such things as be convenient and useful for the people unto him committed. Such an one, if he hear this word, and do that which he is commanded, that is, if he strengthen by seasonable and sound doctrine such things as be weak, if he bind together that which is sundered, if he make straight again what is become crooked, and give to the household the lively Word which is able to feed them unto life eternal, if such an one do thus, and meanwhile the hour which he knoweth not come upon him, he shall obtain glory of the Lord, as a faithful steward and an useful overseer: that is, he shall have glory with God, for in all things he shall have of that which is best.

Ninth Lesson.

BUT if that servant despise the longsuffering of God, Which waiteth to give salvation unto all men, and begin to wax wanton against his fellow-servants, and to give himself over to the evil and the vices of this present world, having all his care for the worship of his belly: the Lord of that servant shall come in a day when he looketh not for Him, and shall cut him off from the goods wherewith he was entrusted, and appoint him his portion with the hypocrites, in everlasting punishment, because he hath disobeyed the commandments, because he hath minded the things of this present world, because he hath lived the life of an heathen, because being unmindful of the judgment to come, he hath afflicted with hunger, and thirst, and stripes, the flock committed to his care.

If it should be that several Bishops and Confessors are to be honoured by one Feast, the Office is the same as that just given, except as follows:

1. *In the Common Prayer the words* "Thy Blessed Confessor and Bishop N." *are altered into* "Thy blessed Confessors and Bishops N. and N."

2. *In the Sermons by St Maximus of Turin everything said of the Saint in the Singular Number is altered into the Plural. For example:* "Our Blessed Fathers N. and N. are safe now, and we may safely praise their great deeds. They that kept such manful hands upon the tiller, &c. &c. &c."

3. *The following Lessons may be read in the First Nocturn.*

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xliv. 1.)

LET us now praise famous men, and our fathers that begat us. The Lord hath wrought great glory by them through His great power from the beginning. Such as did bear rule in their kingdoms, men renowned for their power and their understanding, showing forth among the Prophets the dignity of Prophets, and still ruling over the people that now is, and by the strength of wisdom instructing the people in most holy words. Such as by their skill sought out musical tunes, and published canticles of the Scriptures.

Second Lesson.

MEN rich in virtue, studying comeliness, living at peace in their houses. All these were honoured in their generations, and were the glory of their times. They that were born of them have left a name behind them, that their praises might be reported. And some there be which have no memorial; who are perished as though they had never been; who also were born as though they had not been born, and their children after them.

Third Lesson.

BUT these were merciful men, whose righteousness hath not been forgotten: with their seed shall continually remain a good inheritance, their children have an holy heritage: their seed also abideth firm in the covenant, and their children for their sakes remain for ever. Their seed, and their glory, shall not be blotted out. Their bodies are buried in peace, but their name liveth for evermore. Let the people tell of their wisdom, and the congregation show forth their praise.

For a Simple Feast of a Bishop and Confessor.

The Office is as on a Semi-double, with the following exceptions.

FIRST VESPERS.

The Office is of the Week-day, till the Chapter, exclusive. The Office of the Saint begins with the Chapter, which, as also the Hymn, Verse and Answer, Antiphon at the Song of the Blessed Virgin, and Prayer are all as just given, (p. 399 et seq.) The Common Commemorations are said or not according to the season.

At Compline are said Preces.

MATTINS.

The Invitatory and Hymn are as just given.

Then follow the Week-day Psalms, with their own Antiphons.

On Mondays and Thursdays.

Verse. The Lord loved him and beautified him.

Answer. He clothed him with a robe of glory.

Absolution.

Graciously hear, &c.

On Tuesdays and Fridays.

Verse. The Lord hath chosen him for a Priest unto Himself.

Answer. To offer up unto Him the sacrifice of praise.

Absolution.

May His loving-kindness, &c.

On Wednesdays.

Verse. Thou art a Priest for ever.

Answer. After the order of Melchisedek.

Absolution.

May the Almighty, &c.

First Blessing.

May His blessing be upon us,
Who doth live and reign for ever.

First Lesson from Scripture, according to the Season, being either the first part, or, if the Saint have two Lessons, the whole read as one, at will.

First Responsory.

On Mondays and Thursdays.

Well done, &c., (*First Responsory in the preceding Office.*)

On Tuesdays and Fridays.

I have found David, &c., (*Fourth Responsory in the preceding Office.*)

On Wednesdays.

The Lord loved him, &c., (*Seventh Responsory in the preceding Office.*)

Second Blessing.

They whose feast-day we are keeping,
Be our Advocates with God.

Second Lesson is the First of the Legend of the Saint, if there be two; if not, it is the Second from Scripture, to which the Third may be added at will.

Second Responsory.

On Mondays and Thursdays.

Behold an high priest, &c., (*Second Responsory in the preceding Office,*) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Therefore the Lord assured him by an oath that He would multiply his seed among His people.

On Tuesdays and Fridays.

I have laid help, &c., (*Fifth Responsory in the preceding Office,*) *with the following addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For My hand shall help him.

On Wednesdays.

Let your loins, &c., (*Eighth Responsory in the preceding Office.*)

Third Blessing.

May He That is the Angels' King,
To that high realm His people bring.

Third Lesson is the whole or the second part of the Legend of the Saint, if there be one, or else the special Lesson assigned.

Then the Hymn, "We praise Thee, O God, &c.," *is said, and so end Mattins.*

The rest of the Office is as on a Semi-double, as just given; it ends at None, inclusive; Preces are said at Prime, and the Common Commemorations are made at Lauds or not, according to the season.

VI. For Feasts of a Confessor not a Bishop.

Everything as on Sundays, except what is otherwise given here.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

O praise the LORD, &c., (Ps. cxvi., *p.* 186.)

Hymn. This is the day, &c., *or,*

1.

SAFE now for ever, JESU'S true Confessor,
Whose happy festal here His people keep,
Doth of his labours for his mighty Blesser,
Rich harvest reap.

2.

Gentle was he, wise, pure, and lowly-hearted,
Sober and modest, ever foe to strife,
While in his frame there flowed as yet unparted
Currents of life.

3.

Ofttimes hath He Whose face he sees in heaven,
Being entreated for His servant's sake,
To us on earth the same for healer given
Sick whole to make.

4.

Wherefore our choir, in thankfulness adoring,
Lifteth its voice with melody of laud,
While he on high for us his prayer is pouring,
Unto his God.

5.

Glory and honour, virtue and salvation
Be unto Him, Who, in His might divine,
Ruleth supremely over all creation,
One and yet Trine. Amen.

Verse. The Lord loved him and beautified him.

Answer. He clothed him with a robe of glory.

Antiphon at the Song of the Blessed Virgin. [1] I will liken him unto a wise man, * which built his house upon a rock.

For Doctors.

O right excellent Teacher, Light of the Holy Church, N. (*here insert his name*) blessed lover of the Divine Law, pray for us to the Son of God.

MATTINS.

Invitatory. The Lord, He is the King of the Confessors. * O come, let us worship Him.

Hymn as at First Vespers.

FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. Blessed is the man * that doth meditate in the law of the Lord: his delight is therein day and night, and whatsoever he doeth shall prosper.

Ps. i. Blessed is the man, &c., (*p.* 4.)

[1] Matth. vii. 24.

Second Antiphon. Blessed and holy is he * that putteth his trust in the Lord, that declareth the decree of the Lord, and is set upon His holy hill.

Ps. ii. Why do the heathen, &c., (*p.* 4.)

Third Antiphon. Thou, O Lord, art my glory, * Thou art a shield for me: Thou art the Lifter-up of mine head, and Thou hast heard me out of Thy holy hill.

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

Verse. The Lord loved him and beautified him.

Answer. He clothed him with a robe of glory.

First Lesson.

The Lesson is taken from the Book of Wisdom (iv. 7.)

THOUGH the righteous be prevented with death, yet shall he be in rest. For honourable age is not that which standeth in length of time, nor that is measured by number of years: but wisdom is the grey hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him, so that living among sinners, he was translated. He was taken away speedily, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest, and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord: therefore hasted He to take him away from among the wicked.

First Responsory.

Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.

Verse. Lord, Thou deliveredst unto me five talents; behold, I have gained beside them five talents more.

Answer. Enter thou into the joy of thy Lord.

Second Lesson.

THIS the people saw, and understood it not, neither laid they this up in their minds, that the grace of God and His mercy are with His Saints, and that He hath respect unto His chosen. Thus the righteous that is dead doth condemn the ungodly which are living, and youth that is soon perfected, the many years of the unrighteous. For they shall see the end of the wise, and shall not understand what God in His counsel hath decreed of him, and to what end the Lord hath set him in safety. They shall see him and despise him: but the Lord shall laugh them to scorn. And they shall thereafter fall without honour, and be a reproach among the dead for evermore: for when they are puffed up, He shall rend them, and they shall be speechless, and He shall shake them from the foundation, and they shall be utterly laid waste.

Second Responsory.

[1] The righteous shall grow as the lily; yea, he shall flourish in the presence of the Lord for ever.

Verse. [2] Those that be planted in the house of the LORD, shall flourish in the courts of the house of our God.

Answer. Yea, he shall flourish in the presence of the Lord for ever.

Third Lesson.

AND they shall be in sorrow, and their memorial shall perish. When they cast up the accounts of their sins they shall come with fear, and their own iniquities shall convince them to their face. (v.) Then shall the righteous stand in great boldness before the face of such as have afflicted them, and made no account of their labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of their salvation, and they, repenting and groaning for anguish of spirit, shall say within themselves: These were they whom we had sometimes in derision, and a proverb of reproach. We fools accounted their life madness, and their end to be without honour. Behold, how they are numbered among the children of God, and their lot is among the Saints.

Third Responsory.

This is he which knew righteousness, and saw great wonders, and made his prayer unto the Most High; and he is numbered among the Saints.

Verse. This is he which loved not his life in this world, and is come unto an everlasting kingdom.

Answer. And he is numbered among the Saints.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And he is numbered among the Saints.

SECOND NOCTURN.

First Antiphon. When His holy one called, * the Lord heard him; yea, the Lord heard him, and gave him peace.

Psalm IV.

[Intituled "A Psalm of David," with a musical (?) direction of (now) uncertain meaning.]

WHEN I called, the God of my righteousness heard me: * Thou hast enlarged me when I was in distress:

Have mercy upon me, * and hear my prayer.

O ye sons of men, how long will ye be dull of heart? * Why will ye love vanity, and seek after leasing? [3]

But know that the LORD hath set apart for Himself him that is holy: * the LORD will hear me when I call unto Him.

Be ye angry and sin not: * what ye speak in your heart, repent upon your bed.[3]

Offer the sacrifices of righteousness, and put your trust in the LORD. * There be many that say: Who will show us any good?

LORD, Thou hast set upon us the light of Thy countenance. * Thou hast put gladness in my heart,

[1] Hos. xiv. 6; Isa. xvii. 11, &c.

[2] Ps. xci. 14.

[3] SLH.

More than in the time that their corn, and wine, and oil * increased.

I will both lay me down in peace, * and sleep,

For Thou, LORD, only * makest me to dwell in safety.

Second Antiphon. Let all those that put their trust in Thee rejoice, O Lord, for Thou hast blessed the righteous; * Thou hast compassed him with Thy favour as with a shield.

Psalm V.

[Intituled "A Psalm of David," with a musical (?) superscription.]

GIVE ear unto my words, O LORD, * consider my supplication.

Hearken unto the voice of my cry, * my King and my God!

For unto Thee will I pray. * O LORD, in the morning Thou shalt hear my voice:

In the morning will I stand before Thee and look up. * For Thou art not a God that hath pleasure in wickedness:

Neither shall the evil dwell with Thee, * nor the unrighteous stand in Thy sight:

Thou hatest all workers of iniquity. * Thou shalt destroy all them that speak leasing:

The LORD abhorreth the bloody and deceitful man. * But as for me, in the multitude of Thy mercy

I will come into Thine house: * I will worship toward Thine holy temple in Thy fear.

Lead me, O LORD, in Thy righteousness, * because of mine enemies; make my way straight before Thy face.

For there is no faithfulness in their mouth: * their inward part is very wickedness.

Their throat is an open sepulchre; they flatter with their tongue. * Judge Thou them, O God!

Let them fall by their own counsels; cast them out in the multitude of their transgressions, * for they have rebelled against Thee, O Lord!

And let all those that put their trust in Thee, rejoice: * let them ever shout for joy, because Thou dwellest in them:

Let them also that love Thy Name be joyful in Thee. * For Thou wilt bless the righteous.

O LORD, Thou hast compassed us * with Thy favour as with a shield.

Third Antiphon. O LORD, our Ruler, * how excellent is Thy Name in all the earth! Who hast crowned Thine holy one with glory and honour, and madest him to have dominion over the works of Thy hands.

Psalm VIII.

[Intituled "A Psalm of David." It has also a title which seems to show that it was a song for the vintage.]

O LORD, our Lord, * how excellent is Thy Name in all the earth!

For Thy glory is exalted * above the heavens.

[1] Out of the mouth of babes and sucklings hast Thou perfected praise because of Thine enemies, * that Thou mightest destroy the enemy and the avenger.

When I consider Thine heavens,

[1] This verse was quoted by our Lord, concerning those who cried Hosannah on Palm Sunday, Matthew xxi. 16.

the work of Thy fingers: * the moon and the stars which Thou hast ordained:

What is man, that Thou art mindful of him? * or the son of man, that Thou visitest him?

Thou hast made him a little lower than the angels, Thou hast crowned him with glory and honour, * and madest him to have dominion over the works of Thine hands.

Thou hast put all things under his feet, * all sheep and oxen, yea, and the beasts of the field.

The fowl of the air, and the fish of the sea, * that pass through the paths of the sea.

O LORD, our Lord, * how excellent is Thy Name in all the earth!

Verse. [1] The mouth of the righteous speaketh wisdom.

Answer. And his tongue talketh judgment.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.] (*On St Philogonius, Tom.* iii.)

THE blessed N., (*here insert the name of the Saint whose Feast is being kept,*) whose Feast we are this day keeping, doth justly call on our tongue to tell what great deeds he wrought. To-day did that blessed servant of God pass into that higher life, which is a life of peace, a life where there is no trouble. To-day his ship reached that harbour whereafter wreck is to be dreaded no more. He hath felt trouble and anguish of spirit for the last time. And wherefore marvel we that that place is one where the mind is vexed no more, when we remember that Paul saith even to men living here in this life —"Rejoice evermore, pray without ceasing"? (1 Thess. v. 16, 17.)

Fourth Responsory.

[2] The Lord made him honourable, and defended him from his enemies, and kept him safe from those that lay in wait for him, and gave him perpetual glory.

Verse. He went down with him into the pit, and left him not in bonds.

Answer. And gave him perpetual glory.

Fifth Lesson.

HERE there are sicknesses, here there are strivings, here there are untimely deaths, here there are lies, here there are jealousies, here there are troubles, here there is anger, here there are lustings, here there are pit-falls unnumbered, here there are daily cares, here one evil followeth after another, and all bring vexation. And yet Paul hath it that even here a man may rejoice evermore, if he will but raise his head above the flood of earthly things, and order his life aright. How much better shall we fare when we have passed away from all these things, and all these things are taken away from us, when we shall have no ill-health, nor disease, nor matter wherein to sin, when that hard thing, right of property, shall exist no more, whereby all unrighteousness cometh into this life, and strifes unnumbered are begotten.

[1] Ps. xxxvi. 30. [2] Wisd. x. 11-14, substituting "Lord" for "Wisdom."

Fifth Responsory.

The Lord loved him and beautified him: He clothed him with a robe of glory, and crowned him at the gates of Paradise.

Verse. The Lord hath put on him the breast-plate of faith,[1] and hath adorned him.

Answer. And crowned him at the gates of Paradise.

Sixth Lesson.

IN this verily do I most chiefly rejoice, for the happiness of that holy servant of God, in that, being taken away hence, and having found here no abiding city, he is become a citizen of that other city, which is the city of the living God: from the Church here he is gone, but he is come unto the Church of the first-born, which are written in heaven, (Heb. xii. 22, 23); he keepeth holiday with us no more, but he is passed to where he holdeth high festival with Angels. And what be that city, and that Church, and that festival above, Paul biddeth us know, saying: "Ye are come unto the city of the living God, the heavenly Jerusalem, and unto the Church of the first-born which are written in heaven, and to an innumerable company of Angels."

Sixth Responsory.

[2] This is he which did according unto all that God commanded him; and God said unto him: Enter thou into My rest; for thee have I seen righteous before Me among all people.

Verse. This is he which loved not his life in this world, and is come unto an everlasting kingdom.

Answer. For thee have I seen righteous before Me among all people.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For thee have I seen righteous before Me among all people.

THIRD NOCTURN.

First Antiphon. Lord, this Thy Saint * shall dwell in Thy tabernacle, and this that hath worked righteousness shall abide upon Thy holy hill.

Psalm XIV.

[Intituled "A Psalm of David."]

LORD, who shall abide in Thy tabernacle? * who shall dwell in Thine holy hill?

He that walketh uprightly, * and worketh righteousness.

He that speaketh the truth in his heart, * he that deceiveth not with his tongue.

He that hath not done evil to his neighbour, * nor taken up a reproach against his neighbour.

In whose eyes a vile person is despised: * but he honoureth them that fear the LORD.

He that sweareth to his neighbour, and deceiveth him not, * he that putteth not out his money to usury, nor taketh reward against the innocent.

He that doeth these things, * shall never be moved.

Second Antiphon. He asked life of Thee, * and Thou, O Lord,

[1] 1 Thess. v. 8.

[2] Cf. Gen. vii. 5, 1; Ps. xciv. 11; Heb. iv. 11.

gavest it: honour and great majesty hast Thou laid upon him: Thou hast set a crown of precious stones upon his head.

Psalm XX.

[This Psalm also bears the same title as the xviiith.]

THE king shall joy in Thy strength, O LORD: * and in Thy salvation how greatly shall he rejoice!

Thou hast given him his heart's desire, * and hast not withholden the request of his lips.[1]

For Thou hast met him with the blessings of sweetness: * Thou hast set a crown of precious stones upon his head.

He asked life of Thee: * and Thou gavest him length of days for ever and ever.

His glory is great in Thy salvation: * honour and great majesty shalt Thou lay upon him.

For Thou wilt give him to be a blessing for ever: * Thou shalt make him exceeding glad with Thy countenance.

For the king trusteth in the LORD, * and, through the mercy of the Most High, he shall not be moved.

Thine hand shall find out all thine enemies: * thy right hand shall find out all those that hate thee.

Thou shalt make them as a fiery oven in the time of thine anger: * the LORD shall cut them off in His wrath, and the fire shall devour them.

Their fruit shalt thou destroy from the earth, * and their seed from among the children of men.

For they intended evil against thee: * they imagined a device, which they were not able to perform.

Therefore shalt thou cast them behind thee: * thou shalt leave their faces lying in thy track.

Be Thou exalted, O LORD, in Thine own strength: * we will sing and praise Thy power.

Third Antiphon. He shall receive * a blessing from the LORD, and mercy from the God of his salvation: for this is the generation of them that seek the Lord.

Psalm XXIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the first day of the week."]

THE earth is the LORD'S and the fulness thereof; * the world, and they that dwell therein.

For He hath founded it upon the seas, * and established it upon the floods.

Who shall ascend into the mountain of the LORD? * or who shall stand in His holy place?

He that hath clean hands and a pure heart, * who hath not lifted up his soul unto vanity, nor sworn deceitfully unto his neighbour.

He shall receive a blessing from the LORD, * and mercy from the God of his salvation.

This is the generation of them that seek Him, * that seek the face of the God of Jacob.[1]

Lift up your gates, O ye princes, and be ye lift up, ye everlasting

[1] SLH.

doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD strong and mighty, the LORD mighty in battle.

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD of hosts, He is the King of glory.[1]

Verse. [2]The law of his God is in his heart.

Answer. None of his steps shall slide.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xii. 35.)

AT that time: JESUS said unto His disciples: Let your loins be girded about, and your lights burning. And so on.

Homily by Pope St Gregory [the Great.] (13*th on the Gospels.*)

Dearly beloved brethren, the words of the Holy Gospel, which have just been read, lie open before you, and, lest their very plainness should make them seem to some to be hard, we will go through them with such shortness as that neither may they which understand not remain unenlightened, nor they which understand be wearied. The Lord saith: "Let your loins be girded about." Now, we gird our loins about, when by continency we master the lustful inclination of the flesh. But, forasmuch as it sufficeth not for a man to abstain from evil deeds, if he strive not to join thereto the earnest doing of good works, it is immediately added: "And your lights burning." Our lights burn when, by good works, we give bright example to our neighbour; concerning which works the Lord saith: "Let your light so shine before men, that they may see your good works, and glorify your Father Which is in heaven." (Matth. v. 16.)

Seventh Responsory.

This is he which wrought great wonders before God, and praised the Lord with all his heart. May he pray for all people, that their sins may be forgiven unto them!

Verse. Behold a man without blame, a worshipper of God in truth, keeping himself clean from every evil work, and abiding still in his innocency.

Answer. May he pray for all people, that their sins may be forgiven unto them!

Eighth Blessing.

He whose feast-day we are keeping
Be our Advocate with God.

Eighth Lesson.

HERE, then, are two commandments, to gird our loins about, and to keep our lights burning—the cleanness of purity in our body, and the light of the truth in our works. Whoso hath the one and not the other, pleaseth not thereby our Redeemer; that is, he pleaseth Him not which doth good works, but bridleth not himself from the pollutions of lust, neither he

[1] SLH.

[2] Ps. xxxvi. 31.

which is eminent in chastity, but exerciseth not himself in good works. Neither is chastity a great thing without good works, nor good works anything without chastity. And if any man do both, it remaineth that he must look by hope toward our Fatherland above, and not have for his reason wherethrough he turneth himself away from vice, the love of honour in this present world.

Eighth Responsory.

Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding.

Verse. Watch, therefore, for ye know not what hour your Lord doth come.

Answer. And ye yourselves like unto men that wait for their lord, when he will return from the wedding.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And ye yourselves like unto men that wait for their lord, when he will return from the wedding.

Eighth Responsory for Doctors.

In the midst of the congregation did the Lord open his mouth. And filled him with the spirit of wisdom and understanding.

Verse. He made him rich with joy and gladness.

Answer. And filled him with the spirit of wisdom and understanding.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And filled him with the spirit of wisdom and understanding.

Ninth Lesson.

"AND ye yourselves like unto men that wait for their lord, when he will return from the wedding: that, when he cometh and knocketh, they may open unto him immediately." The Lord cometh at the hour of judgment: He knocketh when, by the pains of sickness, He biddeth us know that death is nigh. To Him open we immediately, if we receive Him in love. Whoso feareth to leave this body, will not open to the Judge when He knocketh, for he dreadeth to see that Judge, Whom he knoweth that he hath despised. But whosoever knoweth that his hope and works are built upon a good foundation, when he heareth the Judge knock, openeth to Him immediately, for to such an one that coming is blessed,—yea, when the hour of death is at hand, such an one haileth with gladness a glorious reward.

LAUDS.

First Antiphon. [1] Lord, Thou deliveredst unto me five talents: * behold, I have gained beside them five talents more.

Second Antiphon. [2] Well done, thou good servant, * thou hast been faithful in a very little, enter thou into the joy of thy Lord.

Third Antiphon. [3] A faithful and wise servant * whom his Lord hath made ruler over His household.

Fourth Antiphon. [4] Blessed is that servant * whom his Lord,

[1] Matth. xxv. 20.
[2] Matth. xxv. 21; Luke xix. 17.
[3] Matth. xxiv. 45.
[4] Matth. xxiv. 46; Luke xii. 36, 37; Apoc. iii. 20.

when He cometh and knocketh at the door, shall find watching.

Fifth Antiphon. [1]Thou good and faithful servant, * enter thou into the joy of thy Lord.

Chapter. (Ecclus. xxxi. 8.)

BLESSED is the man that is found without blemish, and hath not gone after gold, neither hath put his trust in riches, nor in treasure. Who is he, and we will call him blessed? For wonderful things hath he done in his life.

Hymn.[2]

JESUS! Eternal Truth sublime!
Through endless years the Same!
Thou Crown of those who through all time
Confess Thy Holy Name!

Thy suppliant people, through the prayer
Of Thy blest Saint, forgive;
For his dear sake Thy wrath forbear,
And bid our spirits live.

Again returns the sacred day
With heavenly glory bright,
Which saw him go upon his way
Into the realms of light.

All objects of our vain desire,
All earthly joys and gains,
To him were but as filthy mire;
And now with Thee he reigns.

Thee, JESUS, his all-gracious Lord,
Confessing to the last,
He trod beneath him Satan's fraud,
And stood for ever fast.

In holy deeds of faith and love,
In fastings and in prayers,
His days were spent; and now above
Thy heavenly Feast he shares.

Then for his sake Thy wrath lay by,
And hear us while we pray;
And pardon us, O Thou Most High!
On this his festal day.

All glory to the Father be,
And Sole Incarnate Son;
Praise, Holy Paraclete, to Thee,
While endless ages run. Amen.

Verse. The Lord guided the just in right paths.

Answer. And showed him the kingdom of God.

Antiphon at the Song of Zacharias. Well done, thou good and faithful servant; * thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.

Prayer.

O GOD, Who, year by year, dost gladden us by the solemn Feast-day of Thy blessed Confessor (*here insert his name,*) mercifully grant unto all who keep his birthday, grace to follow after the pattern of his godly conversation. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Another Prayer.

O LORD, mercifully hear the supplications which we offer unto Thee on this the solemn Feast-day of Thy blessed Confessor (*here insert his name,*) and, forasmuch as we put no trust in our own righteousness, grant that we may be holpen by his prayers who walked with Thee. Through our

[1] Matth. xxv. 21; Luke xix. 17.
[2] Hymn of the Ambrosian school, slightly altered; translation by the Rev. E. Caswall.

Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

For Doctors.

O God, Who didst give unto Thy people Thy blessed servant N. (*here insert his name*) to feed them with the bread of eternal life, grant, we beseech Thee, that even as on earth he showed unto us Thy lively word, so in heaven we may worthily be holpen by the succour of his prayers to Thee on our behalf. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer throughout the day.

PRIME.

Antiphon. Lord, Thou deliveredst, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Wisdom x. 10.)

THE Lord guided the just in right paths, showed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travails, and multiplied the fruit of his labours.

TERCE.

Antiphon. Well done, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

The Lord loved him, and beautified him.

Answer. The Lord loved him, and beautified him.

Verse. He clothed him with a robe of glory.

Answer. And beautified him.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord loved him, and beautified him.

Verse. The mouth of the righteous speaketh wisdom.

Answer. And his tongue talketh judgment.

SEXT.

Antiphon. A faithful and wise servant, * &c., (*Third Antiphon at Lauds.*)

Chapter. (Ecclus. xxxix. 6.)

THE righteous giveth his heart to resort early to the Lord that made him, and will pray before the Most High.

Short Responsory.

The mouth of the righteous speaketh wisdom.

Answer. The mouth of the righteous speaketh wisdom.

Verse. And his tongue talketh judgment.

Answer. The righteous speaketh wisdom.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The mouth of the righteous speaketh wisdom.

Verse. The law of his God is in his heart.

Answer. None of his steps shall slide.

NONE.

Antiphon. Thou good and faithful servant, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

The law of his God is in his heart.

Answer. The law of his God is in his heart.

Verse. None of his steps shall slide.

Answer. In his heart.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The law of his God is in his heart.

Verse. The Lord guideth the just in right paths.

Answer. And showed him the kingdom of God.

SECOND VESPERS.

Same as at First Vespers, except the following.

Verse and Answer from Lauds.

Antiphon at the Song of the Blessed Virgin. [1] Lo, a servant of God who esteemed but little things earthly.

And by word and work laid him up treasure in heaven.

For Doctors.

O right excellent Teacher, Light of the Holy Church, N. (*here insert his name*) blessed lover of the Divine Law, pray for us to the Son of God.

Other Lessons for Feasts of a Confessor not a Bishop.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xxxi. 8.)

BLESSED is the man that is found without blemish, and hath not gone after gold, neither hath put his trust in riches nor in treasure. Who is he, and we will call him blessed? For wonderful things hath he done in his life. Whoso hath been tried thereby, and found perfect, the same shall have glory for ever; who might offend, and hath not offended; or done evil, and hath not done it. His goods are established in the Lord, and all the congregation of the Saints shall declare his alms.

Second Lesson. (xxxii. 18.)

WHOSO feareth the Lord will receive His discipline: and they that seek Him early shall find His blessing. He that seeketh the law shall be filled therewith: but the hypocrites shall be offended thereat. They that fear the Lord shall find righteous judgment, and shall kindle justice as a light. (28.) He that believeth God taketh heed to the commandments: and he that trusteth in Him shall fare never the worse. (xxxiii. 1.) There shall no evil happen unto him that feareth the Lord: but in temptation God will keep him, and deliver him from evil. A wise man hateth not the commandments and judgments,

[1] An elegiac couplet.

neither is he tossed to and fro therein as a ship in a storm. A man of understanding trusteth in the law of God, and the law is faithful unto him.

Third Lesson. (xxxiv. 14.)

THE spirit of those that fear God is precious, and is blessed in His sight. For their hope is in Him that saveth them, and the eyes of God are upon them that love Him. Whoso feareth the Lord shall fear nothing, nor be afraid, for He is his hope. Blessed is the soul of him that feareth the Lord. To Whom doth he look? And Who is his strength? The eyes of the Lord are upon them that fear Him, He is their mighty protection, and strong stay; a defence from heat, and a cover from the sun at noon, a preservation from stumbling, and an help from falling. He raiseth up the soul, and lighteneth the eyes; He giveth health, and life, and blessing.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book of Moral [Reflection]s upon Job, written by Pope St Gregory [the Great.] (*Bk.* x. *Chap.* xvi. *on Job* xii.)

THE simplicity of the righteous is made a subject of derision. The wisdom of this world hideth our true feelings by artifice, and useth language to conceal our thoughts; this is the wisdom which demonstrateth the truth of falsehood, and showeth the falsehood of the truth. This kind of shrewdness the young acquire by practice, and children pay for the learning it. Those who are good at this look down upon their neighbours; those who are bad at it are humble and timid, and wonder at it in others; they regard this astuteness too, wrong though it be, with wistful admiration, under softened epithets. Unstraightforwardness is called good breeding. The principles of the world teach those who entertain them, to try and rise to distinction, and when they have attained the bubble of glory which is so soon to pass away, to feel it sweet to have at their feet them on whom they may wreak rich revenge. These principles teach a man, as long as he is strong enough, to give way to nobody else, and, if he hath no chance by force, to try and attain his object by diplomacy.

Fifth Lesson.

THE wisdom of the righteous is the contrary of all this. They seek to avoid deception, to give their thoughts a clear expression in their words, to love the truth because it is the truth, to avoid falsehood, and rather to suffer than to inflict evil. Such are they who seek not to avenge themselves for wrong, and deem it gain to be despised for the truth's sake. This their simplicity is made a subject of derision, for such as are wise in this world believe the purity of their virtue to be simple foolery. Whatsoever is done innocently, they consider without doubt stupid. Such works as the truth approveth are idiotic, when tried by carnal standards of wisdom. After all, what

stupider thing is there in this world than to express our real thoughts in our words, to keep nothing quiet by skilful tact, to repay no injuries, to pray for them which curse us, to seek poverty, to give up property, to strive not with such as take from us, to turn the other cheek to the smiter?

Sixth Lesson. (*Ch.* xvii.)

"A LAMP despised in the thoughts of the rich, is ready for the time appointed." (Job xii. 5.)[1] It often happeneth that one of the elect, who is on his way to be happy for ever, is crushed down here by repeated misfortunes. He reposeth in no luxury of possessions, no distinction marketh him as honourable among men, no admiring followers court him, no rich dress maketh comely his bodily appearance. Everybody seeth in him a person to be looked down upon, and his reputation is that of one unworthy of the world's favour. And yet, that is a man who, to the eyes of the Judge Who seeth in secret, is glorious through virtue, whose life is radiant with worth. He disliketh to be honoured, and doth not refuse to meet with contempt. He bringeth abstinence to bear on his body, and his luxury is spiritual richness in love. He trieth to keep his feelings patient, and when he hath to stand up for righteousness' sake, is glad to be despised. He feeleth from his heart for the afflicted, and the prosperity of the godly giveth him as much pleasure as if it were his own. He is careful inwardly to digest the food of the Holy Word. When he is inquired of, he doth not know how to give a double answer.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xii. 32.)

AT that time: JESUS said unto His disciples: Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. And so on.

Homily by the Venerable Bede, Priest [at Jarrow and Doctor of the Church.] (*Bk.* iv. *Ch.* 54 *on Luke* xii.)

The elect are called a little flock, perchance because the reprobate are far more in number than they, but, more probably, because they love to be lowly, since it is God's will that however much His Church should grow in numbers, she should grow with lowliness even unto the end of the world, and should enter lowly into that kingdom which is hers by His promise. That kingdom He promiseth to her here, when He biddeth her to seek only the kingdom of God, and, to comfort her in her travail, He doth so sweetly and so graciously say that her Father will give it to her.

Eighth Lesson.

"SELL that ye have and give alms." Fear not, He saith, lest, while ye fight for the kingdom of God, ye should lack such things

[1] *I.e.*, the just man seems to shine now but dimly, but at the same time he shall shine in splendour.—Abp. Kenrick.

as are needful for this life, nay rather, sell even that which ye have, and give alms. This doth, whosoever for the Lord's sake leaveth all that he hath, and then worketh with his hands, that so he may have to eat, and withal to give alms. In this doth the Apostle boast himself, saying: "I have coveted no man's silver, or gold, or apparel, as ye yourselves know: for these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak." (Acts xx. 33, 34, 35.)

Ninth Lesson.

"PROVIDE yourselves bags which wax not old"—that is to say, by almsgiving, the reward thereof remaineth for ever. Nevertheless, we must not think here that this commandment forbiddeth the Saints to keep money for their own use, and for helping of the poor. The Lord Himself, to Whom Angels ministered, had a bag, and kept therein that which the faithful people gave unto Him (John xii. 6,) to relieve therewith the need of His disciples, and other poor folk. But we are commanded not to serve God for gain, nor to work unrighteousness for fear of poverty.

If it should be that several Confessors not Bishops are to be honoured by one Feast, the Office is the same as that just given, except the following:

1. *In the Common Prayer the words* "Thy blessed Confessor N." *are altered into* "Thy blessed Confessors N. and N.," *and the word* "his" *into* "their."

2. *In the Sermon by St John Chrysostom everything said in the Singular Number is altered into the Plural. For example:* "The blessed N. and N., whose Feast we are this day keeping, do justly call, &c., &c."

For Abbats the Office is as above, except the following:

Prayer.

O LORD, we beseech Thee, that the prayers of Thy blessed Abbat N. (*here insert his name*) may commend us unto Thee, and that what for our own worthiness we cannot obtain, Thou mayest grant us through his help. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of St Jerome upon the same,* (*p.* 355.)

Other Lessons.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xi. 25.)

AT that time JESUS answered and said: I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. And so on.

Homily by St Austin, Bishop [of Hippo.] (*10th Sermon on the Words of the Lord.*)

"Come unto Me, all ye that labour!" And wherefore labour we

all, but because we are frail, sickly, dying creatures, burdened with earthen vessels which distress us? But if these fleshly vessels be distressful, let the open expanse of love be free and wide. "Come unto Me, all ye that labour!"—and why? That we may labour no more. His promise is an instant promise, for He calleth such as are labouring. Perchance they will ask Him what shall be their reward? "And I," saith He, "will give you rest. Take My yoke upon you, and learn of Me"—not how to make the world, not how to create all things visible and invisible, not to work wonders in the earth, nor to raise the dead — but — "for I am meek and lowly in heart."

Eighth Lesson.

WILT thou be great? Begin by being little. Dost thou think to raise up a lofty building? Then lay the foundations thereof in lowliness. The greater soever, and the more massy, be that which any man thinketh to build, so much the deeper doth he dig his foundation. And when the house is built, it towereth heavenward; but he which layeth the foundation goeth down into the earth. The building, therefore, is low before it is high, and, after it is low, it riseth high to the roof.

Ninth Lesson.

WHAT is the roof of the house on which we labour? Whither do its spires rise? I answer you at once; to the presence of God. You see how high it is, yea, what it is to see God. He that will, understandeth what I say, and he heareth. What is promised you is to see God, God, the True, God, the Supreme. Blessed is he who seeth Him by Whom he is seen. Such as worship false gods see them easily, but they see them who have eyes and see not. But unto us it is promised that we shall see that God Who liveth and seeth. (Gen. xvi. 14.)

Other Lessons.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xix. 27.)

AT that time: Peter said unto JESUS: Behold, we have forsaken all, and followed Thee: what shall we have therefore? And so on.

Homily by the Venerable Bede, Priest [at Jarrow and Doctor of the Church.] (*For St Benedict's Birthday.*)

In the judgment to come, the elect will be in two classes. One class are they who have forsaken all, and followed the Lord: and these shall judge along with Him. The other class are they who have not equally forsaken all that they had, but who have been careful daily to give alms of their goods to the poor of Christ: these shall be the subjects of judgment, and these are they who shall then hear these words: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat: I was

thirsty, and ye gave Me drink." (Matth. xxv. 34, 35.)

Eighth Lesson.

OF the reprobate also we gather, from the words of the Lord, that there will be two classes. One class are they who, being made partakers in the mystery of Christian faith, have neglected to show their faith by their works: these are they to whom it will be said at the judgment: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an-hungered, and ye gave Me no meat." (41.) The other class are they who either have never received the faith and mysteries of Christ, or who, having received, have apostatised, and abandoned it: and touching these it is said: "But he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." (John iii. 18.)

Ninth Lesson.

AND now that we have touched for a moment, with fear and just dread, upon these things, let us rather turn our hearing to the right joyful promises of our Lord and Saviour. Let us look what His so great, beautiful, and fatherly love will give to such as follow Him; not the reward of life everlasting only, but gifts exceeding precious in this life also. "Every one," saith He, "that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundredfold, and shall inherit everlasting life." For every one that shall forsake earthly affections and goods, to go and be Christ's disciple, the further he goeth on in Christ's love, the more shall he find who will rejoice to give him a place in their hearts, and to minister to him of their substance.

VII. For Doctors of the Church.

The Office is that of a Bishop and Confessor, or of a Confessor not a Bishop, (pp. 399 and 415) according as the particular Doctor was a Bishop or not, with the differences marked in those two Offices, and the following.

Lessons.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xxxix. 1.)

HE that is wise will seek out the wisdom of all the antient, and be occupied in prophecies. He will keep the sayings of the renowned men, and where subtil parables are, he will be there also. He will seek out the secrets of grave sentences, and be conversant in dark parables. He will serve among great men, and appear before princes. He will travel through strange countries, for he will try the good and the evil among men.

Second Lesson.

HE will give his heart to resort early to the Lord that made him, and will pray before the most

High. He will open his mouth in prayer, and make supplication for his sins. If the great Lord will, He will fill him with the spirit of understanding, and he shall make the utterances of his wisdom to distil as the rain, and shall give thanks unto the Lord in his prayer. He shall direct his counsel and knowledge, and in His secrets shall he meditate.

Third Lesson.

HE shall show forth that which he hath learnt, and shall glory in the law of the covenant of the Lord. Many shall commend his understanding, and it shall not be blotted out for ever. His memorial shall not depart away, and his name shall live from generation to generation. Nations shall show forth his wisdom, and the Church shall declare his praise.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book of Moral [Reflection]s on Job, written by Pope St Gregory [the Great.] (*Bk.* ix. *ch.* vi.)

[1] IN the Book of Job (ix. 9), it is written that it is God "which maketh Arcturus, Orion, and Hyades." Now if by the constellation Orion be mystically signified the spiritual constellation of the holy Martyrs, whom can we understand to be named after them under the title of the Hyades, but the Doctors of the Holy Church? When the glorious constellation of the Martyrs had set, and the light of the faith grew stronger, then appeared the constellation of the Doctors in the firmament of the Church, even in that spring-time when the winter of unbelief was past, and the Sun of truth rose higher to shine on the hearts of His faithful ones. The storms of persecution were gone, and the long nights of unbelief were over; then rose the Doctors to shine on the Church, when the spring-time of belief promised her a brighter year.

Fifth Lesson.

IT beseemeth well that the holy Doctors be figured by Hyades, for these stars are so styled from the Greek word "hyetos," and "hyetos" signifieth rain. The Hyades are therefore named after rain, because when they rise they undoubtedly bring rain. Well, then, do we apply the name of the Hyades to those who, when they rise to shine in the firmament of the universal Church, make the rain of holy preaching to fall upon the parched ground of man's heart. For if the word of preaching had not been as rain, then had Moses never said: "My doctrine shall drop as the rain," (Deut. xxxii. 2,) nor had the Truth said by Isaiah: "I will also command the clouds that they rain no rain upon it," (v. 6,) nor yet these words which we have just quoted: "Therefore the rain-stars have been withholden." [2]

[1] The first and part of the second sentence is here inserted for the sake of the sense.

[2] Quamobrem prohibitæ sunt stellæ pluviarum. This would appear to have been a copyist's blunder in St Gregory's Bible for "Quamobrem prohibitæ sunt *stillæ* pluviarum —Therefore the rain-*drops* have been withholden."—Jer. iii. 3.

Sixth Lesson.

AT the same time that the Hyades come bringing rain, the sun daily riseth higher in the heavens: thus do we, seeing the learning of the Doctors, and having our minds saturated with the rain of preaching, grow warmer in faith. And when the hot heavens shine fiery over her, the wet earth tendeth to harvest: thus do we, when the fire of holy learning burneth bright in our heart, tend to bring forth the fruit of good works. When, day by day, we learn more of the knowledge of heavenly things, a spring-time of inward light is opening within us, a new Sun is irradiating our mind, and, as we know Him better by the words of His Teachers, He doth daily Himself shine the more therein. As the end of the world groweth nearer, the knowledge of things heavenly will grow greater, and continue to develop with time.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 13.)

AT that time: JESUS said unto His disciples: Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* i. *on the Lord's Sermon on the Mount, ch.* vi. *tom.* 4.)

The Lord showeth how that such men are to be esteemed but fools as do so run after things temporal, either through lust for abundance thereof, or through dread of lack of the same, as to lose those things which are eternal, and which, as men cannot give them, so likewise neither can they take them away. If, therefore, the salt have lost his savour, wherewith shall it be salted? This is as much as to say: Ye are they by whom the stale mass of mankind is to be sweetened; if ye, therefore, through shrinking from the trials of persecutions, which endure but for a moment, do yourselves cast away that kingdom which is everlasting, who will there be to correct your backsliding, seeing that ye be they, and none other, whom God hath chosen to correct the backslidings of all others?

Eighth Lesson.

"IT is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." He that suffereth persecution is not thus trodden under foot of men; he that in good sooth is trodden under foot of men, is he which, through fear of persecution, hath lost his savour. No man can be trodden upon, unless he be beneath him which treadeth upon him; but he cannot be beneath his tormentor, who, suffer he how grievously soever in his body upon earth, hath still his heart in heaven.

Ninth Lesson.

"YE are the light of the world." They whom the Lord hath, just above, called the salt of the earth, the same doth He now call the light of the world. By the

earth, whereof they were said to be the salt, we have not understood to be signified that earth whereupon we walk with our bodily feet, but the men which dwell upon the earth, or sinners, for the sweetening and correction of whose stinking corruption the Lord hath sent His Apostles, as it were, as so much salt. And so here also, by the world we are to understand, not the heavens and the earth, but the men which are in the world, or which love the world for the enlightening of whom the Apostles have been sent.

"A city that is set on an hill cannot be hid"—that is, set upon the heights of the same plain and great righteousness, whereof the mountain upon the which the Lord taught was itself a figure.

Another Homily for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 13.)

AT that time: Jesus said unto His disciples: Ye are the salt of the earth. But if the salt have lost his savour, wherewith shall it be salted? And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Comment. on Matth.* v.)

"Ye are the salt of the earth. But if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." There is, I take it, no such thing as salt of the earth. How, then, can the Apostles be called the salt of the earth? But the true meaning of these words will be made plain, when we consider the duty of Apostles, and the nature of salt itself. Now, salt is a compound of the elements of water and fire, out of the which two things in salt there is made one.

Eighth Lesson.

THIS thing, therefore, thus made to serve in divers ways the use of men, doth keep from corruption bodies whereon it is sprinkled, and doth readily yield to all the senses the perception of its inborn savour. And thus are the Apostles, seeing that they are the preachers of the kingdom of heaven, and in a certain sense the sowers of the seed of life everlasting, since that Word of God which they scatter hath power to make this mortal put on immortality. Meetly then are they called salt, the savour of whose teaching doth keep sweet the receiver thereof even unto life everlasting.

Ninth Lesson.

BUT the nature of salt is to be ever the same, and unchanging, and, on the other hand, the nature of man hath this weakness, to be changeable. He only is blessed who hath continued even unto the end in all the works which God hath commanded. Therefore doth the Lord warn them whom He calleth the salt of the earth, that they are behoven to remain strong in that strength which He hath given unto them, lest, becoming

themselves savourless, they should be impotent to season others; losing the freshness of their own saltness, be unable to stop the corruption round about them; and so the Church cast them out of her buttery, and they and those that they should have salted, be together trodden under foot of such as enter in.

A Third Homily for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 13.)

AT that time: JESUS said unto His disciples: Ye are the salt of the earth. But if the salt have lost his savour, wherewith shall it be salted? And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (*15th on Matth.*)

Consider how that the Lord saith: "Ye are the salt of the earth," by the which figure He showeth what a necessary of life is the Gospel. By this figure, He hath us to know that they unto whom He spake have an account to render, not of their own life only, but for the whole world. Not unto two cities, saith the Lord, nor unto ten, nor unto twenty, nor unto one people, as I sent the Prophets, send I you. But I send you unto every land and sea, even unto the whole world, lying groaning, as it is, under the burden of divers sins.

Eighth Lesson.

THESE words, "Ye are the salt of the earth," show unto us the whole nature of man as savourless and stinking with the strong corruption of sin. And therefore demandeth He of His Apostles such qualities as are most needful and useful to the furthering the salvation of many. He that is gentle and lowly, tender and just, shutteth not up all these good things in his own heart, but openeth these bright fountains that they may gush forth for the use of his neighbour. He whose heart is pure, and who seeketh peace, suffering persecution for the truth's sake, doth still lead a life for the good of the commonwealth.

Ninth Lesson.

THINK not, saith the Lord, that the struggle is easy whereunto ye shall be led, neither shall your reckoning be of light matters. Ye are the salt of the earth. Have ye then salted that which is corrupted? Nay, for it is impossible that that which is once corrupted can be made sound again by the rubbing it with salt. This it is not asked of them to do. But their work is to sprinkle with salt, and to keep fresh thereafter, such things as the Lord hath given over into their charge, and which He Himself hath made new, and freed from all taint, before giving them. To make sound after the corruption of sin, is the work of Christ's power alone; to preserve from falling away again, is the duty and the toil commanded to the Apostles.

VIII. For Feasts of the Blessed Virgin Mary.[1]

All as on Sundays, except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Ps. cix. The LORD said, &c., (*p.* 176.)

Ps. cxii. Praise the LORD, O ye His servants, &c., (*p.* 178.)

Psalm CXXI.

[Intituled "A Song of Degrees, of David."]

I WAS glad when they said unto me: * Let us go into the house of the LORD.

Our feet have been wont to stand * within thy gates, O Jerusalem!

Jerusalem is builded as a city * that is compact together:

Whither the tribes go up, the tribes of the LORD, * the testimony of Israël, to give thanks unto the name of the LORD.

For there are set thrones for judgment, * the thrones for the house of David.

Pray for the peace of Jerusalem: * they shall prosper that love thee.

Peace be within thy walls, * and prosperity within thy palaces.

For my brethren and companions' sakes, * I will now say—Peace be within thee!

Because of the house of the LORD our God, * I will seek thy good.

Psalm CXXVI.

[Intituled "A Song of Degrees, of Solomon." The LXX. omits the ascription to Solomon.]

EXCEPT the LORD build the house, * they labour in vain that build it:

Except the LORD keep the city, * the watchman waketh but in vain.

It is vain for you to rise up early, * rise up when ye are rested, ye that eat the bread of sorrow:

For He giveth His beloved sleep. Lo, children are an heritage of the LORD, * the fruit of the womb is His reward.

As arrows are in the hand of a mighty man, * so are the children of the out-cast.

Happy is the man that hath his desire satisfied with them: * he shall not be ashamed when he speaketh with his enemies in the gate.

Psalm CXLVII.

[In the Hebrew this is the continuation of the preceding Psalm. The Vulgate and the LXX. prefix "Alleluia," and the LXX. adds "of Haggai and Zechariah."]

PRAISE the LORD, O Jerusalem! * praise thy God, O Zion!

For He hath strengthened the bars of thy gates: * He hath blessed thy children within thee:

He maketh peace in thy borders: * and filleth thee with the finest of the wheat.

He sendeth forth His command-

[1] It is now usual to insert this Common Office into Breviaries, but it is placed last of all, after the Office for the Consecration of Churches.

ment upon earth: * His word runneth very swiftly.

He giveth snow like wool: * He scattereth the hoar-frost like ashes.

He casteth forth His ice like morsels: * who can stand before His cold?

He sendeth out His word, and melteth them: * He causeth His wind to blow, and the waters flow.

He declareth His word unto Jacob, * His statutes and His judgments unto Israël.

He hath not dealt so with any nation: * neither hath He made known to them His judgments.

[The Hebrew adds "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Hymn.[1]

HAIL, thou "Star-of-Ocean,"[2]
Portal of the sky,
Ever-Virgin Mother
Of the Lord Most High!

Oh, by Gabriel's AVE
Uttered long ago,
EVA's name reversing,[3]
'Stablish peace below!

Break the captive's fetters—
Light on blindness pour—
All our ills expelling,
Every bliss implore—

Show thyself a Mother—
Offer Him our sighs,
Who, for us Incarnate,
Did not thee despise.

Virgin of all virgins!
To thy shelter take us—
Gentlest of the gentle!
Chaste and gentle make us.

Still as on we journey,
Help our weak endeavour,
Till with thee and JESUS,
We rejoice for ever.

Through the highest heaven
To the Almighty Three,
Father, Son, and Spirit,
One same glory be. Amen.

Verse. Holy Virgin, my praise by thee accepted be.

Answer. Give me strength against thine enemies.

Antiphon at the Song of the Blessed Virgin. O Holy Mary, be thou an help to the helpless, a strength to the fearful, a comfort to the sorrowful; * pray for the people, plead for the clergy, make intercession for all women vowed to God; may all that *are keeping this thine holy Feast-day* feel the might of thine assistance.

The words, "Are keeping this thine holy Feast-day," *are very often altered on the different Festivals, which alterations will be found in their own places.*

At Compline the last verse of the Hymn is altered in honour of the Incarnation.

MATTINS.

Invitatory. Holy Virgin Mary, * Mother of God, pray for us.

Hymn.[4]

THE God Whom earth, and sea, and sky
Adore, and laud, and magnify,
Who o'er their threefold fabric reigns,
The Virgin's spotless womb contains.

[1] Authorship and date unsettled; translation by the Rev. E. Caswall.

[2] Apparently meant for a translation of MRYM. See note in the Office of her name, between September 8 and September 9.

[3] *I.e.*, Eva, written backwards, reads Ave (Hail). This quaint conceit is clearer in the translation than in the Latin.

[4] From an hymn ascribed to Venantius Fortunatus; translation by the late Rev. Dr Neale.

The God, Whose will by moon and sun,
And all things in due course is done,
Is borne upon a maiden's breast,
By fullest heavenly grace possessed.

How blest that Mother in whose shrine
That great Artificer Divine,
Whose hand contains the earth and sky,
Vouchsafed, as in His ark, to lie!

Blest, in the message Gabriel brought;
Blest, by the work the Spirit wrought;
From whom the great Desire of earth
Took human Flesh and human birth.

All honour, laud, and glory be,
O JESU, Virgin-born, to Thee!
All glory, as is ever meet,
To Father and to Paraclete. Amen.

FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. [1] Blessed art thou among women, * and blessed is the fruit of thy womb.

Psalm VIII.

[Intituled "A Psalm of David." It has also a title which seems to show that it was a song for the vintage.]

O LORD, our Lord, * how excellent is Thy Name in all the earth!

For Thy glory is exalted * above the heavens.

[2] Out of the mouth of babes and sucklings hast Thou perfected praise because of Thine enemies, * that Thou mightest destroy the enemy and the avenger.

When I consider Thine heavens, the work of Thy fingers: * the moon and the stars which Thou hast ordained:

What is man, that Thou art mindful of him? * or the son of man, that Thou visitest him?

Thou hast made him a little lower than the angels, Thou hast crowned him with glory and honour, * and madest him to have dominion over the works of Thine hands.

Thou hast put all things under his feet, * all sheep and oxen, yea, and the beasts of the field.

The fowl of the air, and the fish of the sea, * that pass through the paths of the sea.

O LORD, our Lord, * how excellent is Thy Name in all the earth!

Second Antiphon. [3] O Holy Mother of God, * thou hast yielded a pleasant odour like the best myrrh.

Psalm XVIII.

[Intituled "A Psalm of David," with the same further obscure superscription, as in Pss. xii. and xiii.]

THE heavens declare the glory of God, * and the firmament showeth His handy-work.

Day unto day uttereth speech, * and night unto night showeth knowledge.

There is no speech nor language, * where their voice is not heard.

Their sound is gone out through all the earth: * and their words to the ends of the world.

He hath set His tabernacle in the sun: [4] * which is as a bridegroom coming out of his chamber.

[1] Luke i. 42.

[2] This verse was quoted by our Lord, concerning those who cried Hosannah on Palm Sunday, Matthew xxi. 16.

[3] Ecclus. xxiv. 20.

[4] So the LXX., as well as the Vulgate. Cf. Ps. cii. 19; ciii. 2, 3. The sense seems to be that the physical source of the light and life of this system is represented as a kind of celestial counterpart of the tabernacle, which was the centre of the Divine authority as

He rejoiceth as a strong man to run a race: * his going forth is from the end of the heaven.

And his circuit unto the ends of it: * and there is nothing hid from the heat thereof.

The law of the LORD is perfect, converting the soul: * the testimony of the LORD is sure, making wise the simple.

The statutes of the LORD are right, rejoicing the heart: * the commandment of the LORD is clear, giving light unto the eyes.

The fear of the LORD is holy, enduring for ever and ever: * the judgments of the LORD are true, righteous altogether.

More to be desired are they than gold and store of precious stones, * sweeter also than honey and the honeycomb.

Verily, Thy servant keepeth them: * in keeping of them there is great reward.

Who can understand his errors? Cleanse Thou me from secret faults: * preserve Thy servant also from the sins of others.

If they get not dominion over me, then shall I be undefiled: * and I shall be cleansed from the great transgression.

Let the words of my mouth, and the meditation of mine heart, * be acceptable in Thy sight for ever,

O LORD mine Helper, * and my Redeemer!

Third Antiphon. Sing for us again and again before this maiden's bed * the tender idylls of the play.

Psalm XXIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the first day of the week."]

THE earth is the LORD's and the fulness thereof; * the world, and they that dwell therein.

For He hath founded it upon the seas, * and established it upon the floods.

Who shall ascend into the mountain of the LORD? * or who shall stand in His holy place?

He that hath clean hands and a pure heart, * who hath not lifted up his soul unto vanity, nor sworn deceitfully unto his neighbour.

He shall receive a blessing from the LORD, * and mercy from the God of his salvation.

This is the generation of them that seek Him, * that seek the face of the God of Jacob.[1]

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD strong and mighty, the LORD mighty in battle.

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD of hosts, He is the King of glory.[1]

revealed upon earth. The Hebrew, however, which is supported by St Jerome, reads, "In them (*i.e.*, the starry heavens) hath He set a tabernacle for the sun," and this reading seems to commend itself to Archbishop Kenrick, who suggests that the "tabernacle" may signify the region below the horizon, into which the sun retires nightly, as into a tent, to sleep, and from which he issues in renewed glory every morning. Targum:—"In them hath He set splendour as a tabernacle for the sun."

[1] SLH.

Verse. In thy comeliness and thy beauty.

Answer. Go forward, fare prosperously, and reign.

First Lesson.

The Lesson is taken from the Proverbs of Solomon (viii. 12.)

I, WISDOM, dwell with prudence, and find out knowledge of witty inventions. The fear of the LORD is to hate evil; pride, and arrogancy, and the evil way, and the double mouth, do I hate. Counsel is mine, and sound wisdom; understanding is mine; mine is strength. By me kings reign and princes decree justice. By me princes rule, and nobles command righteousness. I love them that love me, and those that seek me early shall find me.

First Responsory.

O how holy and how spotless is thy virginity! I am too dull to praise thee; for thou hast borne in thy breast Him Whom the heavens cannot contain.

Verse. Blessed art thou among women, and blessed is the fruit of thy womb.

Answer. For thou hast borne in thy breast Him Whom the heavens cannot contain.

Second Lesson.

RICHES and honour are with me, yea, durable riches and righteousness. My fruit is better than gold and precious stones, and my revenue than choice silver. I walk in the way of righteousness, in the midst of the paths of judgment; that I may cause those that love me to inherit substance, and that I may fill their treasures. The LORD possessed me in the beginning of His ways, before His works of old. I was set up from everlasting, or ever the earth was. When there were no depths, I was already conceived; when there were no fountains abounding with water, before the mountains were settled in their strength, before the hills, was I brought forth.

Second Responsory.

Rejoice with me, all ye that love the Lord, for while I was yet a little one, I pleased the Most High. And I have brought forth from my bowels God and man.

Verse. [1] All generations shall call me blessed, since the Lord hath regarded the lowliness of His handmaiden.

Answer. And I have brought forth from my bowels God and man.

Third Lesson. (34.)

BLESSED is the man that heareth me, watching daily at my gates, and waiting at the posts of my doors. Whoso findeth me findeth life, and shall obtain salvation from the LORD; but he that sinneth against me wrongeth his own soul. All they that hate me love death. (ix. 1.) Wisdom hath builded her house; she hath hewn out her seven pillars. She hath killed her beasts; she hath mingled her wine: she hath also furnished her table. She hath sent forth her maidens unto the citadel, and unto the walls of

[1] Luke i. 48.

the city, to cry out: Whoso is simple, let him come unto me. And unto them that want understanding, she saith: Come, eat of my bread, and drink of the wine which I have mingled.

Third Responsory.

Blessed art thou, O Virgin Mary, who hast carried the Lord, the Maker of the world. Thou hast borne Him Who created thee, and thou abidest a virgin for ever.

Verse. Hail, Mary, full of grace. The Lord is with thee.

Answer. Thou hast borne Him Who created thee, and thou abidest a virgin for ever.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou hast borne Him Who created thee, and thou abidest a virgin for ever.

SECOND NOCTURN.

First Antiphon. In thy comeliness and thy beauty, * go forward, fare prosperously, and reign.

Psalm XLIV.

[This Psalm has a long superscription, the exact meaning of which is not now certain. It seems to have been a marriage-song written to be sung by the Korahites. The Targum ascribes it to the time of Moses, but it seems rather to belong to that of the Jewish Monarchy.]

MINE heart is overflowing with a good matter: * I speak of my works unto the king.

My tongue is the pen * of a ready writer.

Thou art fairer than the children of men, grace is poured into thy lips: * therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh, * O most mighty!

In thy comeliness, and thy beauty, * go forward, fare prosperously, and reign,

Because of truth, and meekness, and righteousness: * and thy right hand shall lead thee wonderfully.

Thine arrows are sharp — (the people shall fall under thee)— * into the heart of the King's enemies.

[1] Thy throne, O God, is for ever and ever: * the sceptre of Thy kingdom is a right sceptre.

Thou hast loved righteousness, and hated iniquity: * therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, * whereby kings' daughters among thine honourable women have made thee glad.

Upon thy right hand did stand the queen in a vesture of gold, * bedecked with divers colours.

Hearken, O daughter, and consider, and incline thine ear: * forget also thine own people, and thy father's house.

And the King shall greatly desire thy beauty: * for He is the Lord thy God,[2] and Him shall they worship.

And the daughters of Tyre shall entreat thy favour * with gifts,

[1] So are these words translated in Heb. i. 8, 9.

[2] The word "God" is not in the Hebrew, and the original meaning, addressed to the bride, is, "He is thy lord, and bow thou to him." So also St Jerome.

even all the rich among the people.

The King's daughter is all glorious within, * in a vesture of gold, clad in divers colours.

After her shall virgins be brought unto the king: * her fellows shall be brought unto thee.

With gladness and rejoicing shall they be brought: * they shall enter into the King's palace.

Instead of thy fathers shall be thy children: * thou shalt make them princes over all the earth.

They shall be mindful of thy name, * unto all generations.

Therefore shall the people praise thee for ever, * yea, for ever and ever.

Second Antiphon. God shall give her the help of His countenance; * God is in the midst of her, she shall not be moved.

Psalm XLV.

[This Psalm has a superscription of uncertain meaning, but of which part seems to imply that it was to be sung by treble voices, from the choir of the Korahite family. And the Targum ascribes it, but apparently by a mere guess, to the time when Korah and his fellow-rebels were destroyed by an earthquake in the wilderness, but "the children of Korah died not" (Num. xxvi. 10, 11).]

GOD is our refuge and strength, * our help in trouble, which is come upon us exceedingly.

Therefore will we not fear, though the earth be removed, * and though the mountains be carried into the midst of the sea;

Though the waters thereof roar and be troubled; * though the mountains shake with the swelling thereof.[1]

[There is] a river, the streams whereof make glad the city of God: * the Most High hath hallowed His Tabernacle.

God is in the midst of her, she shall not be moved: * God shall help her right early.

The heathen raged, and the kingdoms were moved: * He uttered His voice, the earth melted.

The LORD of hosts is with us: * the God of Jacob is our refuge.[1]

Come and behold the works of the LORD, what wonders He hath wrought in the earth; * He maketh wars to cease unto the end of the earth.

He breaketh the bow and cutteth the weapons in sunder: * and burneth the shields in the fire.

Be still, and know that I am God: * I will be exalted among the heathen, and I will be exalted in the earth.

The LORD of hosts is with us: * the God of Jacob is our refuge.[1]

Third Antiphon. O Holy Mother of God: * all we who dwell in thee are in gladness.

Psalm LXXXVI.

[Intituled "A Psalm. A Song of the sons of Korah." The Targum adds that it was based upon words of the ancients, perhaps meaning that the two first verses before the SLH were an ancient saying to which the rest was a later addition.]

HER foundation is in the holy mountains: the LORD loveth the gates of Zion more than all the dwellings of Jacob!

Glorious things are spoken of thee, * O city of God![1]

[1] SLH.

I will make mention of Rahab[1] and Babylon * that know me.

Behold the "Strangers,"[2] and Tyre, and the people of Ethiopia, * these were there—

And of Zion shall it not be said: This and that man was born in her, * and the Highest Himself hath established her?[3]

The LORD shall make count, when He writeth up the people [and the princes,][4] * of all that are in her.[5]

All they that dwell in thee * are in gladness.

Verse. God shall give her the help of His countenance.

Answer. God is in the midst of her, she shall not be moved.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.] (*Found in Metaphrastes.*)

THE Son of God chose for His Mother not a woman of wealth, not a woman of substance, but that blessed maiden whose soul was bright with grace. It was because Blessed Mary had preserved a superhuman chastity, that she conceived the Lord JESUS Christ in her womb. Let us then fly to the most holy maiden, who is Mother of God, that we may gain the help of her patronage. Yea, all ye that be virgins, whosoever ye be, run to the Mother of the Lord. She will keep for you by her protection your most beautiful, your most precious, and your most enduring possession.

Fourth Responsory.

[6]I was exalted like a cedar in Lebanon, and as a cypress-tree upon Mount Zion. Like the best myrrh I yielded a pleasant odour.

Verse. Like cinnamon and sweet balsam.

Answer. I yielded a pleasant odour.

Fifth Lesson.

VERILY, dearly beloved brethren, the Blessed Virgin Mary was a great wonder. What thing greater or more famous than she, hath ever at any time been found, or can be found? She alone is greater than heaven and earth. What thing holier than she hath been, or can be found? Neither Prophets, nor Apostles, nor Martyrs, nor Patriarchs, nor Angels, nor Thrones, nor Lordships, nor Seraphim, nor Cherubim, nor any other creature, visible or invisible, can be found that is greater or more excellent than she. She is at once the hand-maid and the parent of God, at once virgin and mother.

Fifth Responsory.

[7]Who is this that cometh up like the sun? This, comely as Jerusalem? The daughters of Zion saw

[1] That is "the Insolent One," namely, Egypt. [2] *I.e.*, the Philistines.

[3] Is the meaning that Jerusalem shall be illustrious as the birth-place of all kinds of distinguished persons? The Targum, curiously enough, says that the persons meant are David and Solomon, whereas David is a native of Bethlehem.

[4] Displaced from the beginning of the next verse.

[5] SLH. [6] *I.e.*, Wisdom. Ecclus. xxiv. 17, 20.

[7] Cant. viii. 5; vi. 10, 4, 8.

her, and called her blessed; the queens also, and they praised her.

Verse. [1]And about her it was as the flower of roses in the spring of the year, and lilies of the valleys.

Answer. The daughters of Zion saw her and called her blessed; the queens also, and they praised her.

Sixth Lesson.

SHE is the Mother of Him Who was begotten of the Father before all ages, and Who is acknowledged by Angels and men to be Lord of all. Wouldst thou know how much nobler is this virgin than any of the heavenly powers? They stand before Him with fear and trembling, veiling their faces with their wings, but she offereth humanity to Him to Whom she gave birth. Through her we obtain the remission of sins. Hail, then, O Mother! heaven! damsel! maiden! throne! adornment, and glory, and foundation, of our Church! cease not to pray for us to thy Son and our Lord JESUS Christ! that through thee we may find mercy in the day of judgment, and may be able to obtain those good things which God hath prepared for them that love Him, by the grace and goodness of our Lord JESUS Christ; to Whom, with the Father, and the Holy Ghost, be ascribed all glory, and honour, and power, now, and for ever and ever. Amen.

Sixth Responsory.

When the Lord beheld the daughter of Jerusalem adorned with her jewels, He greatly desired her beauty; and when the daughters of Zion saw her, they cried out that she was most blessed, saying: Thy name is as ointment poured forth.

Verse. Upon thy right hand did stand the Queen in a vesture of gold wrought about with divers colours.

Answer. And when the daughters of Zion saw her, they cried out that she was most blessed.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Saying, Thy name is as ointment poured forth.

THIRD NOCTURN.

First Antiphon. Joy to thee, * O Virgin Mary, thou hast trampled down all the heresies in the whole world.

Psalm XCV.

[In 1 Par. (Chron.) xvi. it is stated that David gave this Psalm to Asaph and his brethren upon the day that the ark was brought to Jerusalem. The text is there given somewhat differently, and the whole forms the second part of one Psalm, of which the first part consists of the first fifteen verses of Ps. civ. The Vulgate and the LXX. note that it was sung at the rebuilding of the Temple after the Captivity.]

O SING unto the LORD a new song: sing unto the LORD, all the earth.

Sing unto the LORD, and bless His Name: * show forth His salvation from day to day.

Declare His glory among the heathen, * His wonders among all people.

[1] Ecclus. l. 8.

For the LORD is great, and greatly to be praised: * He is to be feared above all gods.

For all the gods of the heathen are devils: * but the LORD made the heavens.

Praise and beauty are before Him: * holiness and majesty are in His sanctuary.

Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and honour: * give unto the LORD the glory due unto His name.

Bring sacrifices, and come into His courts: * O worship the LORD in His holy temple!

Let all the earth fear before Him. * Say among the heathen, The LORD reigneth!

He hath established the world also, that it shall not be moved: * He shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad, let the sea roar, and the fulness thereof: * let the fields be joyful and all that is therein.

Then shall all the trees of the wood rejoice before the LORD, for He cometh, * for He cometh to judge the earth.

He shall judge the world with righteousness: * and the people with His truth.[1]

Second Antiphon. Holy Virgin, my praise by thee accepted be; * give me strength against thine enemies.

Psalm XCVI.

[The Vulgate and the LXX. have the superscription "[A Psalm] of David when his country was re-established" — perhaps meaning after the usurpation of Absolom.]

THE LORD reigneth; let the earth rejoice: * let the multitude of isles be glad thereof.

Clouds and darkness are round about Him: * righteousness and judgment are the foundation of His throne.

A fire shall go before Him, * and burn up His enemies round about.

His lightnings enlightened the world: * the earth saw and trembled.

The hills melted like wax at the presence of the LORD, * at the presence of the Lord of the whole earth.

The heavens declared His righteousness, * and all the people saw His glory.

Confounded be all they that worship graven images, * and that boast themselves of idols.

Worship Him, all ye His Angels! * Zion heard, and was glad.

And the daughters of Judah rejoiced, * because of thy judgments, O LORD!

For thou, LORD, art high above all the earth: Thou art exalted far above all gods.

Ye that love the LORD, hate evil: * the Lord preserveth the souls of His saints; He delivereth them out of the hand of the wicked.

[1] In 1 Par. (Chron.) xvi. the Psalm continues:—"O give thanks unto the LORD, for He is good: for His mercy endureth for ever. And say ye: Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to Thy holy Name, and glory in Thy praise. Blessed be the LORD God of Israël for ever and ever. And all the people said: 'Amen' and praised the LORD"—possibly in Ps. cxxxv.

Light is sprung up for the righteous, * and gladness for the upright in heart.

Rejoice in the LORD, ye righteous, * and give thanks to the memorial of His holiness!

Third Antiphon. After thy delivery thou still remainest a virgin * undefiled; Mother of God, pray for us.

Psalm XCVII.

[Intituled "A Psalm." The Vulgate and the LXX. ascribe it to David.]

O SING unto the LORD a new song: * for He hath done marvellous things.

His right hand, and His holy arm, * hath gotten Him the victory.

The LORD hath made known His salvation: * His righteousness hath He openly showed in the sight of the heathen.

He hath remembered His mercy, * and His truth towards the house of Israël.

All the ends of the earth have seen * the salvation of our God.

Make a joyful noise unto the LORD, all the earth, * make a loud noise and rejoice, and sing praise.

Sing unto the LORD with the harp, with the harp and the voice of a psalm. * With trumpets and sound of cornet,

Make a joyful noise before the LORD, the King. * Let the sea roar, and the fulness thereof, the world and they that dwell therein.

Let the floods clap their hands, let the hills be joyful together before the LORD. * For He cometh to judge the earth:

With righteousness shall He judge the world, * and the people with equity.

Verse. God hath chosen her and fore-chosen her.

Answer. He hath made her to dwell in His tabernacle.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xi. 27.)

AT that time: as JESUS spake unto the multitudes, a certain woman of the company lifted up her voice and said unto Him: Blessed is the womb that bare Thee. And so on.

Homily by the Venerable Bede, Priest [at Jarrow and Doctor of the Church.] (*Bk.* iv. *ch.* 49 *on Luke* xi.)

It is plain that this was a woman of great earnestness and faith. The Scribes and Pharisees were at once tempting and blaspheming the Lord, but this woman so clearly grasped His Incarnation, and so bravely confessed the same, that she confounded both the lies of the great men who were present, and the faithlessness of the heretics who were yet to come. Even as the Jews then, blaspheming the works of the Holy Ghost, denied the very Son of God Who is of one substance with the Father, so afterwards did the heretics, by denying that Mary always a Virgin did, under the operation of the Holy Ghost, supply flesh to the Only-begotten One of God, when He was about being born in an human

Body, even so, I say, did the heretics deny that the Son of Man should be called a true Son, Who is of one substance[1] with His Mother.

Seventh Responsory.

O Holy Virgin Mary, happy indeed art thou, and right worthy of all praise, for out of thee rose the Sun of righteousness, even Christ our God.

Verse. Pray for the people, plead for the clergy, make intercession for all women vowed to God. May all that are keeping this thine holy Feast-day feel the might of thine assistance.

Answer. For out of thee rose the Sun of righteousness, even Christ our God.

Eighth Blessing.

She whose feast-day we are keeping—
Mary, blessed Maid of maidens,
Be our advocate with God.

Eighth Lesson.

BUT if we shall say that the Flesh, Wherewith the Son of God was born in the flesh, was something outside[2] of the flesh of the Virgin His Mother, without reason should we bless the womb that bare Him, and the paps which He hath sucked. But the Apostle saith: "God sent forth His Son, made of a woman, made under the law," (Gal. iv. 4,) and they are not to be listened to who read this passage: "Born of a woman, made under the law." He was made of a woman, for He was conceived in a virgin's womb, and took His Flesh, not from nothing, not from elsewhere, but from the flesh of His Mother. Otherwise, and if He had not been sprung of a woman, He could not with truth be called the Son of man. Let us therefore, denying the doctrine of Eutyches, lift up our voice, along with the Universal Church, whereof that woman was a figure, let us lift up our heart as well as our voice from the company, and say unto the Saviour: "Blessed is the womb that bare Thee, and the paps which Thou hast sucked!" Blessed Mother! of whom one[3] hath said:

Thou art His Mother Who reigns o'er earth and o'er heaven for ever.

Eighth Responsory.

All generations shall call me blessed. For He That is Mighty, even the Lord, hath done to me great things; and Holy is His Name.

Verse. And His mercy is on them that fear Him, from generation to generation.

Answer. He That is Mighty, even the Lord, hath done to me great things, and Holy is His Name.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He That is Mighty, even the Lord, hath done to me great things, and Holy is His Name.

[1] Verum consubstantialemque matri filium.
[2] Extranea.
[3] The poet Sedulius—an Irishman, of the fifth century.

Ninth Lesson.

"YEA, rather, blessed are they that hear the Word of God and keep it." How nobly doth the Saviour say "Yea" to the woman's blessing, declaring also that not only is she blessed who was meet to give bodily birth to the Word of God, but that all they who spiritually conceive the same Word by the hearing of faith, and, by keeping it through good works, bring it forth and, as it were, carefully nurse it, in their own hearts, and in the hearts of their neighbours, are also blessed. Yea, and that the very Mother of God herself was blessed in being for a while the handmaid of the Word of God made Flesh, but that she was much more blessed in this, that through her love she keepeth Him for ever.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. While the King sitteth at his table, * my spikenard sendeth forth the smell thereof.

Second Antiphon. [1] His left hand is under my head, * and his right hand doth embrace me.

Third Antiphon. [2] I am black but comely, * O ye daughters of Jerusalem. Therefore the King hath loved me, and brought me into his chamber.

Fourth Antiphon. [3] Lo! the winter is past, * the rain is over and gone. Rise up, my love, and come away.

Fifth Antiphon. O Holy Mother of God! thou art become beautiful * and gentle in thy gladness.

Chapter. (Ecclus. xxiv. 14.)

[4] I WAS created from the beginning, before the world; and I shall never fail. In the holy tabernacle I served before him.

Hymn.[5]

O GLORIOUS Virgin, ever blest,
All daughters of mankind above,
Who gavest nurture from thy breast
To God, with pure maternal love.

What we had lost through sinful Eve
The Blossom sprung from thee restores,
And, granting bliss to souls that grieve,
Unbars the everlasting doors.

O Gate, through which hath passed the King!
O Hall, whence light shone through the gloom!
The ransomed nations praise and sing
The Offspring of thy virgin womb.

Praise from mankind and heaven's host,
To JESUS of a Virgin sprung,
To Father and to Holy Ghost,
Be equal glory ever sung. Amen.

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

Antiphon at the Song of Zacharias. [6] O Mary! Blessed art thou that hast believed, * for there shall be a performance of those things which were told thee from the Lord. Alleluia.

[1] Cant. ii. 6. [2] Cant. i. 5, 4. [3] Cant. ii. 11, 10.
[4] The speaker in these Little Chapters is Wisdom.
[5] From the hymn beginning "The God Whom earth," &c., ascribed to Venantius Fortunatus; translation by the Rev. Dr. Littledale. [6] Luke i. 45.

Prayer throughout the Office, if there be none special.

GRANT, we beseech Thee, O Lord God, unto all Thy servants, that they may remain continually in the enjoyment of soundness both of mind and body, and by the glorious intercession of the Blessed Mary, always a Virgin, may be delivered from present sadness, and enter into the joy of Thine eternal gladness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. While the King, &c., (*First Antiphon at Lauds.*)

In the Short Responsory instead of the Verse, "Thou that sittest, &c.," *is said:*

Verse. Thou that wast born of the Virgin Mary.

Chapter at the end. (Ecclus. xxiv. 19.)

IN the broad ways I gave a sweet smell like cinnamon and aromatic balm; I yielded a pleasant odour like the best myrrh.

TERCE.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. His left hand, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

In thy comeliness and in thy beauty.

Answer. In thy comeliness and in thy beauty.

Verse. Go forward, fare prosperously, and reign.

Answer. In thy beauty.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. In thy comeliness and in thy beauty.

Verse. God shall help her with His countenance.

Answer. God is in the midst of her, she shall not be moved.

Prayer from Lauds.

SEXT.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. I am black, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ecclus. xxiv. 15.)

AND so I was established in Zion, and likewise in the holy city was I given to rest, and in Jerusalem was my power. And I took root among the honourable people,[1] even in the portion of my God as His own inheritance, and mine abiding was in the full assembly of the Saints.

Short Responsory.

God shall help her with His countenance.

Answer. God shall help her with His countenance.

[1] *I.e.*, the Jews.

Verse. God is in the midst of her, she shall not be moved.

Answer. With His countenance.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God shall help her with His countenance.

Verse. God hath chosen her, and fore-chosen her.

Answer. He hath made her to dwell in His tabernacle.

Prayer from Lauds.

NONE.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. O Holy Mother, &c., (*Fifth Antiphon at Lauds.*)

Chapter from the end of Prime.

Short Responsory.

God hath chosen her, and fore-chosen her.

Answer. God hath chosen her, and fore-chosen her.

Verse. He hath made her to dwell in His tabernacle.

Answer. And fore-chosen her.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God hath chosen her, and fore-chosen her.

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

Prayer from Lauds.

SECOND VESPERS.

The same as the First, except the following:

Verse. Holy Virgin, my praise by thee accepted be.

Answer. Give me strength against thine enemies.

Antiphon at the Song of the Blessed Virgin. All generations shall call me blessed, * for God hath regarded the lowliness of His hand-maiden.

At Compline the last verse of the Hymn is altered in honour of the Incarnation.

Note. The above-mentioned alterations of the last verses of the Hymns at Compline, Prime, Terce, Sext, None, and Compline, and in the Verse in the Short Responsory at Prime, are made every day within the Octaves of the Feasts of the Blessed Virgin, and that even when the Office of the day is not of her.

Here follows in the original the Office of the Blessed Virgin as a Simple for Saturdays, but it is here omitted, as upon all Saturdays upon which it could occur the Votive Office of the Immaculate Conception is obligatory in England upon all persons bound to the recitation of the Divine Office.

IX. For Virgins,

Whether One or Many, Martyr or not Martyr.

All as on Sundays, except the following.

The Psalms are the same as in the Office for Feasts of the Blessed Virgin, except the Third Psalm of the Second Nocturn, which is Psalm XLVII., "Great is the Lord, &c.," (*p.* 98).

FIRST VESPERS.

Antiphons, Chapter, Hymn, and Prayer from Lauds.

For One Virgin.

Verse. [1] In thy comeliness and thy beauty.

Answer. Go forward, fare prosperously, and reign.

Antiphon at the Song of the Blessed Virgin. Come, Bride of Christ, and take the everlasting crown * which the Lord hath prepared for thee.

For Many Virgins.

Verse. [2] After her shall virgins be brought unto the King.

Answer. Her fellows shall be brought unto thee.

Antiphon at the Song of the Blessed Virgin. [3] Trim your lamps, O ye wise virgins! * Behold the Bridegroom cometh! Go ye out to meet Him!

MATTINS.

Invitatory. The Lord He is the King of the Virgins. * O come, let us worship Him!

Hymn.[4]

1.

CHILD of the Virgin, Maker of Thy Mother,
Virgin-engendered, of the Virgin Son,
Virgin is she of whom we sing another
Victory won.

If the Saint be not a Martyr the 2nd and 3rd verses are omitted.

2.

Double the palm of triumph which she beareth,
Strove she to vanquish woman's fear of death:
Quelled now the hand of death and hell appeareth
Her feet beneath.

3.

Death won no conquest, nor the thousand terrors,
Kindred of death—fierce torments bravely borne:
Gave she her blood: that blood the radiance mirrors
Of life's new morn.

4.

When she pleads for us, at her sweet petition,
That we may sing with conscience pure of sin,
From debt of guilt O grant us Thy remission
And peace within.

5.

Glory to Thee, O Father, Son, and Spirit,
Glory co-equal on the throne on high,
Equal in power, in unity of merit,
Eternally. Amen.

[1] Ps. xliv. 5, 6. [2] Ps. xliv. 15. [3] Matth. xxv. 6, 7.
[4] Author unknown, hymn somewhat altered; translation by the Rev. G. Moultrie.

FIRST NOCTURN.

First Antiphon. [1] O how lovely and glorious * is the generation of the chaste!

Second Antiphon. Sing for us again and again before this maiden's bed * the tender idylls of the play.[2]

Third Antiphon. [3] Return, return, O Shulammith! * Return, return, that we may look upon thee.

Verse. In thy comeliness and thy beauty—

Answer. Go forward, fare prosperously, and reign.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (vii. 25.)

CONCERNING virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord, to be faithful. I suppose, therefore, that this is good for the present need, that it is good for a man so to be. Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife. But and if thou marry, thou hast not sinned. And if a virgin marry, she hath not sinned. Nevertheless, such shall have trouble in the flesh. But I spare you. But this I say, brethren: The time is short—it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it. For the fashion of this world passeth away.

First Responsory for a Virgin and Martyr.

Come, Bride of Christ, and take the everlasting crown, which the Lord hath prepared for thee, even for thee who for the love of Him hast shed thy blood, and art entered with Angels into His garden.[4]

Verse. Come, O My chosen one, and I will establish My throne in thee, for the King hath greatly desired thy beauty.[5]

Answer. And thou art entered with Angels into His garden.[4]

First Responsory for a Virgin not a Martyr.

Come, O My chosen one, and I will establish My throne in thee, for the King hath greatly desired thy beauty.

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.[5]

[1] Wisd. iv. 1.

[2] Drama. The Song of Solomon (the form of which is dramatic,) seems to be the play referred to.

[3] Cant. vi. 13. The translation follows the Hebrew and Latin as to the proper name. The Breviary text has "Sunamitis," which seems to be either a misprint or a conjectural emendation, founded on the belief that the name is a local designation from the town of Shunem (cf. 3 (1) Kings i. 3, &c.) But this town, teste Eusebio, was also called "Sulem," and is now known as "Sôlam." However, the most common view has been that the name is a feminine form of Solomon, (cf. in English, John and Jane, Francis and Frances, &c.) Vide Gesenius sub vocibus. It is found in the New Testament, under the form of "Salome." Mark xv. 40, xvi. 1.

[4] Latin: paradisus.

[5] Ps. xliv. 12, 5, 3.

Answer. For the King hath greatly desired thy beauty.

Second Lesson.

BUT I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please God. But he that is married careth for the things that are of the world, how he may please his wife, and he is divided. The unmarried woman, and the virgin careth for the things of the Lord, that she may be holy both in body and in spirit. But she that is married careth for the things of the world, how she may please her husband. And this I speak for your own profit: not that I would cast a snare upon you, but for that which is seemly, and which giveth occasion to attend upon the Lord without distraction.

Second Responsory.

[1] Grace is poured into thy lips; therefore God hath blessed thee for ever.

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Answer. God hath blessed thee for ever.

Third Lesson.

IF any man think that he behaveth himself unseemly toward his virgin, if she pass the flower of her age, and need so require, let him do what he will—he sinneth not, and if she marry. Nevertheless, he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, doeth well. So then, he that giveth his virgin in marriage doeth well; and he that giveth her not, doeth better. The wife is bound by law as long as her husband liveth. But if her husband have fallen asleep, she is free; she may marry whom she will—only, in the Lord. But she will be happier if she so abide, after my judgment — and I also think that I have the Spirit of God.

Third Responsory.

In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Verse. Grace is poured into thy lips, therefore God hath blessed thee for ever.

Answer. Go forward, fare prosperously, and reign.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Go forward, fare prosperously, and reign.

SECOND NOCTURN.

First Antiphon. In thy comeliness and thy beauty, * go forward, fare prosperously, and reign.

Second Antiphon. God shall help her with His countenance; * God is in the midst of her; she shall not be moved.

Third Antiphon. [2] Many waters cannot * quench love.

Verse. God shall help her with His countenance.

Answer. God is in the midst of her; she shall not be moved.

[1] Ps. xliv. 12, 5, 3.

[2] Cant. viii. 7.

Fourth Lesson.

The Lesson is taken from the Sermons of St Ambrose, Bishop [of Milan.] (*Bk.* i. *on Virgins.*)

THIS day is a maiden's Birthday. The love of virginity provoketh us to say somewhat touching maidenhood, lest, if we pass thereby, we should seem to cast a slur on that which was her chief strength. Virginity is not to be praised because it is a grace which is poured forth in Martyrs, but because it is a grace which maketh Martyrs. But what understanding of man can rightly grasp this excellency which riseth above the laws of nature herself? What natural voice can pourtray a thing which is supernaturally noble? It is a reflection on earth of a glory whose home is in heaven. And it is but that which we may justly look for, when we see her who hath her Husband in heaven, live a life whose model is the life of heaven.

Fourth Responsory.

Because of truth, and meekness, and righteousness; and thy right hand shall lead thee wonderfully.

Verse. In thy comeliness, and thy beauty, go forward, fare prosperously, and reign.

Answer. And thy right hand shall lead thee wonderfully.

Fifth Lesson.

IT was maidenhood that pierced beyond the clouds, the atmosphere, the Angels, and the stars, and came upon the Word of God in the very bosom of the Father, and sucked Him into her heart. For who, that hath once found such blessedness, would leave it again? "For thy name is as ointment poured forth, therefore do the virgins love thee," and draw thee after them. (Cant. i. 3.) Lastly, it is not I, but the Lord by Whom it is said that they which neither marry nor are given in marriage are as the angels of God in heaven. (Matth. xxii. 30.) Let no man therefore marvel that they which be married unto the Lord of angels should be likened themselves to angels.

Fifth Responsory.

[1] Thou hast loved righteousness, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness.

Verse. Because of truth, and meekness, and righteousness.

Answer. Therefore God, thy God, hath anointed thee with the oil of gladness.

Sixth Lesson.

WHO would deny that this is a life which hath come down from heaven, seeing it is a life whereof it is not easy to find an ensample before God came down to dwell in a Body of clay? Then was it a virgin which conceived Him in her womb, and the Word was made Flesh, that Flesh might be made God. Some will say: Concerning Elias also, we find not that he shared in the lusting after a bodily coming-together. Yea; and

[1] Ps. xliv. 9.

therefore is it that he was carried up in a fiery chariot into heaven; therefore is it that he is seen with the Lord amid all the glory of the Transfiguration; therefore it is that he is to come as a Forerunner of the Lord's coming again.

Sixth Responsory.

After her shall virgins be brought unto the King, her fellows shall be brought unto thee with gladness and rejoicing.

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Answer. They shall be brought unto thee with gladness and rejoicing.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. They shall be brought unto thee with gladness and rejoicing.

THIRD NOCTURN.

First Antiphon. [1] I am black but comely, * O ye daughters of Jerusalem; therefore hath the King loved me, and brought me into his chamber.

Second Antiphon. [1] Draw me after thee; * we will run after the savour of thy good ointments; thy name is as oil poured forth.

Third Antiphon. Come, Bride of Christ, * and take the everlasting crown which the Lord hath prepared for thee.

Verse. GOD hath chosen her, and fore-chosen her.

Answer. He hath made her to dwell in His tabernacle.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew. (xxv. 1.)

AT that time: JESUS said to His disciples: The Kingdom of heaven shall be likened unto ten virgins, which took their lamps, and went forth to meet the Bridegroom and the Bride. And so on.

Homily by Pope St Gregory [the Great.] (*12th on the Gospels.*)

Dearly beloved brethren; oftentimes do I warn you to fly corrupt conversation, and to keep yourselves unspotted from the world. But the portion which is this day read from the Holy Gospel doth oblige me to say that even to these good things which ye do, ye must needs take all careful heed. Look ye well to it, that, when ye work righteousness, ye do it not as seeking the praise and admiration of men, for if the lust of praise do once creep in, that which seemeth so fair without, loseth its reward within. Behold how the Redeemer speaketh of these ten virgins. He calleth them all virgins, yet entered not all of them into the door of blessedness, for there were some of them who sought outwardly the honour of virginity, but would take no oil within their vessels with their lamps.

Seventh Responsory.

This is one of those wise virgins, whom the Lord found watching, for when she took her lamp, she took oil with her. And when the Lord came, she went in with him to the marriage.

[1] Cant. i. 5, 4.

Verse. At midnight there was a cry made: Behold! the Bridegroom cometh! go ye out to meet him!

Answer. And when the Lord came, she went in with Him to the marriage.

Eighth Blessing.

She (*or* they) whose feast-day we are keeping,

Be our Advocate (*or* Advocates) with God.

Eighth Lesson.

BUT, first of all, it is for us to ask: What is the kingdom of Heaven? And wherefore shall the same be likened unto ten virgins, whereof, albeit five were wise, yet five were foolish? For if the kingdom of heaven be such that there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, (Apoc. xxi. 27,) how can it be like unto five virgins which were foolish? But we must know that, in the word of God, the kingdom of heaven doth oftentimes signify the Church as she now is, touching the which the Lord saith in another place: "The Son of Man shall send forth His Angels, and they shall gather out of His kingdom all things that offend." (Matth. xiii. 41.) In that kingdom of Blessedness, wherein peace shall have her perfect reign, there shall be nothing found that offendeth for the angels to gather out.

Eighth Responsory.

At midnight there was a cry made: Behold! the Bridegroom cometh! go ye out to meet him!

Verse. Trim your lamps, O ye wise virgins.

Answer. Behold! the Bridegroom cometh! go ye out to meet him!

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Behold! the Bridegroom cometh! go ye out to meet him!

Ninth Lesson.

THE body of every man doth consist of five senses, and five being doubled, is ten. Forasmuch, therefore, as the whole body of the faithful doth consist of two sexes, the Holy Church is likened unto ten virgins. And forasmuch as in the Church the good are for the present mingled with the bad, and the reprobate with the elect, it is rightly said that, of the ten virgins, five are wise and five are foolish. There are many who have self-control, which do keep themselves from lusting after things outward, whose hope beareth them to things inward, who chastise the flesh, who long with intense home-sickness for their Fatherland which is in heaven, who seek an eternal reward, and who will not to receive for their labours the praise of men. These are they who reckon their glory, not in the mouths of men, but in the testimony of their own conscience. And many there be likewise who afflict the body by self-control, and yet who seek for their self-control applause from men.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. This is one of the wise virgins, * one chosen out of the number of the careful.

Second Antiphon. This is one of the wise virgins, * whom the Lord found watching.

Third Antiphon. [1]This is one which hath not known the sinful bed, * she shall have fruit in the visitation of holy souls.

Fourth Antiphon. Come, O my chosen one, * and I will establish My throne in thee.

Fifth Antiphon. She is beautiful * among the daughters of Jerusalem.

Chapter. (2 Cor. x. 17.)

BRETHREN, he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

Hymn.[2]

JESU, the Virgin's Crown, do Thou
Accept us, as in prayer we bow;
Born of that Virgin, whom alone
The Mother and the Maid we own.

Amongst the lilies Thou dost feed,
With Virgin choirs accompanied;
With glory decked, the spotless brides
Whose bridal gifts Thy love provides.

They, wheresoe'er Thy footsteps bend,
With hymns and praises still attend;
In blessed troops they follow Thee,
With dance, and song, and melody.

We pray Thee therefore to bestow
Upon our senses here below,
Thy grace, that so we may endure
From taint of all corruption pure.

All laud to God the Father be:
All laud, Eternal Son, to Thee:
All laud, as is for ever meet,
To God the Holy Paraclete. Amen.

For One Virgin.

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

For many Virgins.

Verse. After her shall virgins be brought unto the King.

Answer. Her fellows shall be brought unto thee.

Antiphon at the Song of Zacharias.

For one Virgin. [3]The kingdom of heaven is like unto a merchantman * seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it.

For many Virgins. Trim your lamps, O ye wise virgins! * Behold! the Bridegroom cometh! go ye out to meet him!

Prayer for a Virgin and Martyr.

O GOD, Who, amidst the wondrous work of Thy Divine power, dost make even weak women to be more than conquerors in the uplifting of their testimony, mercifully grant unto all us which do keep the Birthday of Thy blessed handmaiden and witness N. (*here mention her name*) grace to follow her steps to Thee-ward. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

[1] Wisd. iii. 13.
[2] Hymn of the Ambrosian school, somewhat altered; translation by the Rev. Dr Neale.
[3] Matth. xiii. 45, 46.

Another Prayer for a Virgin and Martyr.

O LORD, we pray Thee that Thy blessed handmaiden and witness N., (*here mention her name,*) in whom Thou hast ever been well pleased, because of her worthy maidenhood and her mighty showing-forth of Thy power, may entreat Thy pardon on our behalf. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Prayer for a Virgin not a Martyr.

GRACIOUSLY hear us, O God of our salvation, and grant that as the Birthday of Thy blessed handmaiden N. (*here mention her name*) doth make us happier, so the fruit of her godly earnestness may make us better. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Prayer for many Virgins, Martyrs.

GRANT unto us, we beseech Thee, O Lord, our God, that we may ever call to mind, with all worship and thanksgiving, the victory of Thy holy Virgin Martyrs NN., (*here mention their names,*) and although we know that our mind cannot comprehend Thee Who art this day their exceeding great reward, give us always the grace humbly to worship Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. This is one, &c., (*First Antiphon at Lauds.*)

Chapter at the end.

For a Virgin and Martyr. (Ecclus. li. 13.)

O LORD my God, Thou hast lifted up my dwelling on earth; and I prayed for deliverance from death—I called upon the Lord, the Father of my Lord, that He would not leave me in the days of my trouble, and in the time of the proud, when there was no help.

For a Virgin not a Martyr. (Wisd. iv. 1.)

O HOW lovely and glorious is the generation of the chaste! For the memorial thereof is immortal, because it is known with God and with men.

TERCE.

Antiphon. This is one, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

In thy comeliness and in thy beauty.

Answer. In thy comeliness and in thy beauty.

Verse. Go forward, fare prosperously, and reign.

Answer. In thy beauty.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. In thy comeliness and in thy beauty.

Verse. God shall help her with His countenance.

Answer. God is in the midst of her, she shall not be moved.

Prayer from Lauds.

SEXT.

Antiphon. This is one, &c., (*Third Antiphon at Lauds.*)

Chapter. (2 Cor. xi. 2.)

FOR I am jealous over you with godly jealousy. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

Short Responsory.

God shall help her with His countenance.

Answer. God shall help her with His countenance.

Verse. God is in the midst of her, she shall not be moved.

Answer. With His countenance.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God shall help her with His countenance.

Verse. God hath chosen her, and fore-chosen her.

Answer. He hath made her to dwell in His tabernacle.

Prayer from Lauds.

NONE.

Antiphon. She is beautiful, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

God hath chosen her, and fore-chosen her.

Answer. God hath chosen her, and fore-chosen her.

Verse. He hath made her to dwell in His tabernacle.

Answer. And fore-chosen her.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God hath chosen her, and fore-chosen her.

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

Prayer from Lauds.

SECOND VESPERS.

All as First, except the following.

For one Virgin.

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

Other Lessons for Virgins.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (li. 1.)

I WILL thank Thee, O Lord and King, and Praise Thee, O God my Saviour. I will give praise unto

Thy Name; for Thou hast been mine Helper and Defender, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and hast been mine Helper against mine adversaries. And hast delivered me, according to the multitude of the mercies of Thy Name, from them that roared against me, and that were ready to devour me: out of the hands of such as sought after my life, and from the gates of trouble that were open all around me; from the choking of the fire that compassed me, so that when I stood in the midst of the flame I was not scorched: from the depth of the belly of hell, from an unclean tongue, and from lying words, and from an unjust king, and from an unrighteous tongue.

Second Lesson.

MY soul shall praise the Lord even unto death, for my life was near to the hell beneath. They compassed me on every side, and there was no man to help me. I looked for the succour of men, but there was none. Then thought I upon Thy mercy, O Lord, and upon Thine acts of old; how Thou deliverest such as wait for Thee, O Lord, and savest them out of the hands of the people.

Third Lesson.

THOU hast lifted up my dwelling on earth, and I prayed for deliverance from death. I called upon the Lord, the Father of my Lord, that He would not leave me in the days of my trouble, and in the time of the proud, when there was no help. I will praise Thy Name continually, and will sing praise with thanksgiving; for that my prayer was heard. For Thou savedst me from destruction, and deliveredst me from the evil time. Therefore will I give thanks, and praise Thee, and bless the Name of the Lord.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book of the holy Martyr Cyprian, Bishop [of Carthage,] concerning the rules and clothing of Virgins. (2.)

I AM now to address myself to virgins, and as their condition is one of such glorious exaltation, I am the more behoven to be careful. This mass of consecrated virginity is the flower upon the plant of the Church. It is the charm and loveliness of spiritual grace. It is a generation of gladness. It is a work of praise and honour, untouched and uncorrupted. It is the image of God reflecting the holiness of the Lord. It is the brightest portion of the flock of Christ. It is the joy of our holy Mother the Church, and the rich blossom of her glorious fruitfulness, and every addition to the number of her virgins is an increase of her gladness. To these I speak, them I exhort, more in tenderness than in authority. Not that I, who am so worthless, and little, and feel so keenly the lowliness of mine own estate, would speak as finding any fault to re-

prove, but because when I feel the tenderest care, I feel the most nervous dread of any troubling by the wicked one.

Fifth Lesson.

THIS is not an unreasonable care, nor a groundless dread, which looketh to the way of salvation and keepeth the life-giving commandments of the Lord, to the end that they, who have consecrated themselves to Christ, who have turned their back for ever upon the pleasure of the flesh, who have vowed themselves God's own in body as well as in mind, may finish the work for which so vast a reward awaiteth them; that they may desire no more to seem fair and pleasing in any eyes but those of the Lord, from Whose hand they look to receive the wage of their continence, as He Himself hath said: "All men cannot receive this saying, save they to whom it is given. For there are some eunuchs which were so born from their mother's womb; and there are some eunuchs which were made eunuchs of men; and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." (Matth. xix. 11, 12.)

Sixth Lesson.

AND yet again, the voice of an Angel hath proclaimed what is the reward of continence. "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth." (Apoc. xiv. 4.) Neither is it to man only that the Lord hath promised this glorious reward for virginity. He passeth not by women, but, since the woman is made out of the man, and taken and formed from him, God in His Holy Scriptures useth mostly to address Himself to the race in the form wherein He originally created it, for they are twain in one flesh, and when mankind is spoken of, womankind also is signified. But if continence be a following of Christ, and virginity have her aim in the kingdom of heaven, what concern have such with earthly finery, or with self-adorning, whereby, while they seek to please men, they offend God?

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xix. 3.)

AT that time: the Pharisees came unto JESUS, tempting Him and saying unto Him: Is it lawful for a man to put away his wife for any cause? And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (63*rd on Matthew.*)

Seeing that directly to exhort them unto virginity was well-nigh more than they could bear, our Lord seeketh to draw them to the desire thereof, taking occasion by the needfulness of a law against divorce. Then He showeth that virginity is possible, saying: "There are some eunuchs which were so born from their mother's womb; and there are

some eunuchs which were made eunuchs of men; and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake." In these words He persuadeth them indirectly to choose virginity, while He teacheth them that such a gift is not so good as to be impossible.

Eighth Lesson.

THIS His doctrine He establisheth somewhat thus. Supposing that thou hadst been born a eunuch by nature, or hadst been made a eunuch by the cruelty of men, so that thou hadst no sexual enjoyment, and hadst no credit for having none, what wouldest thou do? Give God thanks therefore, that thou dost, for a reward and a crown, what such others suffer with no reward and no crown—yea, and that, rather a lighter burden than the same, and that not only because thou hast the joy of hope, and of knowing that thou doest well, but also because thou art not so battered by storms of desire as they are.

Ninth Lesson.

WHEN, therefore, He had spoken of such as are eunuchs by nature, or by mutilation, and are eunuchs vainly and uselessly, unless they also bridle their thoughts, and of such as deny themselves for the kingdom of heaven's sake, He added: "He that is able to receive it, let him receive it," that He might make them the readier by showing the very sternness of the work, and, in His unspeakable goodness, He would not include any such precept within the requirements of the law, and, by saying this, showeth it to be the more possible, that He might increase the desire of freely choosing it.

Simple Office for Virgins.

The Office is as on a Semi-double, with the following exceptions.

FIRST VESPERS.

The Office is of the Week-day, till the Chapter exclusive.

The Office of the Saint or Saints begins with the Chapter, which, as also the Hymn, Verse and Answer, Antiphon at the Song of the Blessed Virgin, and Prayer, are all as just given.

At Compline are said Preces.

MATTINS.

The Invitatory and Hymn are as just given.

Then follow the Week-day Psalms, with their own Antiphon.

On Mondays and Thursdays.

Verse. In thy comeliness and thy beauty.

Answer. Go forward, fare prosperously, and reign.

On Tuesdays and Fridays.

Verse. God shall give her the help of His countenance.

Answer. God is in the midst of her, she shall not be moved.

For Wednesdays.

Verse. God hath chosen her, and fore-chosen her.

Answer. He hath made her to dwell in His tabernacle.

First Blessing.

May His blessing be upon us,
Who doth live and reign for ever.

First Lesson from Scripture according to the Season, being either the first part, or, if the Saint or Saints have two Lessons, the whole read as one, at will.

First Responsory.

On Monday and Thursday.

Come, Bride of Christ, &c. *Or*, Come, O My chosen one, &c., (*p.* 452.)

On Tuesday and Friday.

Because of truth and meekness, &c., (*p.* 454.)

On Wednesday.

This is one of those wise virgins, &c., (*p.* 455.)

Second Blessing.

She (*or* they) whose feast-day we are keeping,
Be our Advocate (*or* Advocates) with God.

Second Lesson is the first of the Legend of the Saint or Saints, if there be two; if not, it is the second from Scripture, to which the third may be added at will.

Second Responsory.

On Monday and Thursday.

Grace is poured into thy lips, &c., (*p.* 453,) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God hath blessed thee for ever.

On Tuesday and Friday.

Thou hast loved righteousness, &c., (*p.* 454,) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Therefore God, thy God, hath anointed thee with the oil of gladness.

On Wednesday.

At midnight, &c., (*p.* 456.)

Third Blessing.

May He That is the angels' King
To that high realm His people bring.

Third Lesson, the whole or second part of the Lesson of the Feast.

Then the Hymn, "We praise Thee, O God, &c.," *is said, and so end Mattins.*

The rest as on a Semi-double, as just given; it ends at None, inclusive; Preces are said at Prime, and the Common Commemorations are made at Lauds or not, according to the Week-day.

X. For Holy Women.

Whether One or Many, Martyr or not Martyr, but not Virgin.

All as on Sundays, except the following.

The Psalms are the same as in the Office for Feasts of the Blessed Virgin, except the Third Psalm of the Second Nocturn, which is Psalm XLVII., "Great is the Lord, &c.," (*p.* 98.)

FIRST VESPERS.

Antiphons, Chapter, Hymn, and Prayer from Lauds.

Verse. In thy comeliness and thy beauty.

Answer. Go forward, fare prosperously, and reign.

Antiphon at the Song of the Blessed Virgin. [1]The kingdom of heaven is like unto a merchantman, seeking goodly pearls; * who, when he had found one pearl of great price, gave up all that he had and bought it.

MATTINS.

Invitatory. For the confession of Blessed N. * (*here insert her name*), let us praise our God.

Hymn.

WHEN she pleads for us, at her sweet petition,
That we may sing with conscience pure of sin,
From debt of guilt, O grant us Thy remission
And peace within.

Glory to Thee, O Father, Son, and Spirit,
Glory co-equal on the throne on high!
Equal in power, in unity of merit
Eternally! Amen.

FIRST NOCTURN.

First Antiphon. O how lovely and glorious is the generation * of the chaste.

Second Antiphon. His left hand is under my head, * and his right hand doth embrace me.

Third Antiphon. Return, return, O Shulammith, * return, return, that we may look upon thee.

Verse. In thy comeliness and thy beauty.

Answer. Go forward, fare prosperously, and reign.

Lessons for a Martyr from Ecclus. li. 1, (*p.* 459.)

For a Woman not a Martyr.

First Lesson.

The Lesson is taken from the Proverbs of Solomon (xxxi. 10.)

WHO can find a virtuous woman? For her price is far above the rarest merchandise. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil, all the days of her life. She seeketh wool and flax, and worketh wisely with her hands. She is like the merchant's ship, she bringeth her food from afar; she riseth also, while it is yet night, and giveth meat to her household, and a portion to her maidens. She con-

[1] Matth. xiii. 45, 46.

sidereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms.

First Responsory.

Come, O My chosen one, and I will establish My throne in thee, for the King hath greatly desired thy beauty.

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Answer. For the King hath greatly desired thy beauty.

Second Lesson.

SHE tasteth and perceiveth that her merchandise is good. Her candle goeth not out by night. She layeth her hands to hard work, and her fingers hold the distaff. She spreadeth out her hands to the poor, yea, she reacheth forth her hands to the needy. She is not afraid of the cold of snow for her household, for all her servants are clothed with double garments. She maketh for herself coverings of tapestry: her clothing is fine linen and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh linen and selleth it, and delivereth girdles unto the Canaanite.[1]

Second Responsory.

Grace is poured into thy lips; therefore God hath blessed thee for ever.

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Answer. God hath blessed thee for ever.

Third Lesson.

STRENGTH and honour are her clothing; and she will laugh in the latter day. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband, and he praiseth her. Many daughters have gotten riches, but thou excellest them all. Favour is deceitful, and beauty is vain: a woman that feareth the LORD, she shall be praised. Give her of the fruit of her hands, and let her own works praise her in the gates.

Third Responsory.

In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Verse. Grace is poured into thy lips, therefore God hath blessed thee for ever.

Answer. Go forward, fare prosperously, and reign.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Go forward, fare prosperously, and reign.

SECOND NOCTURN.

First Antiphon. In thy comeliness and thy beauty, * go forward, fare prosperously, and reign.

[1] Used by the Jews for an itinerant trader, much as we call a tramp an Egyptian (vulg. Gipsy.)

Second Antiphon. God shall help her with His countenance: * God is in the midst of her; she shall not be moved.

Third Antiphon. Many waters cannot * quench love.

Verse. God shall help her with His countenance.

Answer. God is in the midst of her: she shall not be moved.

Fourth Lesson.

The Lesson is taken from the Book upon Widows by St Ambrose, Bishop [of Milan.] (*Near the end.*)

I BEHOLD the field of the Church, that the same is a fruitful field, somewhile smiling with the brightness of virginity, somewhile golden with the ripe harvest of widowhood, somewhile rich with the crop of marriage. These things be diverse, but they be the fruits of the same field. There are not so many choice lilies as stalks of bearded grain, ears for the harvest, and there are more places in the soil fitted once to receive seed than there are places which, when they have yielded a crop, are fitted again to be ploughed. Good, then, is widowhood, which the judgment of an Apostle hath so often commended, widowhood, which is the teacher of faith and of purity.

Fourth Responsory.

Because of truth, and meekness, and righteousness; and thy right hand shall lead thee wonderfully.

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Answer. And thy right hand shall lead thee wonderfully.

Fifth Lesson.

THEREFORE, they who worship adultery and uncleanness in their gods made celibacy and widowhood punishable. They who lusted after abominations, taxed self-control. The pretence was the desire of fruitfulness, but the aim was to abolish virginity, the resolution of chastity. When a soldier hath served his time he layeth down his arms, leaveth his trade, and retireth him to his own lands, that as well himself may rest after the toils of life, as that the hope of rest to come may make others the more ready to undergo work. So also the aged labourer leaveth it for others to guide the handle of the plough, and withdraweth from the weariness of his younger days' labour to essay the task of an old man's thoughtful supervision. It is easier to prune vines, than to stamp them out, to check the first wild outburst of their vigour, and to curtail the wantonness of their young growth, so teaching, even by the ensample of the vineyard, that chastity, which keepeth itself within the bearing of but a few children.

Fifth Responsory.

Thou hast loved righteousness, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness.

Verse. Because of truth, and meekness, and righteousness.

Answer. Therefore God, thy God, hath anointed thee with the oil of gladness.

Sixth Lesson.

LIKE to these is a widow, a veteran retiring to rest upon the earned rewards of her chastity, and who, albeit she layeth down the arms of wifehood, still ruleth the order of all her household; albeit she be at rest from bearing burdens, she is careful in the marriage of her youngers, and with the wisdom of age chooseth what study is the most useful, what fruit is the richest, what wedlock is the meetest. And so, if the government of the field be given more to the elder than to the younger, wherefore shouldest thou hold that a wife is more useful than a widow? But if they which persecuted the faith persecuted also widowhood, then, surely, in the eyes of them which hold the faith, must widowhood be looked upon as a reward, rather than shrunk from as a punishment.

Sixth Responsory.

Favour is deceitful, and beauty is vain: a woman that feareth God she shall be praised.

Verse. Give her of the fruit of her hands, and let her own works praise her in the gates.

Answer. A woman that feareth God, she shall be praised.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. A woman that feareth God, she shall be praised.

THIRD NOCTURN.

First Antiphon. I am black but comely, * O ye daughters of Jerusalem; therefore hath the King loved me, and brought me into His chamber.

Second Antiphon. Draw me after thee: * we will run after the savour of thy good ointments, thy name is as oil poured forth.

Third Antiphon. Come, Bride of Christ, * and take the everlasting crown, which the Lord hath prepared for thee.

Verse. God hath chosen her, and fore-chosen her.

Answer. He hath made her to dwell in His Tabernacle.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xiii. 44.)

AT that time: JESUS spake unto His disciples this parable: The kingdom of heaven is like unto treasure hid in a field. And so on.

Homily by Pope St Gregory [the Great.] (*11th on the Gospels.*)

Dearly beloved brethren, the kingdom of heaven is likened unto the things of earth, to the end that by the mean of things which we know, our mind may rise to the contemplation of the things which we know not; by the ensample of things which are seen, may fix her gaze on things which are not seen; by the touch of things which she useth, may be warmed towards the things which she useth not; by things which she knoweth and loveth, to love also the things which she knoweth not. For, behold, "the kingdom of heaven is likened unto treasure hid in a field, the

which when a man hath found, he hideth, and, for joy thereof, goeth and selleth all that he hath and buyeth that field."

Seventh Responsory.

She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness.

Verse. She tasteth and perceiveth that her merchandise is good. Her candle goeth not out by night.

Answer. And she eateth not the bread of idleness.

Eighth Lesson.

AND herein we must remark that the treasure, when once it hath been found, is hidden to keep it safe. He who keepeth not hidden from the praises of men his eager striving heavenwards, doth not enough to keep the same safe from the attacks of evil spirits. In this life we are, as it were, on the way home, and the road is beset by evil spirits, as it were, by highwaymen. He, therefore, inviteth robbery who carrieth his treasure glaringly. This I say, not that our neighbour should not see our good works—since it is written: "Let your light so shine before men that they may see your good works, and glorify your Father Which is in heaven" (Matth. v. 16)—but that we should not seek, by what we do, to gain the praise of men. Let the outward work agree with the inward thought, that by our good works we may give an ensample to our neighbour, and still, by our intention, directed only to the pleasing God, we may also have liefer that our works were secret.

Eighth Responsory.

[1] The kingdom of this world and all the beauty of life I have esteemed as nothing, for the excellency of the love of JESUS Christ my Lord, Whom, having seen, I loved; Whom, having believed, I longed after.

Verse. My heart is overflowing with a good matter; I speak of my works unto the King.

Answer. Whom, having seen, I loved; Whom, having believed, I longed after.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Whom, having seen, I loved; Whom, having believed, I longed after.

Ninth Lesson.

THE treasure is the desire for heaven; the field wherein it is hidden is the earnest observance wherewith this desire is surrounded. Whosoever turneth his back upon the enjoyments of the flesh, and by earnest striving heavenward, putteth all earthly lusts under the feet of discipline, so that he smileth back no more when the flesh smileth at him, and shuddereth no more at anything that can only kill the body—whosoever doth thus, hath sold all that he had, and bought that field.

The Hymn, "We praise Thee, O God, &c.," *is said.*

[1] Cf. Phil. iii. 8.

LAUDS.

First Antiphon. [1] While the king * sitteth at his table, my spikenard sendeth forth the smell thereof.

Second Antiphon. [2] We will run after thee, * in the savour of thy good ointments. The virgins love them exceedingly.

Third Antiphon. [2] Lo! the winter is past, * the rain is over and gone. Rise up, my love, and come away.

Fourth Antiphon. Come, O My chosen one, * and I will establish My throne in thee. Alleluia.

Fifth Antiphon. She is beautiful * among the daughters of Jerusalem.

Chapter for a Martyr. (Ecclus. li. 1.)

I WILL thank Thee, O Lord and King, and praise Thee, O God my Saviour. I will give praise unto Thy Name, for Thou hast been my Helper and Defender, and hast preserved my body from destruction.

Chapter for a Woman neither Virgin nor Martyr. (Prov. xxxi. 10.)

WHO can find a virtuous woman? For her price is far above the rarest merchandise. The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

Hymn.[3]

LAUD we the Saint most sweet
Shining in glory blest,
Who bore a hero's noble heart
Within a woman's breast.

Pierced with the love of Christ
The world's false love she fled:
And Heavenward with might and main
Upon her journey sped.

With fasts she pined the flesh,
But on sweet food of prayer
Feasted her spirit pure; and now
Doth joys eternal share.

O Christ our King and God!
Thou strength of all the strong!
To Whom alone all holy deeds,
And all great works belong;

For her deep plaints on high,
To us propitious be;
And in the glorious Trinity
Glory eterne to Thee. Amen.

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

Antiphon at the Song of Zacharias. Give her of the fruit of her hands, * and let her own works praise her in the gates.

Prayer as for Virgins.

GRACIOUSLY hear us, O God of our salvation, and grant that as the Birthday of Thy blessed handmaid N. (*here mention her name*) doth make us happier, so the fruit of her godly earnestness may make us better. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. While the king, &c., (*First Antiphon at Lauds.*)

[1] Cant. i. 11.
[2] Cant. i. 3, 2; ii. 11, 10.
[3] Hymn by Cardinal Silvius Antonianus; translation by the Rev. E. Caswall.

Chapter at the end.

For a Martyr. (Ecclus. li. 8.)

MY soul shall praise the Lord even unto death, for Thou, O Lord our God, deliverest such as wait for Thee, and savest them out of trouble.

For a Woman neither Virgin nor Martyr. (Prov. xxxi. 29.)

MANY daughters have gotten riches, but thou excellest them all. Favour is deceitful and beauty is vain; a woman that feareth the LORD, she shall be praised.

TERCE.

Antiphon. We will run, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

In thy comeliness and in thy beauty.

Answer. In thy comeliness and in thy beauty.

Verse. Go forward, fare prosperously, and reign.

Answer. In thy beauty.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. In thy comeliness and in thy beauty.

Verse. God shall help her with His countenance.

Answer. God is in the midst of her, she shall not be moved.

Prayer from Lauds.

SEXT.

Antiphon. Lo! the winter is past, &c., (*Third Antiphon at Lauds.*)

Chapter for a Martyr. (Ecclus. li. 4.)

THOU hast delivered me, according to the multitude of the mercies of Thy Name, from them that roared against me, and that were ready to devour me, out of the hands of such as sought after my life, and from the gates of trouble that were open all around me.

Chapter for a Woman neither Virgin nor Martyr. (Prov. xxxi. 10.)

SHE spreadeth out her hand to the poor, yea, she reacheth forth her hands to the needy. She is not afraid of the cold of snow for her household.

Short Responsory.

God shall help her with His countenance.

Answer. God shall help her with His countenance.

Verse. God is in the midst of her, she shall not be moved.

Answer. With His countenance.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God shall help her with His countenance.

Verse. God hath chosen her, and fore-chosen her.

Answer. He hath made her to dwell in His tabernacle.

Prayer from Lauds.

NONE.

She is beautiful, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

God hath chosen her, and fore-chosen her.

Answer. God hath chosen her, and fore-chosen her.

Verse. He hath made her to dwell in His tabernacle.

Answer. And fore-chosen her.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God hath chosen her, and fore-chosen her.

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

Prayer from Lauds.

SECOND VESPERS.

Antiphons, Chapter, Hymn, and Verse and Answer from Lauds.

Psalms as at First Vespers.

Antiphon at the Song of the Blessed Virgin. She spreadeth out her hand to the poor, * yea, she reacheth forth her hands to the needy, and eateth not the bread of idleness.

Other Lessons for the Second Nocturn for a Martyred Woman not a Virgin.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.] (67*th on divers places in the New Testament.*)

THE commemorations which I love and welcome the most are the commemorations of the Martyrs, and, while I love and welcome them all, more especially do I do so when the wrestling set before us is the wrestling of a woman. The weaker the vessel, the stronger the grace, the greater the spoils, the clearer the victory; and that, not because the sex of the wrestler is frail, but because the enemy is now conquered by her through whom he once conquered.

Fifth Lesson.

BY a woman he overcame, by a woman he is overcome. A woman was once his weapon; a woman is now become the instrument of his defeat; he findeth that the weak vessel cannot be broken. The first woman sinned and died; this one died rather than sin. The first, under the delusion of a lying promise, (Gen. iii. 4,) broke the law of God; this one chose rather to keep covenant with her Benefactor, than to keep this present life. What excuse for softness and sloth can men any longer hope to make? or what forgiveness, when women bear themselves so bravely and manfully, and gird themselves up so nobly for the wrestling of godliness?

Sixth Lesson.

SHE had a weak body, and a sex which is exposed to hurt; but grace came, and made nothing of these frailties. Nothing is stronger than one in whose mind the fear of God is firmly and wilfully rooted. The enemy may threaten fire, or iron, or beasts, or anything else, but such an one taketh them all for matters not worth consideration. And thus did this blessed woman do.

XI. For the Dedication of a Church.

All as on Sundays except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Praise the LORD, O Jerusalem, &c., (Ps. cxlvii., *p.* 203.)

Hymn.[1]

BLESSED City, heavenly Salem,
Vision dear of peace and love,
Who, of living stones upbuilded,
Art the joy of Heaven above,
And, with angel cohorts circled,
As a Bride to earth dost move!

From celestial realms descending,
Bridal glory round her shed,
To His Presence, decked with jewels,
By her Lord shall she be led:
All her streets, and all her bulwarks,
Of pure gold are fashioned.

Bright with pearls her portal glitters;
It is open evermore;
And, by virtue of His merits,
Thither faithful souls may soar,
Who for Christ's dear Name, in this world
Pain and tribulation bore.

Many a blow and biting sculpture
Polished well those stones elect,
In their places now compacted
By the Heavenly Architect,
Who therewith hath willed for ever
That His Palace should be decked.

Laud and honour to the Father,
Laud and honour to the Son;
Laud and honour to the Spirit;
Ever Three and ever One:
Consubstantial, Co-eternal,
While unending ages run. Amen.

Verse. This is the house of God, stoutly builded.

Answer. Well founded upon a sure rock.

Antiphon at the Song of the Blessed Virgin. [2]The Most High hath hallowed His Tabernacle. * For this is the House of God, whereon His Name shall be called, whereof it is written: My Name shall be there, saith the Lord.

MATTINS.

Invitatory. [3]Holiness becometh the house of God. * In her let us worship her Bridegroom, even Christ.

Hymn from Vespers.

FIRST NOCTURN.

First Antiphon. Lift up your gates, O ye princes, * and be ye lift up, ye everlasting doors.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 46.)

Second Antiphon. [4]The LORD shall be my God, * and this stone shall be called God's house.

Ps. xlv. God is our refuge, &c., (*p.* 97.)

Third Antiphon. [5]Moses built an altar * unto the Lord God.

Ps. xlvii. Great is the LORD, &c., (*p.* 98.)

[1] Mediæval hymn, author unknown. Dr Neale's translation from the original text, with one line altered.
[2] Ps. xlv. 5; Jer. vii. 10; 3 Kings viii. 29, &c.
[3] Ps. xcii. 5.
[4] Gen. xxviii. 21, 22.
[5] Ex. xvii. 15.

Verse. Holiness becometh Thine house, O LORD,—

Answer. For ever.

First Lesson.

The Lesson is taken from the Second Book of Paralipomena (vii. 1.)

NOW when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offerings and the sacrifices; and the glory of the LORD filled the house. And the Priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD'S house. And when all the children of Israël saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped and praised the LORD, [saying:] For He is good; for His mercy endureth for ever! Then the King and all the people offered sacrifices before the LORD. And King Solomon offered a sacrifice of twenty-and-two thousand oxen, and an hundred and twenty thousand sheep. So the King and all the people dedicated the house of God.

First Responsory.

When the Temple was dedicated the people sang praise, and sweet in their mouths was the sound.

Verse. [1] The LORD'S house is established in the top of the mountains; and all nations shall flow unto it.

Answer. And sweet in their mouths was the sound.

Second Lesson.

AND the Priests waited on their offices; the Levites also with instruments of music of the LORD, which David the King had made to praise the LORD—"Because His mercy endureth for ever"—singing David's hymns by their ministry. And the Priests sounded trumpets before them, and all Israël stood. Moreover, Solomon hallowed the middle of the Court that was before the house of the LORD; for there he offered burnt-offerings and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt-offerings and the meat-offerings and the fat. Also at the same time Solomon kept the Feast seven days and all Israël with him, a very great congregation, from the entering in of Hamath unto the River of Egypt. And in the eighth day he made a solemn assembly; for they kept the dedication of the altar seven days, and the Feast seven days.

Second Responsory.

The LORD'S house is established in the top of the mountains, and exalted above the hills, and all nations shall flow unto it, and shall say: Glory be to Thee, O LORD!

Verse. [2] They shall doubtless come again with rejoicing, bringing their sheaves with them.

Answer. And all nations shall flow unto it, and shall say: Glory be to Thee, O Lord!

[1] Isa. ii. 2.

[2] Ps. cxxv. 6.

Third Lesson.

THUS Solomon finished the house of the LORD, and the King's house, and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected. And the LORD appeared to him by night, and said unto him: I have heard thy prayer, and have chosen this place to Myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among My people; if My people, upon whom My Name is called, shall pray, and seek My face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land. Now Mine eyes shall be open and Mine ears attent unto the prayer that is made in this place. For now have I chosen and sanctified this place, that My Name may be there for ever, and Mine eyes and Mine heart shall be there perpetually.

Third Responsory.

[1] O Lord, bless this house which I have built unto Thy Name. Whosoever shall come unto this place and pray, then hear Thou from the excellent throne of Thy glory.

Verse. O Lord, if Thy people turn and pray toward Thy sanctuary.

Answer. Hear Thou from the excellent throne of Thy glory.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Hear Thou from the excellent throne of Thy glory.

SECOND NOCTURN.

First Antiphon. This is none other but the house of God, and this is the gate of heaven.

Ps. lxxxiii. How lovely are Thy tabernacles, &c., (*p.* 142.)

Second Antiphon. [2] Jacob beheld a ladder set up on the earth, and the top of it reached to heaven, and the angels of God descending on it. And he said: Surely this place is holy.

Ps. lxxxvi. Her foundation, &c., (*p.* 144.)

Third Antiphon. [2] Jacob set up the stone for a pillar, and poured oil upon the top of it.

Ps. lxxxvii. O LORD God of my salvation, (*p.* 145.)

Verse. [3] My house—

Answer. Shall be called the house of prayer.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (252*nd for the Season.*)

DEARLY beloved brethren, as often as we keep the Dedication-Feast of some Altar or Church, if we think faithfully and carefully, and live holily and righteously, that which is done in temples made with hands, is done in our soul by a spiritual building. He

[1] Founded on Solomon's Prayer at the Dedication of the Temple.
[2] Gen. xxviii. 17, 12, 18. [3] Mark xi. 17.

lied not who said: "The temple of God is holy; which temple ye are" (1 Cor. iii. 17,) and again: "Know ye not that your body is the temple of the Holy Ghost, Which is in you," (vi. 19.) And therefore, dearly beloved brethren, since by the grace of God, without any foregoing deserts of our own, we have been made meet to become the Temple of God, let us work as hard as we can, with His help, that our Lord may not find in His Temple, that is, in us, anything to offend the eyes of His Majesty.

Fourth Responsory.

[1] If they pray toward this place, forgive the sin of Thy people, O God, and teach them the good way wherein they should walk, and manifest forth Thy glory in this place.

Verse. [2] Give ear, O Shepherd of Israël, Thou that leadest Joseph like a flock, Thou that sittest upon the Cherubim.

Answer. Forgive the sin of Thy people, O God, and teach them the good way wherein they should walk, and manifest forth Thy glory in this place.

Fifth Lesson.

LET the Tabernacle of our heart be swept clean of vices and filled with virtues. Let it be locked to the devil, and thrown open to Christ. Yea, let us so work, that we may be able to open the door of the kingdom of heaven with the key of good works. For even as evil works are so many bolts and bars to close against us the entrance into life, so beyond doubt are good works the key thereto. And therefore, dearly beloved brethren, let each one look into his own conscience, and when he findeth the wounds of guilt there, let him first strive by prayers, fasting, or almsdeeds to purge his conscience, and so let him dare to take the Eucharist.

Fifth Responsory.

How dreadful is this place! Surely this is none other but the house of God, and this is the gate of heaven.

Verse. This is the house of God, stoutly builded, well founded upon a sure rock.

Answer. Surely this is none other but the house of God, and this is the gate of heaven.

Sixth Lesson.

FOR if he acknowledge his iniquity, and withdraw himself from the Altar of God, he will soon attain unto the mercy of the pardon of God, for, as he that exalted himself shall be abased, so shall he that humbleth himself be exalted. (Luke xiv. 11.) He who, as I have said, acknowledging his iniquity, withdraweth himself through lowliness from the Altar of the Church, till he have mended his life, need have but little fear that he will be excommunicated from the eternal marriage-supper in heaven.

[1] Founded on Solomon's prayer at the Dedication of the Temple.
[2] Ps. lxxix. 1.

Sixth Responsory.

Jacob rose up early in the morning, and set up the stone for a pillar, and poured oil upon the top of it, and vowed a vow unto the Lord. Surely this place is holy, and I knew it not.

Verse. And Jacob awaked out of his sleep, and he said:

Answer. Surely this place is holy, and I knew it not.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Surely this place is holy, and I knew it not.

THIRD NOCTURN.

First Antiphon. He that dwelleth in the help of the Most High * shall abide under the shadow of the God of heaven.

If the Office be Semi-double the Psalm begins with the words "Shall abide under the shadow;" *if Double, with,* "He will say to the LORD."

Ps. xc. He that dwelleth, &c., (*p.* 207.)

Second Antiphon. The Temple of the Lord is holy. * The same is God's workmanship and God's building.

Ps. xcv. O sing unto the LORD, &c., (*p.* 148.)

Third Antiphon. [1]Blessed be the glory of the LORD * from His [holy] place. Alleluia.

Ps. xcviii. The LORD reigneth, &c., (*p.* 158.)

Verse. This is the house of God, stoutly builded.

Answer. Well founded upon a sure rock.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: JESUS entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* viii. *on Luke.*)

Zacchæus was little of stature, that is, he was not raised aloft among men by nobility of birth, and, like the most of the world, he possessed few merits. When he heard that the Lord and Saviour, Who had come unto His Own, and Whom His Own had not received, (John i. 11,) was coming, he desired to see Him. But the sight of JESUS is not easy; to any on the earth it is impossible. And since Zacchæus had neither the Prophets, nor yet the Law, as a gracious help to his nature, he climbed up into a sycamore tree, raising his feet above the vanity of the Jews, and straightening the crooked branches of his former life, and therefore he received JESUS to lodge within his house.

Seventh Responsory.

My house shall be called the house of prayer, saith the Lord. [2]Therein, he that asketh, receiveth; he that seeketh, findeth; and to him that knocketh, it shall be opened.

Verse. [3]Ask, and ye shall receive; seek, and ye shall find.

Answer. And to him that knocketh, it shall be opened.

[1] Ezek. iii. 12. [2] Luke xi. 9, 10. [3] John xvi. 24; Matth. vii. 7.

Eighth Lesson.

HE did well to climb up into a tree, that a good tree might bring forth good fruits, (Matth. vii. 17,) and that the slip of the wild olive, grafted, contrary to nature, into the good olive, might bring forth the fruits of the law. (Rom. xi. 17, 24.) For the root is holy, however unprofitable the branches. Their barren beauty hath now been overshadowed by the belief of the Gentiles in the Resurrection, as by a material upgrowth. Zacchæus, then, was in the sycamore tree, and the blind man by the way-side. (xviii. 35.) For the one, JESUS stood waiting to show mercy, and asked him before He healed him, what he would that He should do for him; being unbidden of the other, He bade Himself to be his Guest, knowing how rich was the reward of receiving Him. Nevertheless, albeit He had heard no words of invitation, yet had He seen how his heart went.

Eighth Responsory.

[1] All thy walls are of stones most precious. The towers of Jerusalem shall be built up with jewels.

Verse. The gates of Jerusalem shall be built up with the sapphire stone, and the emerald, and all her walls round about with stones most precious.

Answer. The towers of Jerusalem shall be built up with jewels.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The towers of Jerusalem shall be built up with jewels.

Ninth Lesson.

BUT lest we should seem haughtily to pass by the poor blind man, and to hurry on to the rich one, let us stand waiting for him, as the Lord stood and waited; let us ask of him, as Christ asked of him. Let us ask, because we are ignorant; Christ asked, because He knew. Let us ask, that we may know whence he received his cure; Christ asked, that all of us may know from one ensample wherethrough we are to earn a sight of the Lord. Christ asked, that we might believe that none, save they that confess Him, can be saved.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. Holiness becometh Thine house, * O Lord, for ever.

Second Antiphon. My house * shall be called the house of prayer.

Third Antiphon. This is the Lord's house * stoutly builded, well founded upon a sure rock.

Fourth Antiphon. The Lord's house is well founded * upon a sure rock.

Fifth Antiphon. All thy walls are of stones most precious, * and the towers of Jerusalem shall be built up with jewels.

Chapter. (Apoc. xxii. 2.)

I SAW the holy city, New Jerusalem, coming down from God out of heaven, prepared as a Bride adorned for her husband.

[1] Cf. Tobias xiii. 21, and Apoc. xxi. 18-20.

Hymn.[1]

CHRIST is made the sure Foundation,
And the precious Corner-Stone,
Who, the two walls underlying,
Bound in each, binds both in one:
Holy Zion's Help for ever,
And her Confidence Alone.

All that dedicated City,
Dearly loved by God on high,
In exultant jubilation
Pours perpetual melody;
God the One, and God the Trinal,
Singing everlastingly.

To this Temple, where we call Thee,
Come, O Lord of hosts, to-day!
With Thy wonted loving-kindness
Hear Thy people as they pray;
And Thy fullest benediction
Shed within its walls for aye.

Here vouchsafed to all Thy servants
That they supplicate to gain:
Here to have and hold for ever
Those good things their prayers obtain;
And hereafter in Thy glory,
With Thy blessed ones to reign.

Laud and honour to the Father;
Laud and honour to the Son;
Laud and honour to the Spirit;
Ever Three and ever One:
Consubstantial, Co-eternal,
While unending ages run. Amen.

Verse. This is the Lord's house, stoutly builded—

Answer. Well founded upon a sure rock.

Antiphon at the Song of Zacharias. Zacchæus, make haste and come down, for to-day I must abide at thy house. * And he made haste and came down, and received Him joyfully into his house. This day is salvation come from God to this house. Alleluia.

Prayer.

O GOD, Who dost every year bring round unto us again the day whereon this Thine holy temple was hallowed, and bringest us again in soundness of body and mind to be present at Thine holy worship, graciously hear the supplications of Thy people, and grant that whosoever shall come into this Thine house to ask good at Thine hand, may be rejoiced in the obtaining of all his request. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

On the actual day on which the Church is dedicated, and also when the Dedication Feasts of two Churches come together, for the other Prayer, is used the following.

O GOD, Who invisibly containest all things, and yet art pleased for the salvation of men to show forth visible signs of Thy power, fill this house with the glory of Thine indwelling power; and grant that all who gather themselves together to pray in this place, may receive the good comfort of Thine help in every tribulation wherein they cry unto Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Holiness becometh, &c., (*First Antiphon at Lauds.*)

[1] Dr Neale, with two lines altered—an alteration applauded by himself. (Mediæval Hymns, p. 22.)

Chapter at the end. (Apoc. xxi. 4.)

AND God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And He That sat upon the throne said: Behold, I make all things new.

TERCE.

Antiphon. My house, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Holiness becometh Thine house, O LORD.

Answer. Holiness becometh Thine house, O LORD—

Verse. For ever.

Answer. O LORD.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Holiness becometh Thine house, O LORD.

Verse. This place is holy, wherein the Priest prayeth.

Answer. For the pardon of the transgressions and offences of the people.

SEXT.

Antiphon. This is the Lord's house, &c., (*Third Antiphon at Lauds.*)

Chapter. (Apoc. xxi. 3.)

AND I heard a great voice out of the throne, saying: Behold, the tabernacle of God is with men, and He will dwell with them. And they shall be His people; and God Himself shall be with them, and be their God.

Short Responsory.

This place is holy, wherein the Priest prayeth.

Answer. This place is holy, wherein the Priest prayeth—

Verse. For the pardon of the transgressions and offences of the people.

Answer. The Priest prayeth.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. This place is holy, wherein the Priest prayeth.

Verse. This is the Lord's house, stoutly builded—

Answer. Well founded upon a sure rock.

NONE.

Antiphon. All thy walls, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

This is the Lord's house, stoutly builded.

Answer. This is the Lord's house, stoutly builded—

Verse. Well founded upon a sure rock.

Answer. Stoutly builded.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. This is the Lord's house, stoutly builded.

Verse. The Lord's house is well founded—

Answer. Upon a sure rock.

SECOND VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Praise the LORD, O Jerusalem, &c., (Ps. cxlvii., *p.* 203.)

Hymn. Blessed city, heavenly Salem, &c., (*First Vespers.*)

Verse. Holiness becometh Thine house, O LORD—

Answer. For ever.

Antiphon at the Song of the Blessed Virgin. How dreadful is this place. * Surely this is none other but the house of God, and this is the gate of heaven.

Second Day within the Octave.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Treatise upon the Psalms, written by St Austin, Bishop [of Hippo.] (*On Ps.* cxxi.)

"JERUSALEM is builded as a city." Brethren, when David said that, Jerusalem was no longer in building, but already builded. He speaketh then of some city which is even now being built, and which I know not, whereunto do run in faith, the living stones, concerning whom Peter saith (I. ii. 5): "Ye also, as lively stones, are built up a spiritual house," that is, an holy temple unto God. But what meaneth he by the words, "Ye also, as lively stones, are built up"? If thou believest, thou livest; but if thou believest, then art thou become a temple of God; as indeed the Apostle Paul hath it: "The temple of God is holy, which temple ye are." (1 Cor. iii. 17.)

Fifth Lesson.

THE city then is still in building.[1] Stones are being hewn out of the mountains by the hands of them that preach the truth, and are being cut square, that they may be fitted into the everlasting walls. Many stones are still in the hands of the workman, and they must not fall out of his hands if they would be meet stones, and make part of the masonry of the temple. This is that Jerusalem which is builded as a city, and her foundation is Christ. So saith the Apostle Paul: "Other foundation can no man lay than that is laid, which is JESUS Christ." (1 Cor. iii. 11.)

Sixth Lesson.

THERE the foundation is first laid in the earth, then the walls are builded up thereon, and the weight of the walls presseth downward, for the foundation is beneath them. But if our foundation be in heaven, then must we be so

[1] The next two sentences seem to be quoted, or at least taken from the Shepherd of Hermas.

builded as to press, not downward, but upward. This great Church which ye behold with your bodily eyes was builded up by bodies, and because bodies builded it up, they laid the foundations thereof beneath. But we who are builded up a spiritual house, have our foundation above us. Thitherward let us run, that we may be built in, for it is of Jerusalem that it is said: "Our feet have been wont to stand within thy gates, O Jerusalem!"

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: JESUS entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* viii. *on Luke.*)

(xviii. 43.) "And immediately [the blind man] received his sight, and followed Him, glorifying God." He could not have received his sight but by following Christ, by glorifying God, and by turning away from the world. But now let us turn to speak words of kindness to the rich. We are fain, if we can, to heal all men, and we would give no offence to the rich; and they would have ground of righteous offence if we applied to them roughly and untruly that which is said about a camel passing through the eye of a needle, or if we passed them by too quickly, as represented in Zacchæus.

Eighth Lesson.

THE rich should learn that there is nothing wrong in possessing wealth; the wrong is in those who possess wealth without knowing how to use it. Riches are indeed a stumbling-block to the wicked, but to the good they are a means of grace. Zacchæus was rich, and he was one of Christ's chosen ones; but when he gave the half of his goods to the poor, and restored four-fold anything which he had taken from any man by false accusation (for simple restoration is not enough, neither doth one who keepeth possession of ill-gotten gains, really give gifts, in that which he giveth, since it is not his plunder, but gifts out of that which is his own, that are asked for,) [when Zacchæus, I say, did these things,] he received manifold recompense.

Ninth Lesson.

IT is well mentioned that he was the chief among the publicans. Who need give up hope, when he seeth one that had acquired wealth by false accusation attain unto salvation?

"And he was rich." Know that all rich men are not misers.

"He was little of stature." The Scripture saith nothing of any man's stature, save of that of Zacchæus.[1] And wherefore? Perchance his littleness of stature was spiritual, being a mental dwarfing through sin, or a childishness in faith. He had

[1] However, Deut. iii. 11; 1 Kings (Sam.) x. 23, &c.

not yet promised to make restitution; he had not yet seen Christ; and he is well called little. Whereas John was called great, (Luke i. 15,) John, who saw Christ, and the Spirit like a dove descending and abiding on Him, as he himself "bare record, saying: I saw the Spirit descending from heaven like a dove, and It abode on Him." (John i. 32.)

Third Day within the Octave.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (256*th for the Season.*)

THE reason of the present gathering is the dedication of an house of prayer. That house is the house of our prayers, but the house of God is ourselves. If we are the house of God, we are being built in this world, that we may be consecrated at the end of this world. The time of building is the time of work; the time of consecration is the time of holiday-keeping. Thus it was with this building; while it was yet being put together, there was toil; now that the believers in Christ are gathered together in it, there is rejoicing. Believing is, as it were, the hewing of timbers from the forests, and stones from the mountains. Catechising and baptizing are the shaping and squaring and polishing of the stones by the hands of the workmen. And still they make not an house for the Lord, until they be mortared together with charity.

Fifth Lesson.

NONE of these beams and stones could have entered into this building, unless they had been meetly joined together, unless they had been coupled in agreement one with another, and united, as it were, in the embrace of love. When thou seest in any house that the beams and stones are well joined together, thou enterest therein boldly, fearing not that it will fall upon thee. So also, when the Lord Christ was fain to enter [into His spiritual temple, the Church,] and to dwell in us, He said, as it were to build us: "A new commandment I give unto you, that ye love one another." (John xiii. 34.) "A new commandment I give unto you"—ye have hitherto been old; ye made Me no house; ye lay in your ruins. That ye may rise, therefore, from your ruins, love one another.

Sixth Lesson.

THINK then, my kind friends,[1] that according to what hath been foretold and promised, this house is being builded throughout the whole world. When the Jews returned from the captivity, and the house of God was builded up again,

[1] Charitas vestra.

it was said in a song extracted from an older psalm: "Sing unto the LORD a new song; sing unto the LORD, all the earth."[1] That which the Psalm calleth a new song, the Lord calleth a new commandment. For wherefore should we sing a new song unless it were to tell of a new love? Since singing is lovers' wont—

"Love upon the singer's tongue
Prompts the measure that is sung."[2]

Let us love, and love unselfishly; for we love the Lord, and better than He there is nothing; let us love Him for His own sake, and ourselves in Him, as for Him.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: JESUS entered, and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans. And he was rich. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* viii. *on Luke.*)

["He sought to see JESUS . . . and could not, for the press."] What is this press but the brute herd, which cannot perceive the crown of wisdom? Therefore, as long as Zacchæus remained in the herd, he could not see Christ. When he riseth above the herd, then he seeth Him; that is to say, when he had got over the stupidity of the common people, he gained a view of Him Whom he desired. "For the Lord was to pass that way." This is beautifully added — signifying that He was about to pass, either where the sycamore-tree stood, or where Zacchæus was to believe in Him— thereby at once affording a mystic type and conferring a grace. For thus had He come, to pass by way of the Jews unto the Gentiles.

Eighth Lesson.

"AND when JESUS came to the place, He looked up and saw him." For now was Zacchæus climbed up on high amid the blossom of good works, as in the boughs of a fruitful tree. And here, since we have begun to take mystic interpretations, we may remark how delightful a fruit to a believer's taste is the cheerful rest of the Lord's Day. See also, how that Zacchæus in the sycamore was like a young fig of the new season, in whom, as in other things, was fulfilled that which is written: "The fig-tree putteth forth her green figs." (Cant. ii. 13.)

Ninth Lesson.

CHRIST came for this, that trees might bring forth, not fruit, but men. We have read elsewhere: "When thou wast under the fig-tree, I saw thee." (John i. 48.) Nathaniel

[1] Ps. xcv. In the LXX. this Psalm is intituled "An Ode of David, when the house was built up after the captivity." It is really by David, as appears from 1 Par. (Chron.) xvi., and was composed by him as part of a Psalm for the occasion of the Ark's arrival at Jerusalem, whence it seems (according to the LXX.) to have been extracted, and used as suitable to the occasion to which they refer it.

[2] Vox hujus cantoris
Fervor est sancti amoris.

was under the tree, that is, above the root; for the root is holy, and he was a righteous man. Nevertheless, Nathaniel was still underneath the tree, for he was under the law; but, Zacchæus had gone up the tree, for he was above the law; Nathaniel was Christ's privy defender, but Zacchæus was His open preacher. Nathaniel was still seeking Christ out of the law, but Zacchæus had gone above the law, by giving up his goods in order to follow the Lord.

Fourth Day within the Octave.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (256*th on the Season.*)

CONSIDER that passage in the "Song of rejoicing at the opening of the house of David,"[1] which we have just sung amid the wrecks of the masons' sheds: "Thou hast put off my sackcloth." That referreth to the wrecks; but what to the new building? "And girded me with gladness." Here is the utterance for the opening of the house: "To the end that my glory may sing praise to Thee." And who is the speaker? Tell it from his own words. Were I to explain it, I should only make it darker, therefore I will but repeat his own words, and at the sound of his speech ye shall know him forthwith, that ye may love him for his address. Who is he that can say: "O LORD, Thou hast brought up My soul from the grave"?

Fifth Lesson.

WHO is He Whose soul hath already been brought up from the grave, but He in Whose mouth are put elsewhere the words, "Thou wilt not leave My soul in hell"? This Psalm is intituled "a Song of rejoicing at the opening of the house of David," and the first thing spoken of therein is deliverance, as it is said: "I will extol Thee, O LORD, for Thou hast lifted me up, and hast not made my foes to rejoice over me." Consider that by these foes are meant the Jews, who thought that they had slain Christ, overcome in Him their enemy, and destroyed Him as they might a man mortal like other men.

Sixth Lesson.

BUT He rose again the third day, and His utterance is: "I will extol Thee, O LORD, for Thou hast lifted Me up"—in connection with which, consider the saying of the Apostle: "God hath highly exalted Him." (Phil. ii. 9.) "And hast not made My foes to rejoice over Me." They rejoiced indeed over the death of Christ, but at His Resurrection, Ascension, and preaching, some of them were cut to the

[1] Ps. xxix. from which all the texts quoted are taken, except those marked otherwise.

heart. When He was preached, the faithful testimony of His Apostles cut some of them to the heart, and some were converted, and some were hardened, and some were confounded, but none rejoiced.

THIRD NOCTURN.

Seventh Lesson.

AT that time: JESUS entered and passed through Jericho. And behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And so on.

Homily by Pope St Gregory [the Great,] (*Bk.* xxviii. *of Moral* [*Reflections on Job*], *ch.* 27.)

If we would be truly wise, and behold wisdom herself, we must humbly acknowledge ourselves to be fools. Let us cast away harmful wisdom, and learn praiseworthy folly. For this reason indeed is it written: "God hath chosen the foolish things of the world, to confound the wise." (1 Cor. i. 27.) And again it is said: "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." (iii. 18.) And unto this doth the very Gospel bear witness, wherein it is said that Zacchæus "sought to see JESUS, Who He was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see Him; for He was to pass that way." For this name Sycamore, being interpreted, signifieth the "Foolish Fig."[1]

Eighth Lesson.

LITTLE Zacchæus therefore accepted the humiliation of having recourse to the sycamore—and saw the Lord. They who humbly choose to be fools in the estimation of the world, have a deep insight into the wisdom of God. The press standeth in our way, on account of our little stature, when we are fain to see the Lord; for the toilsome din of worldly business tormenteth our weak minds, so as to hinder our perceiving the light of the truth. But we climb up wisely into the sycamore tree, if we willingly give up our minds to that folly which God giveth unto us. What can be more utter folly (in this world) than not to seek for that we have lost, to leave that whereof we have been robbed in the hands of our despoilers, to take no revenge for wrongs which have been done us, yea, even to offer to him that taketh away our cloak, our coat also, and be patient?

Ninth Lesson.

THE Lord biddeth us, as it were, to climb up into the sycamore, where He saith: "Of him that taketh away thy goods, ask them not again." (Luke vi. 30.) And again: "Whosoever shall smite thee on thy right cheek, turn to him the other also." (Matth. v. 39.) From the boughs of this sycamore tree, the Lord is seen passing by. He may indeed, as yet, not be seen face to Face, but by this wise folly the inward eye may see the Wisdom

[1] Sukamoros—which St Gregory seems to have derived from sukos, a fig, and môros, (pr. *mwros*,) a fool, but the derivation now generally accepted is sukos, a fig, and moros, a mulberry, as a plant combining certain characteristic features of both trees.

of God, as it were, passing by, even that Wisdom Which they that are wise in their own conceit cannot see. They are mixed up in the overbearing press of their own imaginations, and have not yet found the sycamore tree whereinto to climb up, if they would see the Lord.

Fifth Day within the Octave.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (256*th for the Season.*)

"THOU hast not made my foes to rejoice over me." (Ps. xxix. 2.) Now-a-days, when Churches are filled with believers, do we imagine that this maketh the Jews to rejoice? Churches are built, consecrated, and filled; wherefore should they rejoice? Not only do they not rejoice, but they are put to confusion; and the words are fulfilled which are written: "I will extol Thee, O LORD, for Thou hast lifted me up, and hast not made my foes to rejoice over me"—Thou hast not made them to rejoice over Me, for even if they turn and believe in Me, Thou wilt make them to rejoice, not over Me, but in Me. Lest we should make overlong our exposition of our song, let us take another point. How saith Christ: "Thou hast put off My sackcloth, and girded Me with gladness"? His sackcloth was the likeness of sinful flesh.

Fifth Lesson.

THINK not lightly thereof, because He calleth it His sackcloth; the price of thy redemption was wrapped up in it. "Thou hast put off My sackcloth." Let us turn aside to look more closely at this sackcloth—"Thou hast put off My sackcloth." The sackcloth was put off when He suffered. How saith He, therefore, unto God the Father, "Thou hast put off My sackcloth"? Wilt thou hear how it is that He saith unto the Father, "Thou hast put off My sackcloth"? It is because God "spared not His Own Son, but delivered Him up for us all." (Rom. viii. 32.) By means of the Jews, who knew not what they did, He did that whereby they that knew should be redeemed, and they that gainsaid should be put to confusion. They know not what good their evil deed hath done for us. The sackcloth was hung up, amid the rejoicings of the ungodly — the persecutor rent it with his spear, and the Redeemer caused our price to spring forth.

Sixth Lesson.

LET Christ the Redeemer sing, let Judas that sold Him groan, and the Jews that bought Him blush. Judas sold Him, and the Jews bought Him, and both buyer and seller in the wicked bargain are

condemned, both alike have cast themselves away. Let our Head therefore speak concerning His slain Body, His hallowed Body—let Him speak, and let us listen. "'Thou,'" saith He, "'hast put off My sackcloth, and girded Me with gladness'—Thou hast put off My mortality, and hast girded Me with immortality and incorruption—'to the end that My glory may sing praise unto Thee, and not be silent.'" What meaneth this, "and not be silent"? "No more shall the lance pierce Me, and I hang silent under the blow." For "Christ being raised from the dead, dieth no more; death hath no more dominion over Him." (Rom. vi. 9.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: JESUS entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans. And he was rich. And so on.

Homily by the Venerable Bede, Priest [at Jarrow, and Doctor of the Church.] (*Bk.* v. *ch.* 77 *on Luke* xix.)

"The things which are impossible with men, are possible with God." (xviii. 27.) For behold the camel, when he hath laid aside his load, passeth through the eye of a needle, that is to say, the rich man and the publican, when he putteth off from him the burden of his riches, and despiseth to be wealthy by unjust means, entereth into the strait gate and narrow way which leadeth unto life. He that with earnest faith desired to see the Saviour, helped the defect of his natural stature by climbing up into a tree, and thereby he earned what he longed for, but dared not to ask, even the blessedness of having the Lord to abide as a guest at his house.

Eighth Lesson.

ZACCHÆUS, whose name, being interpreted, signifieth "Justified," is a type of such from among the Gentiles as believe. The more they be harassed by the cares of this world, the more they be weighed down by the sense of sin, the humbler is their prayer. "But," [saith the Apostle Paul unto such,] "ye are washed,—but, ye are sanctified,—but, ye are justified, in the Name of the Lord JESUS, and by the Spirit of our God." (1 Cor. vi. 11.) Such desired to see the Saviour as He entered into Jericho, but could not for the press, for, albeit wishful for that grace of faith which the Saviour brought into the world, the long-used habit of sin stood in the way of the desire.

Ninth Lesson.

THE press of evil habits which rebuked the blind man, that he should hold his peace, and not cry for light, the same press hindered the publican from seeing JESUS. But even as the blind man overcame them by crying so much the more, so must he that is little of stature needs get above the obstruction of the harmful crowd, by seeking an higher place, ascending from the earth, and betaking him up into

the tree, that is, the Cross. And the Cross is a Sycamore, (a tree with leaves somewhat like to those of a mulberry, but higher, whence also it is called by the Latins "Celsa," that is, the High tree,) for the name "Sycamore" signifieth, being interpreted, the "Foolish Fig," and thus is the Cross, which feedeth us with figs them that believe, but is mocked at as foolishness by them that believe not.

Sixth Day within the Octave.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (256*th for the Season.*)

THEREFORE, while I joyfully gaze upon the new walls of this holy Church, which we this day hallow unto the name of God, I find that I owe high praise to our God, and to you, my holy brethren, a suitable discourse upon the building of the house of God. But my discourse will only be suitable if it contain for your spiritual up-building,[1] that which, God inwardly building, may avail toward your souls' health. That building which we behold with our bodily eyes, wrought in these walls, must be reflected spiritually in our minds, and that finish which we see in stone and wood, it must be the work of God's grace to finish within our own bodies.

Fifth Lesson.

IN the first place, therefore, let us give thanks unto our Lord God, from Whom cometh down every good gift and every perfect gift. (James i. 17.) Let us with all the cheerfulness of our hearts praise Him for having put it into the thoughts of His faithful ones to raise unto Him this house of prayer, stirred up their love and given them help, breathed the will into them when they as yet had it not, and then enabled them to carry out their will. "For it is God Which worketh in you both to will and to do of His good pleasure." (Phil. ii. 13.) And thus it is He Himself Who hath begun, and hath finished.

Sixth Lesson.

AND forasmuch as He never suffereth good works to lie unrewarded in His sight, He will give a reward meet for so great a work to those His faithful ones, unto whose labours He hath already given His helpful blessing. And yet have we more thanks to give unto our Lord God. For this Church, which He hath caused to be builded unto His Name, He hath made more

[1] This sentence contains an untranslateable play upon the word "edification."

honourable with the reliques of His holy Martyrs.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: JESUS entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans. And he was rich. And so on.

Homily by the Venerable Bede, Priest [at Jarrow, and Doctor of the Church.] (*Bk.* v. *ch.* 77, *on Luke* xix.)

"And when JESUS came to the place, He looked up, and saw him." The Saviour, passing through Jericho, came to the place whither Zacchæus had already run before, and climbed up into a sycamore-tree. Thus did He send throughout the world the preachers of His Word, in whom Himself did indeed speak and go, and so came unto those who were already high uplifted by believing in His sufferings, and fain to be blessed with the full revelation of His Godhead. "He looked up, and saw him"—for the eyes of His choice were toward one whom the grace of faith had raised above earthly desires, and who stood aloft above the unbelieving multitudes. "To look on" signifieth with God to choose or to love; whence it is said: "The eyes of the LORD are upon the righteous." (Ps. xxxiii. 16.) Even we also hasten to look at things which we love, while we turn our eyes away from what is loathesome to us.

Eighth Lesson.

JESUS therefore looked on one that was fain to look on Him, chose one that chose Him, and loved one that loved Him. This progress, namely, to go on, by believing in the Lord's Incarnation, to an acknowledgment of His Godhead, is, as it were, to climb up into a sycamore-tree to catch a sight of JESUS' Face; this progress, I say, the excellent Teacher [Paul] pointeth at, when he saith: "I determined not to know anything among you, save JESUS Christ, and Him Crucified." (1 Cor. ii. 2.) And again in rebuking certain he saith: "Ye are become such as have need of milk, and not of strong meat," (Heb. v. 12)—herein signifying by milk the weakness of the dispensation in time, and by strong meat, the sublimity of the everlasting glory.

Ninth Lesson.

"AND [JESUS] said unto him: Zacchæus, make haste and come down, for to-day I must abide at thine house. And he made haste, and came down, and received Him joyfully." The Lord abode awhile in the house of the chief of the Pharisees—that is to say, He taught in the synagogue of the Jews; but since they spake against Him with envenomed tongues, because He washed not His hands before He sat down to eat, because He healed on the Sabbath Day, because He received publicans and sinners, because He rebuked their greed, and did other things worthy of God, He was wearied by their wickedness, and turned away and left them, saying: "Behold, your house is left

unto you desolate." (Matth. xxiii. 38.) But to-day He must abide in the house of little Zacchæus—that is to say, He must rest, while the beams of the new light are bright, in the lowly hearts of the believing nations.

Seventh Day within the Octave.

All as on the Feast, except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.] (*Hom.* 33 *on Matth.* ix.)

THE Church is the common house of all. Hereinto ye first do enter, and then we, keeping the form of the disciples; and therefore, so soon as we be come in, that we may follow the rule given to them, (Luke x. 5,) we greet you all with the salutation of "Peace." Let no one then be drowsy, let no one keep his mind occupied with worldly business, when the Priests are come in for the sermon. The punishment for doing so is no light one. I had a thousand times rather be left alone in one of your own houses, when I come to visit you, than that ye should not listen unto me when I am preaching here. This would vex me more than that, for this is more your house than that.

Fifth Lesson.

FOR this is the house wherein our greatest treasures and our hopes are laid up. What is there here that is not great and wonderful? The Table here is the most precious and glorious of tables. The lamp here is the most precious and glorious of lamps, as they know who have in faith been anointed with oil therefrom, and been healed of sickness.[1] The Ambry[2] here is far the best and the most needful, for therein is laid up, not raiment, but mercy—albeit they be few that take It. The bed here is the noblest of beds, for what can be better than that pillow whereon resteth the written Word of God?[3]

Sixth Lesson.

AND in good sooth, if we were all at one, we should have none other house than this. And that I utter not herein an hard saying, witness those three thousand and five thousand who had but one house and one table and one mind. "The multitude of them that believed," saith [the author of the Acts of the Apostles] "were of one heart and of one soul" (iv. 32.) But since we are far from such perfection as their's, and are parted in divers houses, let us strive to be like them, at least when we come together here. For albeit in other things we are

[1] The oil used for Extreme Unction is, in the Greek rite, taken from the lamp that burns before the picture of our Lord.

[2] Arca, no doubt the Tabernacle.

[3] In Greek Churches a copy of the Gospels is kept lying on the altar.

poor and needy, do ye at the least welcome us kindly when we come in hither among you; and when I say, "Peace be unto you," do ye answer, not with your voices only but with your hearts, "And with thy spirit."

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: JESUS entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans. And he was rich. And so on.

Homily by the Venerable Bede, Priest [at Jarrow, and Doctor of the Church.] (*Continuation of the last.*)

"And when they saw it, they all murmured, saying, That He was gone to be guest with a man that is a sinner." It is clear that the Jews have always hated that the Gentiles should be saved. It is written: "And the next Sabbath-Day came almost the whole city together, to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul." (Acts xiii. 44.) And elsewhere it is told how that even the faithful brethren contended with the Prince of the Apostles, "saying, Thou wentest in to men uncircumcised, and didst eat with them." (xi. 3.)

Eighth Lesson.

"AND Zacchæus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation I restore him four-fold." While others were blaming the sinner, Zacchæus himself stood, that is, continued in that truth of faith wherein he had begun, and showed himself to be not only a sinner converted, but even to have taken a place among the perfect. "If," saith the Lord, "thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." (Matth. xix. 21.) If a man before his conversion have lived blamelessly, after his conversion he can give to the poor all that he hath—

Ninth Lesson.

BUT if he have had any unjust dealings, he is bound first of all, according to law, to make restitution, and not till afterwards must he give to the poor that which remaineth unto him. And thus will it become true of him also, when he keepeth nothing for himself, but hath dispersed and hath given to the poor, that "his righteousness endureth for ever." (Ps. cxi. 9.) And this is that wise folly, which the publican gathered from his sycamore-tree, like life-giving fruit, namely, to make restitution of that which he had robbed, to give away that which was his own, to hold cheap the things which are seen, to be fain even to die for the things which are not seen, to deny himself, and to will to follow in the steps of that Lord upon Whom thitherto he had not looked.

Octave-Day of the Dedication.

Double.

All as on the Feast, except the following.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the First Epistle of Pope St Felix IV.[1] (*On Consecration, dist.* i. *ch.* 2.)

WE read that Moses, by the command of the Lord, made and hallowed a tabernacle, with the table and altar, and other vessels and furniture thereof, for the worship of God; and we know that he hallowed the same, not only by prayers to God, but by anointing them, at the command of the Lord, with holy oil. How these things were done, and how none others but Priests anointed with holy ointment, and arrayed before the Lord in holy garments, and Levites, handled, carried, set up, and put in order these holy things, all this is to be found written in the Law of the Lord, among the ordinances which Moses wrote down at the command of the Lord.

Fifth Lesson.

IN the Books of Kings we read how David, the most godly of princes, made more splendid the worship of God, and was fain to build a temple unto the Lord, but was withheld, because of the quantity of blood which he had shed, and only gathered together treasures for that end; and how Solomon his son, at the command and with the help of God, did that which his father had desired to do, and hallowed the temple and the altar and the other things pertaining to the worship of God. "And at that time Solomon held a Feast, and all Israël with him, a great congregation, from the entering in of Hamath unto the River of Egypt, before the LORD our God seven days and seven days, even fourteen days, and on the eighth day he sent the people away." (3 Kings viii. 65, 66.)

Sixth Lesson. (*Ch.* 17.)

THE Feast of the Dedication of Churches and Priests is to be kept year by year, as the Lord Himself hath given us an ensample, that we should follow His steps, by coming with the rest of the people to keep the Feast of the Dedication of the Temple; as it is written: "It was at Jerusalem the Feast of the Dedication, and it was winter. And JESUS walked in the temple in Solomon's Porch." (John x. 22, 23.) That these Dedication-Feasts are to be kept for eight days, ye will find in the Third Book of Kings, after the account of the Dedication of the Temple.

In the Third Nocturn are read the Lessons from the first day omitted within the Octave.

[1] A.D. 526-30.

The Proper Office of the Saints.

AUGUST 20.

St Bernard, Abbat [of Clairvaux,] Confessor, and Doctor of the Church.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 415,) except the following.

Antiphon at the Song of the Blessed Virgin. O right excellent, &c., (*p.* 415.)

Prayer throughout the Office. O God, Who didst give, &c., (*p.* 425.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

BERNARD was born [in the year of salvation 1091] at a decent place in Burgundy called Fontaines. On account of extraordinary good looks, he was as a boy very much sought after by women, but he could never be turned aside from his resolution to keep chaste. To fly from these temptations of the devil, he determined at two-and-twenty years of age to enter the Monastery of Citeaux, whence the Cistercian Order took its rise. When this resolution of Bernard's became known, his brothers did all their diligence to change his purpose, but he only became the more eloquent and happy about it. Them and others he so brought over to his mind, that thirty young men entered the same Order along with him. As a monk he was so given to fasting, that as often as he had to eat, so often he seemed to be in pain. He exercised himself wonderfully in watching and prayer, and was a great lover of Christian poverty. Thus he led on earth an heavenly life, purged of all care and desire for transitory things.

Fifth Lesson.

HE was a burning and shining light of lowliness, mercifulness, and kindness. His concentration of thought was such, that he hardly used his senses except to do good works, in which latter he acted with admirable wisdom. Thus occupied, he refused the Bishoprics of Genoa, Milan, and others, which were offered to him,

declaring that he was unworthy of so high a sphere of duty. Being made Abbat of Clairvaux [in 1115,] he built monasteries in many places, wherein the excellent rules and discipline of Bernard long flourished. When Pope Innocent II., [in 1138,] restored the monastery of St Vincent and St Anastasius at Rome, Bernard set over it the Abbat who was afterwards the Supreme Pontiff Eugene III., and who is also the same to whom he addressed his book upon "Consideration."

Sixth Lesson.

HE was the author of many writings, in which it is manifest that his teaching was rather given him of God, than gained by hard work. In consequence of his high reputation for excellence, he was called by the most exalted Princes to act as arbiter of their disputes, and for this end, and to settle affairs of the Church, he often went to Italy. He was an eminent helper to Pope Innocent II., in putting down the schism of Peter Leoni, and worked to this end, both at the Courts of the Emperor and of Henry King of England, and in the Council of Pisa. He fell asleep in the Lord, [at Clairvaux, on the 20th day of August,] in the [year 1153, the] sixty-third year of his age. He was famous for miracles, and Pope Alexander III. numbered him among the Saints. Pope Pius VIII., acting on the advice of the Congregation of Sacred Rites, declared and confirmed St Bernard a Doctor of the Universal Church. He also commanded that all should use the Mass and Office for him as for a Doctor, and granted perpetual yearly plenary indulgences to all who should visit Churches of the Cistercian Order upon the Feast-day of this Saint.

THIRD NOCTURN.

Lessons from Matth. v. 13, *with the Homily of St Austin*, (*p.* 433.)

Eighth Responsory. In the midst, &c., (*p.* 423.)

AUGUST 27.

St Joseph Casalanz, Confessor.

Double.

All from the Common Office for a Confessor, (*p.* 415,) *except the following.*

FIRST VESPERS.

Prayer throughout the Office.

O GOD, Who wast pleased to provide a new help for Thy Church by raising up Thine holy Confessor Joseph to train up the young in the spirit of understanding and godliness, we beseech Thee for his sake, and by his prayers, to grant us the grace always so to work and so to teach, that we may finally attain unto Thine everlasting joy. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

JOSEPH Casalanz, called "of the Mother of God," was born of a noble family at Petralta in Aragon,

[on the 15th day of September, in the year of Christ 1556.] From his tender years he began to show that fondness for children, and that gift of instructing them for which he was afterwards distinguished. He called them around him when he was still but a child himself, and taught them the mysteries of the faith and godly prayers. He was deeply learned in profane and sacred letters, and it was while he was studying theology at Valencia that he bravely overcame the wiles of a noble and powerful lady and, by a brilliant victory, kept untarnished that virginity which he had vowed to God. He became a Priest in consequence of a vow, and was summoned by many Bishops in the kingdoms of New Castile, Aragon, and Catalonia to help them in their work, wherein he surpassed the hopes of all, correcting depraved manners, restoring the discipline of the Church, and marvellously putting an end to hatreds and bloody feuds. But in obedience to a vision from heaven and many warnings from the voice of God, he left Spain and went to Rome.

Fifth Lesson.

IN Rome he afflicted his body with extraordinary hardness of living, with watching, and with fasting, and so passed his days and nights in prayer, and in the contemplation of heavenly things. He was used to visit the Seven Churches almost every night, a custom which he kept for many years. Having joined several godly Brotherhoods, it was strange how eagerly he relieved the poor by alms and every sort of kindness, choosing especially the sick and the imprisoned. When the city was ravaged by a pestilence, such was the charitable zeal with which he joined in the labours of St Camillus de' Lelli, that besides the great help which he brought to the sick poor, he would even carry the bodies of the dead on his own shoulders to burial. Having understood from God that his call was to bring up children in godliness and good learning, he founded the Order of the Poor Regular Clerks of the Pious Schools of the Mother of God, who profess as the special object of their Institute a singular care for the teaching of the poor. This Institute received the warm approval of Clement VIII., Paul V., and other Popes, and in a short time obtained a marvellous extension through many provinces and kingdoms of Europe. In this work Joseph Casalanz underwent so many toils, and patiently bore so many griefs, that he was proclaimed by all men a wonder of endurance and a very image of holy Job.

Sixth Lesson.

EVEN when he was at the head of his whole Order, and toiling with all his might for the salvation of souls, he never ceased to teach children, especially the poor, to sweep out the school-rooms, and to accompany the scholars home. Thus in spite of broken health he worked on for two and fifty years, with the greatest long-suffering and lowliness. He won that God should glorify him by many miracles worked in the presence of his disciples, and that the most blessed Virgin should appear to him, with the Child JESUS in her arms, blessing them as they prayed. He refused wealthy preferments when they were offered to him. He was eminent for the gift of prophecy, for the power of reading the secrets of the heart, of knowing distant events, and of miracles. The Virgin Mother of God, to whom from his childhood he had had an especial love, and other

heavenly ones, honoured him by often allowing him to see them. He foretold the day of his own death, and the restoration and growth of his Order, which seemed at that time to be almost entirely destroyed. He fell asleep in the Lord at Rome, upon the 25th day of August, in the year of salvation 1648, and of his own age the 92nd. An hundred years after his death his heart and tongue were found whole and incorrupt. God glorified him by many miracles even after his death, and he was first crowned by Benedict XIV. with the honours paid to the Blessed, and then solemnly enrolled by Clement XIII. among the Saints.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xviii. 1.)

AT that time: Came the disciples unto JESUS, saying: Who is the greatest in the kingdom of heaven? And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (*60th on Matth.* xviii.)

"Take heed," saith JESUS, "that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of My Father"—and that for their sake am I come, and this is the will of My Father. Hereby the Lord stirreth us up to guard and save these little ones. Thou seest how mighty are the walls which He raiseth to protect little children, and how great thought and care He hath lest they should be lost, threatening on the one hand the uttermost punishment against whosoever shall offend one of these little ones which believe in Him, (6) and promising on the other hand, the highest reward to whosoever shall receive one such little child in His Name, (5) and this His teaching He giveth both in His Own, and in His Father's Name.

Eighth Lesson.

LET us therefore take ensample by the Lord, and let us leave nothing undone for the good of any of our brethren, even for such as seem to us the least and lowliest, but if there be any need that we should serve any, low and outcast though he be, let us serve him; though the thing look hard to us and calling for a great deal of work, let such things, I pray, be looked on as light and easy if they be required for our neighbour's salvation, for of such price and such care did God count his soul to be worth, that He spared not to purchase it, even His Own Son. (Rom. viii. 32.)

Ninth Lesson.

IF it be not enough for our salvation that we should ourselves live well, but we must also seek the salvation of others, what shall we answer, if we neither live well ourselves, nor exhort others? What hope that we shall be saved is then left to us? What more important task is there than to train up minds, and teach to the young how to live? He that is skilled to mould well the minds of children I reckon a nobler workman than any painter or sculptor, or such like artist.

MARTYROLOGY.

Upon the 28th day of August, were born into the better life—

At Hippo, in Africa, [in the year

430,] the holy Austin, Bishop of that city, the eminent Doctor of the Church. He was converted to the Catholic faith, and baptized by blessed Bishop Ambrose. He was the stalwart defender of the faith against the Manicheans and other heretics, and, after manifold toil for the Church of God, he passed away to be rewarded in heaven. His body was first brought from his own city to Sardinia, on account of the barbarians, and afterwards by Luitprand, King of the Lombards, to Pavia, where it is honourably buried.

At Rome, [in the year 116 or 132,] the holy martyr Hermes, a man of illustrious worldly station, who, as is written in the acts of the blessed Pope Alexander, was first committed to prison, and then slain with the sword along with many others, under the judge Aurelian.

At Brioude, in Auvergne, the holy martyr Julian; he was a comrade of the blessed Tribune Ferreolus, and secretly served Christ as a soldier; but in the persecution under the Emperor Diocletian he was tried by the other soldiers, who horribly murdered him by cutting his throat.

At Constance, the holy martyr Pelagius, who received his crown under the Emperor Numerian and the judge Evilasius.

At Salerno, the holy martyrs Fortunatus, Caius, and Anthes, who were beheaded under the Emperor Diocletian and the Proconsul Leontius.

At Constantinople, [in the year 340,] holy Alexander, [Arch-]Bishop [of that see,] that glorious old man by the power of whose prayer the judgment of God smote Arius so that he burst asunder in the midst, and all his bowels gushed out.

In Saintes, [about the year 450,] the holy Confessor Vivian, Bishop [of that see.]

Also, [about the year 395,] holy Moses the Ethiopian, who from a famous robber became a famous Hermit, converted many other robbers, and took them with him to his monastery.

Vespers are of the following, from the Chapter inclusive.

AUGUST 28.

St Austin, Bishop [of Hippo,] Confessor and Doctor of the Church.

Double.

All from the Common Office for a Bishop and Confessor, (p. 399,) except the following.

FIRST VESPERS.

These, as regards St Austin, begin with the Chapter.

Antiphon at the Song of the Blessed Virgin. O right excellent, &c.

Prayer throughout the Office.

GRACIOUSLY hear our supplications, O Almighty God, and as Thou hast given unto us the hope that we are of the number of them upon whom Thou wilt show mercy, grant unto us in Thy goodness, that, holpen by the prayers of Thy blessed Confessor and Bishop Austin, we may experience the fulfilment of Thine accustomed loving-kindness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Joseph Casalanz. (Prayer from his Office.) And then of the Holy Martyr Hermes.

Prayer.

O GOD, Who didst make Thy blessed witness Hermes strong to wrestle and to suffer, grant unto us that nerved by his ensample, we may, for the love of Thee, seek but lightly of the pleasant things of this world, and dread not such things therein as be grievous. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Ecclus. xxxix. 1, (*p.* 431.)

SECOND NOCTURN.

Fourth Lesson.

AUSTIN was born of honourable parents at Tagaste in Africa, [upon the 13th day of November, in the year of our Lord 354.] As a boy his great intellectual sharpness caused him to distance all his companions in learning. When he was living at Carthage as a young man, he fell into the heresy of the Manichæans. He afterwards went to Rome, and was thence sent to Milan to teach Rhetorick. At Milan he often went to hear the sermons of Bishop Ambrose, by whose labours he was drawn to the Catholic Church, and by whom he was baptized [on Holy Saturday,[1] 387,] at the age of thirty-three. After his return to Africa, [in 388,] Valerius, the illustrious and saintly Bishop of Hippo, finding him to unite holiness of life with Catholic profession, made him a Priest, [about the end of 390.] At this time he founded a sort of family of godly men, who lived and worshipped in common with him, and whom he earnestly formed upon the model of the Apostolic life and teaching. The Manichæan heresy flaming forth with violence, he began strongly to attack it, and confounded the arch-heretic Fortunatus.

Fifth Lesson.

VALERIUS, moved by the godly zeal of Austin, [in December 395,] joined him with himself as an assistant in his duties of Bishop: [and dying in the year following, was succeeded by him.] He was lowly and pure in the highest degree. His furniture and dress were plain, and his food of the commonest sort, which he always seasoned when at table by either reading some religious book, or arguing upon some religious subject. His tenderness to the poor was such that, failing all other resources, he broke up the hallowed vessels to relieve their wants. It was his rule not to dwell or be very close friends with any woman, a rule which he did not relax even in the case of his sister and niece, for he was accustomed to say, that although no scandal could arise in the case of such near kinswomen, yet it might arise concerning the women friends who sought their company. He never ceased to preach the Word of God, until he was disabled by heavy sickness. He was always an hard follower after heretics, and by his words and his writings never suffered them to rest anywhere. In great measure, he purged Africa of the Manichæans, Donatists, Pelagians, and other heretics.

Sixth Lesson.

HE wrote so much, and that with such godliness and understanding, that he is to be held among the

[1] April 24.

very chiefest of them by whom the teachings of Christianity have been shown forth. He is one of the first of those whom later theologians have followed, in method, and in argument. He fell sick of a fever what time the Vandals were laying Africa waste, and when they were busy in the third month of besieging Hippo. When he understood that his departure from this present life was at hand, he caused the Psalms of David which most speak the language of repentance to be placed before him, and read them with tears, for he was wont to say that even if a man's conscience were to accuse him of no sin, he should not dare to leave this world except as a penitent. His senses remained vigorous to the last, and it was while rapt in prayer, in the presence of the brethren whom he had exhorted to love, godliness, and all goodness, that he departed for heaven, [upon the 28th of August, 430.] He lived 76 years, whereof he had been a Bishop nearly thirty-six. His body was first carried to Sardinia, but Luitprand, King of the Lombards, afterwards bought it for a great price, and took it to Ticino, where it is honourably buried.

THIRD NOCTURN.

Lessons from Matth. v. 13, *with the Homily of St Austin*, (*p.* 433.)

Eighth Responsory.

In the midst of the congregation, &c., (*p.* 423.)

At Lauds a Commemoration is made of St Hermes. Prayer as before.

MARTYROLOGY.

On the morrow we commemorate the beheading of the holy Baptist John, whom Herod commanded to be beheaded about the time of the feast of the Passover, [in the 31st year of our Lord;] but the memorial of his death is solemnly made on the day when his worshipful head was found for the second time, which head hath since been brought to Rome, and is kept with deep reverence of the people in the Church of St Sylvester, at the Campus Martius, [hence commonly called the Church of St Silvestro in Capite, that is to say, St Sylvester with the Head of the Fore-runner.]

Upon the same 29th day of August, were born into the better life—

At Rome, [in the year 126,] upon the Aventine Mount, the holy martyr Sabina, who under the Emperor Hadrian was smitten with the sword, and so gained the palm of martyrdom.

Likewise at Rome, the holy Virgin and martyr Candida, whose body Pope Paschal I. brought to the Church of St Praxedes.

At Antioch, in Syria, the holy martyrs Nicæas and Paul.

At Constantinople, [in the eighth century,] the holy martyrs Hypatius, a Bishop of Asia, and Andrew, a Priest, who were killed, under the Emperor Leo the Isaurian, for the reverence due to the holy images, after their beards had been filled with pitch and set on fire, and their heads flayed.

At Perugia, [about the year 309,] holy Euthymius, a Roman, who fled thither along with his wife and Crescentius his son, to escape the persecution under the Emperor Diocletian, and there fell asleep in the Lord.

At Metz, [in the fifth century,] the holy Confessor Adelphus, [sixth] Bishop [of that see.]

At Paris, [about the year 700,] the holy Priest Mederic.

In England, [in the year 697,] holy Seb, King [of the East Saxons.]

At Smyrna, holy Basilla.

In the country of Troyes, the holy Virgin Sabina, glorious for her graces and miracles.

Vespers are of the following.

AUGUST 29.

The Beheading of St John the Baptist.

Greater Double.

Whatever is not given here is taken from the Common Office for One Martyr, (*p.* 366.)

FIRST VESPERS.

Antiphons, and Prayer from Lauds, and Antiphon at the Song of the Blessed Virgin, the same as at that of Zacharias.

A Commemoration is made of St Austin. Antiphon, "O right excellent, &c.," (*p.* 399,) *and Prayer from his Office.*

Then of the Holy Martyr Sabina. Prayer, "O God, Who amidst, &c.," (*p.* 457.)

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Book of Jeremiah the Prophet (i. 1.)

THE words of Jeremiah the son of Hilkiah, of the Priests that were in Anathoth, in the Land of Benjamin: to whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah, the son of Josiah, king of Judah, unto the carrying away of Jerusalem captive in the fifth month. Then the word of the LORD came unto me, saying: Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee; and I ordained thee a prophet unto the nations.

First Responsory.

Herod the King sent forth, and laid hold upon John, and bound him in prison, for he feared him, for Herodias' sake, his brother Philip's wife, for he had married her.

Verse. For John had rebuked Herod, for Herodias' sake.

Answer. His brother Philip's wife, for he had married her.

Second Lesson.

THEN said I: Ah! Lord GOD! Behold, I cannot speak, for I am a child! But the LORD said unto me: Say not, I am a child: for thou shalt go to all that I shall send thee; and whatsoever I command thee, thou shalt speak. Be not afraid of their faces, for I am with thee to deliver thee, saith the LORD. Then the LORD put forth His hand, and touched my mouth; and the LORD said unto me: Behold, I have put My words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down, and to destroy and to throw down, and to build, and to plant.

Second Responsory.

John the Baptist had rebuked Herod, for Herodias' sake, his brother's wife, whom he had married while his brother was yet alive.

Verse. Herod sent an executioner, and commanded to behead John in the prison.

Answer. For Herodias' sake, his brother's wife, whom he had married while his brother was yet alive.

Third Lesson. (17.)

THOU therefore gird up thy loins, and arise, and speak unto them all that I command thee. Be not dismayed at their faces, for I will make thee not to fear their faces. For, behold, I have made thee this day a defenced city, and iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the Priests thereof, and against the people of the land. And they shall fight against thee, but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee.

Third Responsory.

The damsel danced, and her mother charged her, saying: See thou ask nothing but only the head of John. And the king was sorry, for his oath's sake, and for their sakes which sat with him.

Verse. The damsel said unto her mother: What shall I ask? And she said:—

Answer. See thou ask nothing, but only the head of John. And the king was sorry, for his oath's sake, and for their sakes which sat with him.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And the king was sorry, for his oath's sake, and for their sakes which sat with him.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book upon Virgins, written by St Ambrose, Bishop [of Milan.] (ii. 6.)

WE must not hurry by the record of the Blessed Baptist John. We must ask what he was, and by whom, and why, and how, and when he was slain. He was a righteous man murdered by adulterers. The guilty passed upon their judge the sentence of death. Moreover, the death of the Prophet was the fee of a dancing-girl. And lastly, there was a feature about it from which even savages shrink — the order for completing the atrocity was given amid the merriment of a dinner-party. From banquet to prison, from prison to banquet—that was the course run by the servants of the murderer. How many horrors does this simple crime embrace within its details!

Fourth Responsory.

The righteous shall grow, &c., (*p.* 367.)

Fifth Lesson.

WHO is there, that, on seeing the messenger hasten from the dinner-table to the prison, would not have forthwith concluded that he carried an order for the Prophet's release. If any one had heard that it was Herod's birth-day, and that he was giving a great feast, and that he had offered a damsel the choice of whatever she listed, and that thereupon a messenger had been sent to John's dungeon—if any one, I say, had heard this, what would he have supposed? He would have concluded that the damsel had asked and obtained John's freedom. What have executions in common with dinners? or death with gaiety? While the banquet was going on, the Prophet was hurried to death, by an order from the reveller whom he had not troubled even by a prayer for release. He was slain with the sword, and his

head was served up in a plate. This was the new dish demanded by a cruelty which the Feast had been powerless to glut.

Fifth Responsory.

This is he which knew, &c., (*p.* 368,) *with the last Verse and Answer omitted.*

Sixth Lesson.

LOOK, savage King, look at a decoration which suiteth well with thy banquet! Put out thine hand, so as to lose no part of the luxury of cruelty, and let the streams of the sacred blood run between thy fingers. Thine hunger the dinner hath been unable to satisfy, thy cups have not been able to quench thine inhuman thirst—suck, suck the blood which the still palpitating veins are discharging from the place where the neck has been severed! Look at the eyes! Even in death they remain the eyes of a witness of thine uncleanness, but they are closing themselves upon the spectacle of thy pleasures. Those eyes indeed are shutting — but it seems not so much from the laws of natural death, as from horror at the scene of thine enjoyment. The golden mouth, whose bloodless lips are silent now, can repeat no more the denunciation which thou couldest not bear to hear —and still thou art afraid of it!

Sixth Responsory.

The Lord made him honourable, &c., (*p.* 370,) *with the following addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And gave him perpetual glory.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (vi. 17.)

AT that time: Herod had sent forth, and laid hold upon John, and bound him in prison, for Herodias' sake, his brother Philip's wife, for he had married her. And so on.

Homily by St Austin, Bishop [of Hippo.] (*10th of the new Sermons.*)

The reading of the Holy Gospel hath set a scene of cruelty before our eyes—even the head of St John in a charger — a message of death sent forth to discharge the bloody commands of one that hateth the truth — a damsel dancing, and a mother rabid—a rash oath sworn in the midst of uncleanness and the revels of a supper — and a wicked fulfilment of the oath so sworn. It befell unto John according to his own saying. For he had said concerning the Lord JESUS Christ: "He must increase, but I must decrease" (John iii. 30,) so John decreased by an head, and Christ's height was made higher upon the Cross. The truth drew hatred. It could not be borne in patience that the holy man of God should utter a rebuke, albeit he sought by his rebuke nothing but the soul's health of them to whom he addressed it. They repaid him evil for good.

Seventh Responsory.

O Lord, Thou hast given him, &c., (*p.* 371.)

Eighth Lesson.

FOR what could he say but that whereof he was full? And what could they answer him but that whereof they were full? He sowed

wheat, and found thorns. He had said unto the King: "It is not lawful for thee to have thy brother's wife." Lust had got the better of the King, and he kept a woman whom it was not lawful for him to have, even his brother's wife. But she pleased him, so that his cruelty was lulled. He respected the Saint who had spoken the truth to him. But the horrible woman conceived hatred, and by-and-by brought it forth. When she brought forth, she brought forth a girl, a dancing-girl.

Eighth Responsory.

The Lord hath put on him, &c., (*p.* 371.)

Ninth Lesson. (*For the Holy Martyr Sabina.*)

SABINA was a Roman lady, the wife of a distinguished nobleman named Valentine. The Christian faith was taught to her by a maiden named Seraphia. After the martyrdom of this holy virgin, Sabina gathered together her reliques, and buried them with godly service. For this cause she was in a little while arrested, under the Emperor Hadrian, and brought before the Judge Elpidius. "Art thou," said he, "the same Sabina who is so distinguished for her blood and for her marriage?" She answered: "I am; but I give thanks to my Lord JESUS Christ for having delivered me through the prayers of His hand-maiden Seraphia from the troubling of devils." Divers attempts were made to make her change her mind, but when they proved in vain the Præfect passed sentence of death upon her for despising the gods. The Christians laid her body in the same grave in which she had herself laid that of Seraphia, her teacher in the faith.

LAUDS.

First Antiphon. For Herod had laid hold upon John, * and bound him, and put him in prison, for Herodias' sake.

Second Antiphon. O Lord my King, * give me in a charger the head of John the Baptist.

Third Antiphon. The damsel danced, * and her mother charged her saying: See thou ask nothing, but only the head of John.

Fourth Antiphon. John had rebuked Herod for Herodias' sake, * his brother Philip's wife, for he had taken her.

Fifth Antiphon. Give me in a charger the head of John the Baptist. * And the King was sorry, for his oath's sake.

Antiphon at the Song of Zacharias. Herod sent an executioner, and commanded that John's head should be cut off in the prison. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

Prayer throughout the Office.

LORD, we beseech Thee that the keeping of this honourable Feast-day in memory of the holy Baptist John, Thy Fore-runner, and Thy Martyr, may be a mean to draw upon us the effectual outpouring of Thy saving help. Who livest and reignest with God the Father, in the unity of the Holy Ghost, One God, world without end. *Amen.*

A Commemoration is made of St Sabina. Antiphon, "Give her, &c.," *and Prayer as before.*

At Prime, Terce, Sext, and None, the Antiphons are the First, Second, Third, and Fifth from Lauds, respectively.

MARTYROLOGY.

Upon the morrow we keep the feast of the holy Virgin Rose of St

Mary, whose birth into the better life, [in the year 1617,] is mentioned upon the 26th day of this present month of August.

Upon the same 30th day of August, were born into the better life—

At Rome, upon the Ostian Way, under the Emperors Diocletian and Maximian, the blessed Priest Felix. After being racked he was sentenced to be beheaded; as he was being led to execution he was met by some man who of his own accord professed himself a Christian, and was accordingly forthwith beheaded along with him. The Christians never knew the name of this other, and they accordingly always spoke of him as him who was added, that is, added to the company of the holy martyr Felix in winning of the crown.

Likewise at Rome, the holy Virgin and martyr Gaudentia, with three others.

At Rome, [in the year 410,] also the holy Priest Pammachius, [a Roman Senator,] who was eminent for his teaching and holiness.

At Sfaitla, in Africa, [in the year 399,] sixty blessed martyrs, who were slain by the fury of the Gentiles.

At Susa, also in Africa, [in the year 250,] holy Boniface and Thecla, who were the parents of twelve sons, all blessed martyrs.

At Thessalonica, the holy Confessor Fantinus. He suffered much from the Saracens, and was thrust out of the monastery wherein he had lived in marvellous austerity. He led many into the path of salvation, and at length fell asleep in a good old age.

At Meaux, [in the year 670,] the holy Confessor [Fefrash, an Irishman, who came over into Gaul, where he is called] Fiacre, [and founded a monastery, and died towards the end of the seventh century.]

At Trevi, [near Subiaco, towards the middle of the eleventh century,] the holy Confessor Peter, famous for many graces and miracles, who there passed away to be with the Lord, and is held in honour and worship.

At Bologna, [in the year 1026,] the holy Abbat Bononius.

SECOND VESPERS.

Antiphons and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. The unbelieving King sent his loathsome messengers, and commanded that John the Baptist's head should be cut off.

A Commemoration is made of the following. Prayer from her Lauds. Then of the Holy Martyrs, Felix and the Other. Prayer also from the next Lauds.

AUGUST 30.

St Rose of Lima, Virgin.

Double.

All from the Common Office for a Virgin not a Martyr, (*p.* 451,) *except the following.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THE first flower of holiness which came to full blossom in South America, was the maiden Rose. She was born at Lima, of a Christian father and mother, [upon the 20th of April, in the year 1586,] and was remarkable from her childhood for marks of saintliness. The occasion

of her name[1] was a strange likeness to a rose, which her face assumed when she was a babe. To this name she afterwards added that of the Virgin Mother of God, desiring to be called "St Mary's Rose." At the age of fifteen years she uttered a vow of perpetual virginity. As she grew older, lest her parents should force her to marry, she polled her head of all her hair, which was very beautiful. She fasted to a degree almost superhuman, passing whole Lents without taking bread, and eating day by day only five pips of a lime.

Fifth Lesson.

SHE took the habit of the Third Order of St Dominick, and then doubled her former severities. She wore a long and very rough hair-cloth, into which she inserted small pins. She wore day and night under her veil a crown, the inner side of which was armed with pricks. In imitation of the hard steps of St Katharine of Sienna, she girded her loins with a threefold iron chain. She made to herself a bed of knotty sticks, and filled the gaps with broken bits of potsherd. She built herself a very small hut in the farthest corner of the garden, where she gave herself up to thoughts of heavenly things, and to punishing her body with often scourging, starvation, and sleeplessness. But she waxed strong in spirit, and though she often had to fight with evil ghosts, she conquered them, fearlessly prostrated them, and triumphed over them.

Sixth Lesson.

SHE suffered greatly from painful illnesses, from the maltreatment of the servants, and from slanderous accusations, but still complained that she did not suffer as much as she deserved. For fifteen years she pined in misery from desolation and dryness of spirit, bravely enduring torments worse than any form of death. After this period she began to overflow with consolation, to be enlightened by visions, and to melt with love like a Seraph's. She attained, by the frequency of visions, to a strange personal familiarity with her Guardian Angel, with St Katharine of Sienna, and with the Virgin Mother of God, and she earned from Christ the words, "Rose of My Heart, be thou My bride." She was famous for many miracles, both before and after she departed hence, and was happily transplanted into the Bridegroom's garden, [upon the 24th of August 1617, being aged 31 years.] Pope Clement X. with solemn pomp inscribed her name in the list of holy maidens.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with the Homily of St Gregory*, (*p.* 455.) *The last part is omitted or read as one with the Eighth, to make room for*

Ninth Lesson. (*For the Holy Martyrs.*)

FELIX was arrested in the reign of the Emperors Diocletian and Maximian, on the charge of having embraced the Christian Faith, and was brought to the temple of Serapis. When he was ordered to offer sacrifice, he spat in the face of the brazen idol, which thereupon fell down. When this happened a second and third time in the temples of Mercury and Diana, he was accused of impiety and magic, and tortured upon the rack. It was not long, however,

[1] It was a nick-name. She was baptized Isabel.

before he was led out to the second mile-stone upon the road to Ostia, to be smitten with the axe. As they were on the way thither, they chanced to meet a certain Christian, who, when he knew that Felix was going to finish his testimony, said aloud, "I live by the same law as he doth; I worship the same Christ JESUS." And therewith he kissed Felix, and they were beheaded together, upon the 30th day of August. What the name of the second person was the Christians never knew, and he is therefore honoured under the title of "Him-who-was-added;"[1] that is, added to the company of the Holy Martyr Felix in winning of the crown.

LAUDS.

Prayer throughout the Office of St Rose.

O ALMIGHTY God, from Whom cometh down every good and perfect gift, and Who didst cause the dew of Thy grace to fall early from heaven upon this blessed Rose, making the same to blossom in the Indies, as a flower whose loveliness was virginity and long-suffering, grant unto Thy servants, who do run after the smell of her perfumes, worthily themselves to become a sweet savour unto Christ. Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Holy Martyrs Felix and the Other.

Prayer.

WE humbly beseech Thy Majesty, O Lord, that as Thou dost make us exceeding glad at the remembrance of Thine holy servants, so Thou wouldest ever shelter us under their prayers. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

Upon the 31st day of August, were born into the better life—

In England, [in the year 651,] holy Aidan, Bishop of Lindisfarne. Holy Cuthbert, who was then a shepherd lad, saw the soul of Aidan carried up into heaven, and he thereupon left his sheep and became a monk.

At Cardona, in Spain, [in the year 1240,] the holy Confessor Cardinal Raymond, surnamed the Unborn, of the Order of Blessed Mary of Ransom for the Redemption of Prisoners, a man famous for the holiness of his life, and for his wondrous works, whose feast we keep upon the first day of September.

At Treves, [in the year 358,] holy Paulinus, Bishop [of that see.] In the time of the persecution under the Arians he was exiled by Constantius the Arian Emperor on account of his Catholic belief, and when he had been wearied out by changing the places of his exile, even beyond the bounds of Christendom, he at length died in Phrygia, and received a crown from the Lord in reward of his blessed sufferings.

Likewise the holy martyrs Robustian and Mark.

At Trasacco, on the Lake of Celano, the holy martyrs Cæsidius the Priest and his Companions, who were crowned with martyrdom in the persecution under the Emperor Maximin.

At Cæsarea, in Cappadocia, [in the third century,] holy Theodotus, Rufina, and Ammia. Theodotus and Rufina were the father and mother of the holy

[1] Adauctus.

martyr Mamas. Rufina gave him birth in prison, and Ammia was his nurse.

At Athens, [in the second century,] the holy Aristides, a man illustrious for his faith and wisdom, who offered to the Emperor Hadrian a book upon the Christian religion, containing an exposition of our doctrine, and delivered a most able discourse in the presence of the said Emperor, to prove that Christ JESUS is the only God.

At Auxerre, [in the sixth century,] the holy Confessor Optatus, Bishop [of that see.]

At Nusco, [in the year 1093,] holy Amatus, Bishop [of that see.]

At Monte Senario, hard by Florence, [in the year 1257,] the blessed Confessor Bonajuncta [Manetti,] one of the Seven Founders of the Order of Servants of the Blessed Virgin Mary, who gave up the ghost into the Lord's hands as he was discoursing to his brethren concerning the same Lord's Passion.

Vespers are of the following, from the Chapter inclusive.

AUGUST 31.

St Aidan, Bishop [of Lindisfarne,] Confessor.

Double.

All from the Common Office, (p. 399,) except the following.

Prayer throughout, "Grant, we beseech Thee," &c.

The First Vespers as concerns St Aidan begin with the Chapter, and St Rose is commemorated.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (*From the Venerable Bede's History,* iii. 3.)

OSWALD, King of the Northumbrians, had been baptized when he was in banishment amongst the Scots, and when he was on the throne he sent to the elders of that nation for a Catholic Bishop. They sent him a man called Aidan, a monk of great meekness and godliness, from the monastery of St Columba in the island of Iona; and to him Oswald gave a Bishop's See in the island of Lindisfarne. Now Aidan could not speak English well, and when he was preaching the Gospel, there could often be seen the lovely spectacle of the king himself interpreting the heavenly word to his own officers and servants.

Fifth Lesson.

AIDAN had no thought of seeking or loving anything in this world. He went about everywhere on foot, and when he met any, if they were heathens, he entreated them to receive the Sacraments of the faith; if they were faithful, he exhorted them to almsgiving and good works. It was from his example that the monks and nuns of that time took the custom of eating nothing until after three o'clock in the afternoon upon all the Wednesdays and Fridays throughout the year except the fifty days of Paschal-time.

Sixth Lesson.

IN this man, saith Bede, there are many things which I recommend for the imitation of my readers. He was a profound lover of peace and charity, of self-control, and of lowliness; his soul had risen above anger and avarice; he looked down upon pride and vainglory. He was very diligent in working and in teaching,

firm as became a priest when it was his duty to rebuke the proud and mighty, very tender in comforting the sick and relieving the poor; in short, I may say that it was his use to leave nothing undone which he knew from the Evangelists, or the Apostles, or the Prophets, that he ought to do. He died in the seventeenth year of his episcopate, and was buried in the island of Lindisfarne on the right hand of the Altar, as an honour due to such a Bishop.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 406.)

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Cardinal Raymond, surnamed the Unborn, of the Order of Blessed Mary of Ransom for the Redemption of Prisoners, a man famous for the holiness of his life and for his wonderful works, of whom mention was made yesterday.

Upon the same 1st day of September, were born into the better life—

In the province of Narbonne, the holy Abbat and Confessor Giles.

At Benevento, [in the third century,] the Twelve Holy Brethren Martyrs.

In Palestine, holy Joshua and holy Gideon.

At Jerusalem, the blessed Prophetess Anna, whose holiness is set forth in the words of the Gospel.

At Capua, upon the Aquarian Way, the holy martyr Priscus, who was one of the original disciples of Christ.

At Rheims, in Gaul, holy Xystus, a disciple of the blessed Apostle Peter, who was by him consecrated as the first Bishop of that city, and received the crown of martyrdom in the persecution under Nero.

At Todi, in Umbria, [in the second century,] the holy martyr Terentian, Bishop [of that city,] who was racked and tormented with armed whips by command of the Pro-Consul Lætian, under the Emperor Hadrian, whereafter his tongue was cut out and he was condemned to be beheaded, and so finished his testimony.

At Heraclea, [in Thrace,] the holy Deacon Ammon, and the forty holy Virgins to whom he taught the faith, and whom he led with him, under the tyrant Licinius, to the glory of martyrdom.

In Spain, the holy martyrs Vincent and Lætus.

At Piombino, in Tuscany, the holy martyr Regulus, who was martyred there under Totila, on his landing from Africa.

At Sens, [in the seventh century,] the blessed Confessor Lupus, Bishop [of that see,] concerning whom it is said that one day when he was standing at the holy Altar in the presence of the clergy a precious stone fell from heaven into his chalice.

At Capua, holy Priscus, Bishop [of that city.] He was one of those Priests who, in the persecution under the Vandals, were diversly afflicted for the Catholic faith's sake, and were put on board an old ship wherein they came from Africa to the shores of Campania, and being scattered about those parts, and set over divers churches, they wonderfully spread abroad the Christian religion. His Companions were Castrensis, Tammarus, Rosius, Heraclius, Secundinus, Adjutor, Mark, Augustus, Elpidius, Canion, and Vindonius.

At Aquino, [in the sixth century,] holy Constantius, Bishop [of that see,] famous for the gift of prophecy, and for many other graces.

At Mans, [in the fifth century,] holy Victorius, Bishop [of that see.]

At Baden, in the country of Constance, the holy Virgin Verena.

Vespers of the following, from the Chapter inclusive.

FEAST-DAYS IN SEPTEMBER.

On the first day on which Nine Lessons are not read is said the Office of the Dead.

SEPTEMBER 1.

St Raymond the Unborn, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 415,) except the following.

FIRST VESPERS.

These, as regards St Raymond, begin with the Chapter.

The first verse of the Hymn is altered.

Prayer throughout the Office.

O GOD, Who didst make Thy blessed Confessor Raymond to do a wonderful work in delivering thy faithful ones from bondage to the unbelievers, grant unto us at his prayers to be delivered from the chains of sin, and with all willingness of mind to do those things that are pleasing in Thy sight. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Aidan. Prayer as in his Office, then of St Giles, Abbat and Confessor. Prayer, "O Lord, we beseech Thee, &c.," (*p.* 429.) *Then of the Twelve Holy Brethren Martyrs.*

Prayer.

LORD, let the crown of the Brethren Thy Martyrs rejoice us, and their ensample give nerve to our faith, and their prayers in many ways strengthen us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Raymond is commonly called the Unborn, because his was one of the rare cases in which the child is not brought into the world in the course of nature, but by a surgical operation after the death of the mother.[1] He was the son of godly and noble parents, at Portel, [in the diœcese of Urgel,] in Catalonia. The tokens of his holy after-life appeared even in his childhood. The things that delight children, and the attractions of the world, had no charm for him. He was so earnest in godliness that all men marvelled at his habits of premature old age. As he grew older, he gave himself to the study of letters, but, at the command of his father, turned to farming. He went often to the Chapel of St Nicolas, in the suburbs of Portel, to visit the sacred image of the Mother of God, which is still sought with great tenderness by the faithful. There he poured forth his soul in prayer,

[1] He was (not born, but) extracted from the womb, in the year 1204.

and earnestly entreated the Mother of God herself to be pleased to take him for her son, to show him the way wherein it should be safe for him to walk, and to teach him the science of the Saints.

Fifth Lesson.

AND the most gracious Maiden was not deaf to his prayers. From her he understood that it would please her right well, if he would join the Religious Order which had just been founded at her own inspiration, styled "of Ransom" or "of Mercy," for buying up and freeing slaves. As soon as he had received this intimation from her, he went to Barcelona, and entered the Institute so nobly dedicated to love for our neighbour. Once enlisted in the Regular Army, he guarded unspotted for ever the virginity which he had already consecrated to the Blessed Virgin for ever. But he was a bright and shining light of all other good words and works, especially of tender compassion for Christians who were passing a life of grievous bondage in the possession of unbelieving masters. To free such he was sent into Africa, and delivered many. But his money ran short, and as there were still many in imminent danger of denying the faith, he pawned himself. He was enkindled with a most vehement longing for the salvation of souls, and by his exhortations brought divers Mohammedans to Christ. The Moors therefore threw him into close prison, and put him to divers tortures, at last making holes through his lips and locking them together with an iron padlock, which horrid cruelty he long bore.[1]

Sixth Lesson.

ON account of these, and other brave things that he did, he got the name of a Saint far and wide. Gregory IX. was moved thereby to make Raymond a Cardinal of the Holy Roman Church, but in this place of honour the man of God shrank from all outward show, and clung ever tightly to the lowliness that beseemeth a Religious man. He had started for Rome, [in obedience to the command of the Pope,] but had only got as far as Cardona, [six miles from Barcelona,] when he was seized with his last illness, and earnestly called for the strengthening Sacraments of the Church. But his position became critical, and the Priest had not arrived. Then Angels came unto him, clad in the habit of his own Order, and ministered unto him the wholesome Provision for the last journey. When he had taken It, he gave God thanks, and departed hence to be ever with the Lord. It was the last Lord's Day in August, 1240. After his death there was some dispute arose as to where his body should be buried; so they shut it up in a box, and laid it upon a blind mule, and the beast was guided by God to carry it to the chapel of St Nicolas, that he might be buried where he had laid the foundations of his nobler life. There was built there a Convent of his Order, and the faithful come together thither from all parts of Catalonia to honour him, and he is famous for divers signs and wonders.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory,* (*p.* 422.) *The last is read as one with the Eighth or omitted to make room for the*

[1] It was only the fear of losing the price of their slaves that prevented the Muslims from impaling him. See his Life, which is very edifying, in Alban Butler, Aug. 31.

Ninth Lesson. (*Of the Holy Abbat Giles.*)

THE holy Abbat Giles was by birth an Athenian, and of Royal lineage. From his youth he showed ever such a love for sacred learning and for works of charity, that he seemed to care for nothing else. When his father and mother were dead, he bestowed his whole inheritance upon the poor. He took off even his own coat, to clothe a poor sick man withal, and the sick man was healed forthwith as soon as he put it on him. As Giles became famous for working miracles, he fled from glory among men, and betook him to Arles, [in France,] to the company of blessed Cæsarius. After the space of two years he departed thence, and went into the desert, for he lived in wonderful holiness for a long while upon the roots of herbs and the milk of an hind, which came to him at regular hours. This hind was chased one day by the King's hounds, and took refuge in Giles's cave. Thereby the King of France was moved earnestly to entreat of him that he would suffer a monastery to be built in the place where this cave was. At the instant desire of the King, he took the rule of this monastery, albeit himself unwilling, and discharged this duty wisely and godly for some years, until he passed away to heaven.[1]

At Lauds a Commemoration is made of St Giles. Prayer, "O Lord, we beseech Thee, &c.," (*p.* 429.) *Then of the Twelve Holy Brethren Martyrs. Prayer as at First Vespers.*

MARTYROLOGY.

On the morrow we keep the feast of holy Stephen, King of Hungary, adorned with many graces from God, who was the first to turn the Hungarians to believe in Christ, and who was received by the Virgin Mother of God into heaven upon the very day of her Assumption; but by the appointment of Pope Innocent XI. his feast is rather kept upon the 2nd day of September, whereon the Christian army, by the help of this holy King, wrested the strong fortress of Buda [from the Turks.]

Upon the same 2nd day of September, were born into the better life—

At Rome, the holy martyr Maxima, who confessed Christ along with holy Ansanus, in the persecution under the Emperor Diocletian, and was beaten to death with cudgels.

At Pamiers, in Gaul, [in the second century,] the holy martyr Antonine, whose relics are kept with great reverence in the church of Palencia in Spain.

Likewise the holy martyrs Diomede, Julian, Philip, Eutychian, Hesychius, Leonides, Philadelphus, Menalippus, and Pantagapa, whereof some finished their testimony by fire, some by water, some by the sword, and some by the cross.

At Nicomedia, [in the persecution under the Emperor Diocletian,] the holy martyrs Zeno and his sons, Concordius and Theodore.

On the same day, [at Syracuse,] the holy brethren Evodius and Hermogenes and their sister Callista, all martyrs.

Upon the same day is commemorated at Lyons, in Gaul, [in the fourth century,] the holy Confessor Justus, Bishop [of that see,] a man of wonderful holiness of life, gifted with the spirit of prophecy; he resigned his Bishopric, and withdrew himself into the desert of Egypt, along with Viator his Reader. There he led for some years a life bordering upon the

[1] As to the facts, or rather statements, regarding this Saint or Saints, which are very scanty, confused, and obscure, see Alban Butler, IX. Sept. 1.

life of Angels, and, when the worthy end of his labours came, departed hence to receive a crown of righteousness from the Lord. It was the 14th day of October, but it was upon the 2nd of September that his sacred body was brought to Lyons, along with the bones of his blessed servant Viator.

Also at Lyons, [in the fifth century,] was born into the better life the holy Confessor Elpidius, Bishop [of that see.]

In the March of Ancona, [in the fifth century,] at the town called by his name, which rejoices to own his sacred body, the holy Abbat Elpidius.

On Mount Soracte, the holy Abbat Nonnosus, who by his prayer moved a stone of great weight, and was famous for other wonders.

At Second Vespers a Commemoration is made of the following. Prayer from his Office.

SEPTEMBER 2.

St Stephen, [called "the Apostle,"] King of Hungary, Confessor.

Semi-double.

All from the Common Office for a Confessor not a Bishop, (p. 415,) except the following.

Prayer throughout the Office.

GRANT unto Thy Church, we beseech Thee, O Almighty God, that even as Thy blessed Confessor Stephen, while he was a King upon earth, was her forwarder, so, now that he is a glorious Saint in heaven, he may be her defender. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Stephen [was the son of Geysa, fourth Duke of the Hungarians, and was born at Gran in the year 977.] He it was who first gave to Hungary the faith of Christ and the name of a kingdom. He obtained the Kingly crown from the Bishop of Rome, and being by command of the same anointed King, he made an offering of his kingdom to the Apostolic See. With wonderful devotion and bounty he founded divers godly houses at Rome, Jerusalem, and Constantinople, and in Hungary the Archbishoprick of Gran and ten other Sees. Toward the poor he had the same love and bounty. He greeted them as though they were Christ Himself, and never sent any one away sorrowing and empty. He spent vast sums in relieving their poverty, and also often parted among them with exceeding tenderness even the furniture of his house. Moreover it was his use to wash the feet of the poor with his own hands, and to go in the night, alone and unknown, to the hospitals, and to wait on them that lay there, and show them other deeds of kindness. It was the reward of these good works that, when the rest of his body decayed, his right hand remained uncorrupt.

Fifth Lesson.

HE passed almost whole nights in earnest prayer, and when totally rapt in the thought of heavenly things,

he sometimes became beside himself, and was seen to rise off the ground into the air. In more than one instance he strangely escaped through the power of prayer from rebellion, treason, and the onslaughts of mighty foes. He married Gisela of Bavaria, sister to the holy Emperor Henry, and begat on her Emeric, whom he trained up in such manners and godliness, as are shown by his also becoming a Saint. To carry on the business of his kingdom, he gathered together from all quarters the most learned and godly men, and took nothing in hand without their advice. Meanwhile he entreated of God by the most lowly supplications, offered up in sack-cloth and ashes, that, before he departed this life, he might see all Hungary Catholic. On account of his excellent zeal for the spread of the Faith he is called the Apostle of that nation, and the Bishop of Rome gave to him and to his successors the right to have a Cross carried before them.

Sixth Lesson.

HE had a burning zeal to honour the Mother of God. He built a very great Church in her honour, and made her Patroness of Hungary. In return, the same Virgin received him into heaven, [in the year 1038,] upon the day of her own Assumption, which the Hungarians, by the example of the holy King, call "the Great Lady's Day." His hallowed body yielded the sweetest savour, and reeked with an heavenly liquid, and amid many and divers wonders it was removed by command of the Bishop of Rome into a more noble place, and more honourably buried. Pope Innocent XI. ordered his Feast to be held upon the 2nd day of September, on account of the famous victory over the Turks which was gained upon this day, [in the year 1686,] when the army of Leopold I., Emperor (elect) of the Romans, and King of Hungary, wrested from them, by the help of God, the city of Buda.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 13.)

AT that time: JESUS spake this parable unto His disciples: A certain nobleman went into a far country to receive for himself a kingdom and to return. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* viii. *on Luke.*)

It is well ordered that, being about to call the Gentiles, and to command the destruction of those Jews, who would not have Christ to reign over them, He should put forth first this parable; lest it should be said: He had given the Jews no means of becoming better. How can they be asked to repay who have received nothing? That is not a piece of silver of little worth, which, when the woman before mentioned in this Gospel (xv. 8) hath lost, she lighteth a candle, and sweepeth the house, and searcheth diligently until she findeth it.

Eighth Lesson.

WITH a single pound one gained ten and another five pounds. Perchance by him which had the five pounds is signified he which practiseth well, since the body hath five senses, and by him which had the ten, (that is, double the other,) he which is learned and orthodox in the deep things of doctrine, as well as upright in his practical life. Hence also in Matthew we have five talents and two talents—the five talents signifying good practice, and the two

talents precept and practice together. So that that which counteth as the greater number is but a fraction of the lesser number.

Ninth Lesson.

AND here we may also understand by the ten pounds the ten words, that is, the Commandments, and by the five pounds, the enforcement of their teaching. But I would that a lawyer should be in all things perfect. "For the kingdom of God is not in word but in power." (1 Cor. iv. 20.) Meet also is it, that, in speaking of Jews, Christ should represent only two as bringing in increased capital, for these talents are talents not of money but of grace, and to increase money by usury is a very different thing from improving heavenly revelation by the like means.

MARTYROLOGY.

On the morrow is commemorated at Rome the holy Virgin Serapia. Under the Emperor Hadrian she was given over to two young rakes, but they could not deflower her. Neither could she afterwards be burnt with torches, wherefore, by the command of the judge Berillus, she was cudgelled and then beheaded with the sword. She suffered upon the 29th day of July, and was buried by blessed Sabina in her own sepulchre hard by the threshing-floor of Vindician. But the memory of her martyrdom is kept the most chiefly upon the 3rd day of September, when the stone coffin of Sabina and of herself was there set in order and adorned, and the place of prayer was meetly dedicated.

Upon the same 3rd day of September, were born into the better life—

At Corinth, holy Phœbe, of whom the blessed Apostle Paul doth make mention in writing unto the Romans.

At Aquileia, the holy Virgins, Euphemia, Dorothy, Thecla, and Erasma, all martyrs, who, after many torments, were slain with the sword under Nero, and were buried by holy Hermagoras.

At Capua, [in the persecution under the Emperor Diocletian,] the holy martyrs Aristæus, Bishop [of that see,] and the little lad Antonine.

At Nicomedia, the holy Virgin and martyr Basilissa, who, at nine years of age, in the persecution under the Emperor Diocletian, by the power of God triumphed over stripes, fire, and wild beasts, under the President Alexander, and gave up her soul in prayer to God.

Likewise the holy martyrs Zeno and Chariton, whereof the one was cast into a vessel of molten lead and the other into a fiery furnace.

At Cordova, the holy martyr Sandalus, [who suffered in the persecution under the same Emperor Diocletian.]

Upon the same day, [in the seventh century,] the holy martyrs Aigulph, Abbat of Lerins, and the monks his Companions, who had their tongues cut out and their eyes put out, and were beheaded with the sword.

At Toul, in Lorraine, [in the fourth century,] the holy Confessor Mansuetus, Bishop [of that see.]

At Milan, [in the sixth century,] deceased holy Auxanus, Bishop [of that see.]

Upon the same day, [at the end of the sixth century,] the holy Stylite Simeon the Younger.

At Rome is commemorated the Ordination as Supreme Pontiff of that excellent man holy Gregory the Great; the compulsion which forced that burden upon him caused the rays of his holiness to shine through all the world, all the clearer in that they shone from an higher spot.

SEPTEMBER 3.

MARTYROLOGY.

Upon the 4th day of September is commemorated the death of the holy Law-giver and Prophet Moses, upon Mount Nebo, in the land of Moab.

Upon the same 4th day of September, were born into the better life—

At Ancyra, in Galatia, the three holy children Rufinus, Silvanus, and Vitalicus, all martyrs.

At Châlons, in Gaul, under the Emperor Antonine, the holy martyr Marcellus; he was bidden by Priscus the President to a sinful banquet, and, in his horror at such a feast, he boldly rebuked all them that were there for their serving of idols; wherefore the same President, with strange cruelty, caused him to be buried in the earth up to the girdle, where he remained for three days still giving praise to God, and then yielded up to Him his spirit without stain.

On the same day, the holy martyrs Magnus, Castus, and Maximus.

At Treves, [in the third century,] the holy martyr Marcellus, Bishop [of that see.]

On the same day holy Thamel, who had once been a priest of idols, and his Companions, all martyrs under the Emperor Hadrian.

Likewise the holy martyrs Theodore, Oceanus, Ammian, and Julian, who, under the Emperor Maximian, suffered martyrdom by having their feet cut off, and being then cast into a fire.

At Rimini, [in the fourth century,] the holy Deacon Marinus.

At Palermo, [in the year 1160,] the holy Rosalie, a Virgin of that city, sprung of the Imperial blood of Karl the Great, who for the love of Christ forsook her hereditary principality and her palace, and led an heavenly life alone upon the mountains and in caves of the earth.

At Naples, in Campania, holy Candida, who was the first to meet the holy Apostle Peter when he came to that city. She was baptized by him, and in the end she fell asleep in an holy death. There also, [in the sixth century,] holy Candida, called the Younger, famous for miracles.

At Viterbo, [in the year 1252,] the blessed Virgin Rose, [of the Third Order of Friars Minor.]

SEPTEMBER 4.

MARTYROLOGY.

On the morrow we keep the feast of holy Lawrence Giustiniani, first Patriarch of Venice, who adorned by graces and by the glory of miracles that Episcopal see which, upon the 5th day of September, he was compelled against his own will to occupy; his birth into the better life is mentioned upon the 8th day of January.

Upon the same 5th day of September, were born into the better life—

At Rome, in the suburb, the blessed martyr Victorinus, Bishop of Amiternum, [now called after him San Vittorino.] He was famous for holiness and miracles, and was chosen to the see of that city by the voice of all the people thereof. Afterwards, under Nerva-Trajan, he was sent, along with other servants of God, to Cutilia, where there is a pool of stinking sulphurous waters, and where the judge Aurelian ordered him to be hung up with his head downwards; this torment he suffered for the space of three days, for Christ's name's sake, and then departed in triumph, gloriously crowned to be ever with the Lord. The Christians carried off his body, and buried it honourably at Amiternum.

At Porto, [in the second century,] the holy martyr Herculan.

At Capua, the holy martyrs Quintius, Arcontius, and Donatus.

Upon the same day holy Romulus, Præfect of the Palace to the Emperor Trajan; he denounced the cruelty of that Emperor against the Christians, and for that cause was first beaten with rods and then beheaded.

At Melitina, in Armenia, the holy soldiers Eudoxius, Zeno, Macarius, and their Companions, one thousand one hundred and four in number, who in the persecution under the Emperor Diocletian renounced their military service, and were massacred for confessing Christ.

At Constantinople, the holy martyrs Urban, Theodore, Menedem, and their Companions, seventy-seven in number, of the ecclesiastical state, who under the Emperor Valens, for the Catholic faith's sake, were put on board a ship and burnt at sea.

At the monastery of Sithiü, in the country of Therouanne, [in the eighth century,] the holy Abbat Bertin.

At Toledo, the holy Virgin Obdulia.

SEPTEMBER 5.

St Lawrence de' Giustiniani, Patriarch of Venice, Confessor.

Semi-double.

All from the Common Office for a Bishop and Confessor, (*p.* 399,) *except the following.*

Prayer throughout. Grant, we beseech Thee, &c., (*p.* 408.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Lawrence was born at Venice, [in the year 1380,] of the noble family of the Giustiniani, and was an exceedingly sober lad even from his childhood. He passed a godly boyhood, and feeling the Divine Wisdom calling him to a pure marriage between his own soul and the Word [of God,] he began to think of becoming a monk. He therefore tried in private some of the exercises of this new warfare, and, among other afflictions of his body, used to sleep upon the bare boards. As he thus sat weighing on the one hand the pleasures of the world, and a marriage which his mother wished to bring about for him, and, on the other, the hardness of the cloister, he turned his eyes upon the Cross of the suffering CHRIST, and said: "Thou, O LORD, art my trust; there hast Thou made my surest refuge."[1] He entered among the Canons of St-George's-in-the-sea-weed, where he devised new tortures and declared war against himself as his own worst enemy. He allowed himself no enjoyment, so that he would not even go into the private garden of the house, neither did he ever go thenceforth into the house of his own father, except when his mother was dying, and he went there with dry eyes to pay her the last offices of a son's duty and affection. His obedience, gentleness, and especially his lowliness were very great. He went out of his way to take the meanest pieces of work about the house. He used to go to the most public places of the city, seeking, not so much for food as for mockery, and bore unmoved and in silence the insults and slanders which were cast upon him. He found his ever-present help in prayer, wherein

[1] Cf. Ps. xc. 9.

he became often beside himself and rapt in God, and such was the warmth that burned in his heart, that he stirred up failing comrades to hold bravely on and to love JESUS Christ.

Fifth Lesson.

[IN the year 1433] Eugenius IV. named him Bishop of Venice, an office which he very earnestly struggled to avoid, and which he discharged with great honour. He changed in no wise his way of living, but kept always to his beloved poverty in his table, his furniture, and his bed. He kept but a small household, saying that he had another very large one, in Christ's poor. At what hour soever any one came to see him, he was always ready to receive them, he helped all with the tenderness of a father, not refusing to charge himself with debts, that he might have wherewith to relieve misery. When he was asked with what hope he incurred these liabilities, he answered: "With hope in my Master, Who can easily meet them for me." And the Providence of God put not his hope to shame, but helped him amply with unexpected funds. He built several Convents of nuns, for whom his watchful care ordered a more perfect way of living. He laboured much to wean married women from worldly folly and display, and to reform the discipline of the Church and the lives of all. He was indeed worthy that Eugenius should call him in the presence of the Cardinals "the glory and ornament of the Episcopate," and that his successor Nicolas V. should transfer the title of Patriarch from Grado, and create him, [in 1451,] the first Patriarch of Venice.

Sixth Lesson.

HE was eminent for the gift of tears, in which he offered up to God every day the Sacrifice of atonement. When he was so doing one Christmas Midnight, he won to see Christ JESUS in the form of a little Child exceeding fair to look upon. Such was his care of the flock committed to his charge, that it was sometime revealed from heaven[1] that the Commonwealth had been saved by the prayers of her Bishop. He was inspired with the spirit of prophecy, and fore-told many things which no wit of man could have perceived. By his prayers he often put diseases and devils to flight. Though very ignorant of letters, he wrote books which breathe heavenly teaching and godliness. When he fell into his last deadly sickness, his servants got ready a more comfortable bed for the suffering old man, but he turned away from such ease as so different from the hardness of the Cross upon which his Master had died. He ordered himself to be laid upon the planks to which he was accustomed, and when he knew that the end of his life was come, he looked up to heaven and said: "O good JESUS, I am coming to Thee," and so fell asleep in the Lord on the 8th day of January, [in the year 1455.] How precious was his death was attested by this, that some Charterhouse monks heard Angels singing; and that the hallowed corpse, remaining unburied for two months, was whole and uncorrupted, always yielding a sweet smell, and rosy in the face. New miracles took place after his death, whereby

[1] It is said to have been revealed to an hermit in the Isle of Corfu, who told a Venetian nobleman.

Pope Alexander VIII. was moved to enroll his name among those of the Saints. Innocent XII. appointed for his Feast the 5th day of September, being that upon which he had first been enthroned in his Cathedral Church.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 406.)

MARTYROLOGY.

Upon the 6th day of September is commemorated the Prophet Zachariah, who returned home from Chaldea as an old man, and is buried beside the prophet Haggai.

Upon the same day, were born into the better life—

At the Dardanelles, holy Onesiphorus, a disciple of the Apostles, of whom holy Paul maketh mention in writing unto Timothy. By command of the Proconsul Hadrian, holy Onesiphorus and Porphyry were heavily beaten, and drawn by wild horses, and so gave up their souls to God.

At Alexandria, the holy martyrs the Priest Faustus, Macarius, and ten Companions, who finished their testimony for Christ's name's sake, under the Emperor Decius and the President Valerius, by being beheaded.

In Cappadocia, the holy martyrs the Deacon Cottidus, Eugenius, and their Companions.

In Africa, the holy Bishops Donatian, Præsidius, Mansuetus, German, and Fusculus, who in the persecution under the Vandals were, by command of the Arian King Hunneric, because of their assertion of the Catholic truth, heavily beaten with cudgels, and banished. Among them was also a Bishop named Lætus, a man of great activity and learning, who, after suffering a long and foul imprisonment, was burnt.

At Verona, [in the fifth century,] the holy Confessor Petronius, Bishop [of that see.]

At Rome, the holy Abbat Eleutherius, the servant of God, of whom holy Pope Gregory writeth, that by his prayer and tears he raised a man from the dead.

SEPTEMBER 6.

MARTYROLOGY.

Upon the 7th day of September, were born into the better life—

At Nicomedia, the blessed martyr John. When he saw the cruel edicts against the Christians hanging up in the market-place, in the heat of his faith he stretched forth his hand, pulled them down, and tore them up. When this was told to the Emperors Diocletian and Maximian, who were then in that city, they ordered all the kinds of torment to be tried upon him; and the man, right noble as he was, bore this with such a cheerful face and heart that he seemed not even saddened thereby.

At Cæsarea, in Cappadocia, the holy martyr Eupsychius, who was cast into prison under the Emperor Hadrian on the charge of being a Christian. Being shortly liberated therefrom, he forthwith sold his inheritance, and distributed the price thereof partly unto the poor, and partly unto his accusers, as unto benefactors. He was arrested again, and finished his testimony under the judge Sapritius, being mangled, and pierced with the sword.

At Soli, in Cilicia, the holy martyr

Sozon, who under the Emperor Maximian was cast into the fire, and gave up the ghost.

At Aquileia, [in the persecution under the Emperor Diocletian,] the holy martyr Anastasius.

In the country of Autun, the holy Virgin and martyr Regina, who passed away to Christ the Bridegroom under the Proconsul Olybrius, by whose orders she was imprisoned, racked, burnt with lamps, and lastly beheaded.

At Troyes, the holy martyrs Nemorius the Deacon, and his Companions, who were slain by Attila, King of the Huns.

At Orleans, in Gaul, holy Bishop Evortius, who was first a Subdeacon of the Church of Rome, and was then pointed out by the vision of a dove for Bishop of the aforesaid city.

In Gaul, the holy Confessor Bishop Augustal.

At Capua, holy Pamphilus, Bishop [of that see.]

In the country of Paris, [in the sixth century,] the holy Priest and Confessor Clodoald [St Cloud.]

September 7.

Martyrology.

On the morrow we commemorate the birth of the Most Blessed Mary, always a Virgin, Mother of God.

Upon the same day are commemorated the holy martyr Adrian, and twenty-three others, who finished their testimony at Nicomedia after many sufferings, under the Emperors Diocletian and Maximian, by having their legs broken, upon the 4th day of March. Their relics were carried by the Christians to Byzantium, where they were buried with reverence and honour, and thence the body of holy Adrian was afterwards brought to Rome, upon the 8th day of September, upon the which day the chief feast is kept in his honour.

Upon the same 8th day of September, were born into the better life—

At Alexandria, the holy martyrs Ammon, Theophilus, Neoterius, and twenty-two others.

At Antioch, the holy martyrs Timothy and Faustus.

At Gaza, in Palestine, the holy brethren Eusebius, Nestabus, and Zeno, all martyrs, in the time of the Emperor Julian the Apostate. A multitude of the Gentiles fell upon them, rent them, and slew them.

There also the holy martyr Nestor, who was most cruelly tormented by the same raging Gentiles, under the same Emperor Julian, and gave up the ghost.

At Valencia, in Spain, holy Thomas of Villanueva, Archbishop [of that city,] famous for his exceeding charity toward the poor. His name was enrolled among those of the Saints by Pope Alexander VII., and we keep his feast upon the 22nd day of this present month of September.

At Frisingen, holy Corbinian, first Bishop of that city. He was ordained and sent forth to preach the Gospel by Pope Gregory II. He bore much fruit in Gaul and in Germany, and at length fell asleep in peace, famous for graces and wonders.

September 8.

The Birth of the Blessed Virgin Mary.

Double of the Second Class.

Whatever is not specially given here is taken from the Common Office for Feasts of the Blessed Virgin, (*p.* 436.)

FIRST VESPERS.

Antiphons, Verse and Answer, and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. Let us tell again of the right worthy Birth of the glorious Virgin Mary, who gained the honour of Motherhood without losing the guilelessness of a Maid.

At Compline the last verse of the Hymn is altered in honour of the Incarnation.

MATTINS.

Invitatory. Let us keep the Birth-day of the Virgin Mary. * Let us worship Christ, her Son, and her Lord and ours.

FIRST NOCTURN.

First Lesson.

Here beginneth the Song of Songs (i. 1.)

[*THE Bride.*] Let him kiss me with kisses of his mouth—for better than wine are thine embraces, redolent of the best perfumes! Thy name is as ointment poured forth, therefore do the virgins love thee. Draw me! We will run after thee on the scent of thy perfume. The king hath brought me into his chambers. We will be glad and rejoice in thee. We will think of thine embraces more than of wine. I am black, but comely, O ye daughters of Jerusalem,—as the tents of Kedar, as the curtains of Solomon.

First Responsory.

This day was the Blessed Virgin Mary born of the lineage of David. The same is she through whom the salvation of the world hath been manifested before the eyes of all believers. This is she whose glorious life hath given light to the world.

Verse. Let us keep with rejoicing the Birth-day of the Blessed Virgin Mary.

Answer. The same is she through whom the salvation of the world hath been manifested before the eyes of all believers. This is she whose glorious life hath given light to the world.

Second Lesson.

[*THE Bride.*] Look not upon me, because I am black, because the sun hath tanned me. My mother's children were angry with me; they made me the keeper of the vineyards; mine own vineyard have I not kept. Tell me, O thou whom my soul loveth, where thou feedest thy flock, where thou layest thee down at noon, lest I begin to turn aside after the flocks of thy companions.

[*The Bridegroom.*] If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents. I have compared thee, O my love, to my company of horses in Pharaoh's chariot. Thy cheeks are comely like a dove's, thy neck like strings of jewels.[1]

Second Responsory.

Let us keep right heartily the Birth-day of the Most Blessed Virgin Mary, that she may pray for us to our Lord JESUS Christ.

Verse. Let us keep with right

[1] Or "Thy cheeks are comely with strings, and thy neck with rows of jewels."

hearty rejoicing the Birth-day of the Blessed Virgin Mary.

Answer. That she may pray for us to our Lord JESUS Christ.

Third Lesson.

NECKLACES of gold will we make for thee, with inlaid work of silver.

[*The Bride.*] While the king sat on his couch, my spikenard sent forth the smell thereof. A bundle of myrrh is my well-beloved unto me. He shall lie betwixt my breasts. My beloved is unto me as a bunch of cypress in the vineyards of Engaddi.

[*The Bridegroom.*] Behold, thou art fair, my love, behold, thou art fair; thou hast doves' eyes.

[*The Bride.*] Behold, thou art fair, my beloved, yea, comely.

[*Both.*] Our bed is of flowers, the beams of our house are of cedar, our rafters of cypress.

Third Responsory.

Let us tell again of the right worthy Birth of the Blessed Virgin Mary. The same is she whose lowliness the Lord regarded, she who by the message of an Angel conceived the Saviour of the world.

Verse. Let us keep right earnestly the Birth-day of the most Blessed Virgin Mary.

Answer. The same is she whose lowliness the Lord regarded, she who by the message of an Angel conceived the Saviour of the world.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The same is she whose lowliness the Lord regarded, she who by the message of an Angel conceived the Saviour of the world.

SECOND NOCTURN

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*18th on the Saints.*)

DEARLY beloved brethren, the day for which we have longed, the Feast-day of the Blessed and Worshipful and Alway-Virgin Mary, that day is come. Let our land laugh and sing with merriment, bathed in the glory of this great Virgin's rising. She is the flower of the fields on which the priceless lily of the valleys hath blossomed. This is she whose delivery changed the nature that we draw from our first parents, and cleansed away their offence. At her that dolorous sentence which was pronounced over Eve ended its course; to her it was never said: "In sorrow thou shalt bring forth children." (Gen. iii. 16.) She brought forth a Child, even the Lord, but she brought Him forth, not in sorrow, but in joy.

Fourth Responsory.

This day was born the glorious Virgin Mary, a child of the seed of Abraham, a daughter of the tribe of Judah, a Princess of the lineage of David. This is she whose famous life still sheddeth lustre upon all the Churches.

Verse. This day was the Blessed Virgin Mary born of the lineage of David.

Answer. This is she whose famous life still sheddeth lustre upon all the Churches.

Fifth Lesson.

EVE wept, but Mary laughed. Eve's womb was big with tears, but Mary's womb was big with gladness.

Eve gave birth to a sinner, but Mary gave birth to the sinless One. The mother of our race brought punishment into the world, but the Mother of our Lord brought salvation into the world. Eve was the foundress of sin, but Mary was the foundress of righteousness. Eve welcomed death, but Mary helped in life. Eve smote, but Mary healed. For Eve's disobedience, Mary offered obedience; and for Eve's unbelief, Mary offered faith.

Fifth Responsory.

Let us keep with rejoicing the Birthday of the Blessed Mary, that she may pray for us to our Lord JESUS Christ.

Verse. With all our heart and with all our soul let us sing praise to Christ on this the solemn Feast-day of Mary the mighty Mother of God.

Answer. That she may pray for us to our Lord JESUS Christ.

Sixth Lesson.

LET Mary now make a loud noise upon the organ, and between its quick notes let the rattling of the Mother's timbrel be heard. Let the gladsome choirs sing with her, and their sweet hymns mingle with the changing music. Hearken to what a song her timbrel will make accompaniment. She saith: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the lowliness of His hand-maiden, for, behold, from henceforth all generations shall call me blessed—for He That is Mighty hath done to me great things." The new miracle of Mary's delivery hath effaced the curse of the frail backslider, and the singing of Mary hath silenced the wailing of Eve.

Sixth Responsory.

Thy Birth, O Virgin Mother of God, was a message of joy to the whole world, for out of thee rose the Sun of righteousness, even Christ our God, Who hath taken away the curse and brought a blessing, confounded death, and given unto us everlasting life.

Verse. Blessed art thou among women, and blessed is the Fruit of thy womb.

Answer. For out of thee rose the Sun of righteousness, even Christ our God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Who hath taken away the curse and brought a blessing, confounded death, and given unto us everlasting life.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (i. 1.)

THE Book of the generation of JESUS Christ, the Son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* i. *Comm. on Matth.*)

In Isaiah (liii. 8) we read: "Who shall declare His generation?" Let us not think that there is any contradiction between the Prophet and the Evangelist, because the Prophet saith

that this thing cannot be done, and the Evangelist beginneth by doing it. The one speaketh of the generation of the Divine [Word by the Eternal Father,] the other of the [family in which the] Incarnation [took place.] Matthew beginneth with carnal things, that by learning of men we may go on to learn of God.

"The Son of David, the son of Abraham." The reversal of the order in these clauses is a needful change. If Abraham had been put first and David afterwards, Abraham would have had to be taken again, in order to marshal the pedigree properly.

Seventh Responsory.

All generations shall call me blessed, for the Lord That is Mighty hath done to me great things, and holy is His name.

Verse. And His mercy is on them that fear Him from generation to generation.

Answer. For the Lord That is Mighty hath done to me great things, and holy is His name.

Eighth Lesson.

MATTHEW first calleth Christ the Son of these twain—Abraham and David—without making mention of the others, because unto these twain only was promise of Christ made; unto Abraham, where it is said: "In thy seed" (that is, in Christ) "shall all the nations of the earth be blessed," (Gen. xxii. 18;) and unto David, in the words: "Of the fruit of thy body will I set upon thy throne." (Ps. cxxxi. 11.)

"And Judas begat Phares and Zara of Thamar." It is to be remarked that in the genealogy of the Saviour none of the holy women are named, but those women only are named against whom the Scripture hath to say something amiss. He Who came to save sinners was born of sinners, that He might wash away all sin. Afterwards are named Ruth, who was a Moabitess, and Bathsheba, who had been the wife of Uriah.[1]

Eighth Responsory.

O holy Virgin Mary, happy indeed art thou, and right worthy of all praise, for out of thee rose the Sun of righteousness, even Christ our God.

Verse. Pray for the people, plead for the clergy, make intercession for all women vowed to God. May all that keep thine holy Birth-day feel the might of thine assistance.

Answer. For out of thee rose the Sun of righteousness.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Even Christ our God.

Ninth Lesson. (*For the holy Martyr Adrian.*)

ADRIAN was a man who was employed by the Emperor Maximian to persecute the Christians of Nicomedia. The firmness with which they owned their faith and endured their torments oftentimes excited his wonder, and at last so powerfully moved him that he himself turned to Christ. For this he was thrown into prison along with three-and-twenty other Christians. There he

[1] Rahab might be added, v. 5.

was visited by Natalia his wife, who also herself already had believed in Christ, and by her urged on to lift up his testimony. When he was brought out of prison he was lashed until his bowels fell out. His shins were then broken, and his hands and feet cut off, whereafter, in company with many others, he brought to an happy end the conflict of martyrdom.

LAUDS.

First Antiphon. This day was born the glorious Virgin Mary, * a child of the seed of Abraham, a daughter of the tribe of Judah, a Princess of the lineage of David.

Second Antiphon. This day is the Birth-day of the holy Virgin Mary, * whose famous life still sheddeth lustre upon all the Churches.

Third Antiphon. Mary was a maiden of illustrious birth, * the daughter of a Kingly race. We earnestly entreat her to help our minds and souls by her prayers.

Fourth Antiphon. With all our heart and with all our soul let us sing praise to Christ * on this the solemn Feast-day of Mary, the mighty Mother of God.

Fifth Antiphon. Let us keep with rejoicing the Birth-day of the Blessed Virgin Mary, * that she may pray for us to our Lord JESUS Christ.

Verse. This day is the Birth-day of the holy Virgin Mary.

Answer. Whose famous life still sheddeth lustre upon all the Churches.

Antiphon at the Song of Zacharias. Let us this day keep solemnly the Birth-day of Mary, Mother but still Maiden, her Birth, a step toward the loftiness of her throne. Alleluia.

Prayer throughout the Office.

GRANT unto us Thy servants, we beseech Thee, O Lord, the gift of Thy heavenly grace, unto whom Thou didst give the first sight of a Saviour as the offspring of a Blessed Virgin, and grant that this Feast, which they keep in honour of the same Virgin, may avail them unto the increase of peace. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Lauds only, a Commemoration is made of the Holy Martyr Adrian, Prayer, "Grant, we beseech Thee, &c." (*p.* 375.)

The Antiphons at Prime, Terce, Sext, and None, are the First, Second, Third, and Fifth from Lauds respectively.

The last verses of all the Hymns are altered in honour of the Incarnation.

Verse at Prime, "Thou That wast born of the Virgin Mary."

MARTYROLOGY.

Upon the 9th day of September, were born into the better life—

At Nicomedia, the holy martyrs Dorotheus and Gorgonius. They stood high at the Court of the Emperor Diocletian. They denounced in his presence the persecution which he was raising against the Christians, wherefore he caused them to be hung up, and their whole bodies torn with lashes, then to have the skin taken off their bowels, to be covered with vinegar and salt, and cooked upon a grid-iron, and at the last strangled. In after times the body of the blessed Gorgonius was brought to Rome, and laid first upon the Latin Way,

and afterwards in the Basilica of St Peter.

In the land of the Sabines, at the 30th milestone from the city of Rome, the holy martyrs Hyacinth, Alexander, and Tiburtius.

At Sebaste, under the Emperor Licinius, the holy soldier Severian. He often visited the forty martyrs while they were in prison, whereupon Lysias the President ordered him to be hung up with a stone tied to his feet, and to be beaten and torn with stripes and lashes, under the which torment he gave up the ghost.

On the same day, the holy martyr Straton, who, for Christ's sake, was bound to two trees and torn asunder, and so finished his testimony.

Likewise the holy brethren Rufinus and Rufinian, both martyrs.

At Rome, [in the year 701,] the holy Confessor Pope Sergius I.

In the country of Therouanne, [in the seventh century,] holy Omer, Bishop [of that see.]

In Ireland, [in the sixth century,] the holy Abbat Ciaran, [founder of Clonmacnois.]

At Cartagena, in South America, [in the year 1654,] the holy Confessor Peter Claver, of the Society of Jesus, who toiled for more than forty years among the negro slaves with marvellous self-sacrifice and exceeding love, and of them with his own hand caused nearly three hundred thousand to be born again in Christ. His name was enrolled by the Supreme Pontiff Leo XIII. among those of the Saints.

SECOND VESPERS.

All as the First, except the following.

Antiphon at the Song of the Blessed Virgin. Thy Birth, O Virgin Mother of God, was a message of joy to the whole world, for out of thee rose the Sun of righteousness, even Christ our God, Who hath taken away the curse and brought a blessing, confounded death, and given unto us everlasting life.

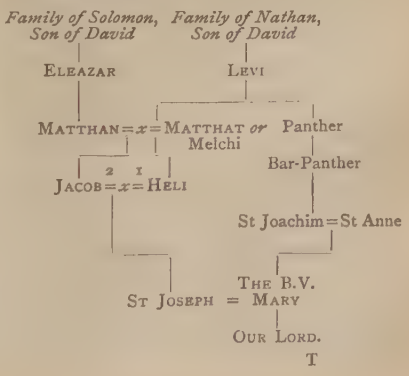
A Commemoration is made of the Holy Martyr Gorgonius.

Prayer.

O LORD, may Thine holy servant Gorgonius gladden us by his prayers, and make this his blessed Festival to be unto us indeed a day of rejoicing. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Compline the last verse of the Hymn is altered in honour of the Incarnation.

Note on the pedigree of the Blessed Virgin. This subject is repeatedly treated of in the Office during this Octave, and it is therefore thought that it may be a convenience to the reader to see here at a glance what the Breviary says, here and elsewhere, upon it. What the Breviary does not enter upon is not entered upon here, *e.g.*, the exact relationship of Mary of Cleophas, or of Elizabeth to the Blessed Virgin. The Scriptural names are given in small capitals; those found only in the Office, in ordinary type.



Lord's Day within the Octave of the Birth-day of the Blessed Virgin.

Feast of the holy Name of the Blessed Virgin Mary.

Greater Double.

All from the Common Office for Feasts of the Blessed Virgin, (p. 436), except the following.

Note. If the Birth-day of the Blessed Virgin fall upon a Saturday, the Vespers on that day are simply the Second Vespers of the Feast, with Commemorations of the Sunday and of St Gorgonius, but nothing concerning the Name of Mary.

On all other days within the Octave, even upon the Octave day itself, upon which this Feast of the Name may fall, no notice of the Birth-day is taken in the Office of the Name.

If this Feast and that of the Seven Sorrows fall upon the same day, the Feast of the Sorrows is moved on to the next Sunday which is not occupied by a Double of the First or Second Class.

A Commemoration of the Sunday is made at both Vespers and at Lauds.

At the beginning of the Martyrology on the preceding Saturday is read—

On the morrow we keep the feast of the most holy Name of the Blessed Virgin Mary, which feast Pope Innocent XI. ordered to be kept upon the Lord's Day within the Octave of the Birth of the aforesaid Blessed Virgin Mary, in thanksgiving for the famous victory which was won by the Christians over the Turks when they were threatening Vienna, in Austria.

Prayer throughout the Office.

GRANT, we beseech Thee, O Almighty God, that Thy faithful people, who rejoice in the Name and keeping of the most holy Virgin Mary, may by her Motherly prayers be freed from all ills upon earth, and worthily attain unto Thine everlasting joy in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Proverbs viii. 12, *and* ix., (*p.* 440.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*Second Homily on Luke i.* 26.)

IT is said: "And the virgin's name was Mary." Let us speak a few words upon this name, which signifieth, being interpreted, "Star of the Sea,"[1] and suiteth very well the Maiden Mother, who may very meetly be likened unto a star. A star giveth forth her rays without any harm to her-

[1] The signification of the word MRYM, or Mary, has been the subject of many theories, of which the Breviary gives two, viz., "Lady" and "Star-of-the-Sea"—*Stella Maris.* The latter was probably taken by St Bernard from what seems to have been then and is now the text of St Jerome. But it may be remarked that if the word MRYM be Hebrew (which is itself uncertain), the meaning lying upon the surface would be (not *Stella* but) *Stilla Maris*, "Drop-of-the-Sea" or "Wild-sea-spray," a very elegant name for a virgin, as implying the idea of sparkling freshness and incorruptibility. And that St Jerome really wrote *Stilla* instead of *Stella* seems the more probable, because he expressly rejects the meaning *Illuminatrix Maris*, "Light-of-the-Sea." See this very blunder of copyists as early as the time of St Gregory, p. 432, footnote.

self, and the Virgin brought forth her Son without any hurt to her virginity. The light of a star taketh nothing away from the star itself, and the birth of her offspring took nothing away from the Virginity of Mary. She is that noble star which was to come out of Jacob, (Num. xxiv. 17,) whose brightness still sheddeth lustre upon all the earth, whose rays are most brilliant in heaven, and shine even unto hell, lighting up earth midway, and warming souls rather than bodies, fostering good and scaring away evil. She, I say, is a clear and shining star, twinkling with excellencies, and resplendent with example, needfully set to look down upon the surface of this great and wide sea.

Fifth Lesson.

O THOU, whosoever thou art, that knowest thyself to be here not so much walking upon firm ground, as battered to and fro by the gales and storms of this life's ocean, if thou wouldest not be overwhelmed by the tempest, keep thine eyes fixed upon this star's clear shining. If the hurricanes of temptation rise against thee, or thou art running upon the rocks of trouble, look to the star, call on Mary. If the waves of pride, or ambition, or slander, or envy toss thee, look to the star, call on Mary. If the billows of anger or avarice, or the enticements of the flesh beat against thy soul's bark, look to Mary. If the enormity of thy sins trouble thee, if the foulness of thy conscience confound thee, if the dread of judgment appal thee, if thou begin to slip into the deep of despondency, into the pit of despair, think of Mary.

Sixth Lesson.

IN danger, in difficulty, or in doubt, think on Mary, call on Mary. Let her not be away from thy mouth or from thine heart, and that thou mayest not lack the succour of her prayers, turn not aside from the example of her conversation. If thou follow her, thou wilt never go astray. If thou pray to her, thou wilt never have need to despair. If thou keep her in mind, thou wilt never wander. If she hold thee, thou wilt never fall. If she lead thee, thou wilt never be weary. If she help thee, thou wilt reach home safe at the last—and so thou wilt prove in thyself how meetly it is said: "And the virgin's name was Mary." (*Here ends St Bernard.*)

Particular honours were already paid to this worshipful name in divers parts of the Christian world, but the Bishop of Rome, Innocent XI., ordered this Feast in honour of it to be held every year throughout the whole Church, upon the Lord's Day within the Octave of the Birthday of the Blessed Virgin Mary, as an everlasting thanksgiving for the great blessing that, under her protection, the brutal Sultan of the Turks, who was trampling upon the necks of the Christian population, was thoroughly beaten before the walls of Vienna, [upon the 12th day of September, in the year 1683.]

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And so on.

Homily by St Peter Chrysologus, Archbishop [of Ravenna.] (*142nd on the Annunciation.*)

Dearly beloved brethren, ye have this day heard how an Angel treated

with a woman touching the regeneration of mankind. Ye have heard how it was arranged that man should return to life by the same mean whereby he had fallen into death. The Angel treateth, treateth with Mary concerning salvation, because an angel had treated with Eve concerning destruction. Ye have heard how an Angel set about to raise with unspeakable building a temple of the Divine Majesty out of the dust of the earth. Ye have heard how by a mystery which cannot be understood, God got a place on earth and man a place in heaven. Ye have heard how by a working hitherto unheard of, God and man are joined together in one Body. Ye have heard how at the message of an angel, the weak nature whereof our flesh is sharer, became strong to bear the whole glory of the Godhead.

Eighth Lesson.

THEN, lest the frail clay of humanity should break down under the weight of God's work, and in Mary the tender stem should snap, which was about to bear the fruit of all mankind, the Angel's first words were a preventive against fear. "And the Angel said unto her: Fear not, Mary." Even before the matter is revealed, the exalted station of this Virgin is made clear by her very name, for the name Mary is an Hebrew word, and signifieth "Lady." The Angel therefore greeteth her as "Lady," that the Mother of the Lord may lay aside the fearfulness of His handmaiden, whom the will of her own Offspring had made to be born and to be called a "Lady." "Fear not, Mary, for thou hast found grace." He that hath found grace, need fear no more. "Thou hast found grace."

Ninth Lesson, the whole or first part of the Sunday Homily.

SEPTEMBER 9.

Second Day within the Octave of the Birth-day of the Blessed Virgin Mary.

All as on the Feast, except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (18*th on the Saints.*)

MARY is happy, with joyful wonder at her own Motherhood, and her joy is that she is fruitful by the Holy Ghost. She is not alarmed to find herself an unwedded mother, but still is in joyful wonder at her Motherhood. Oh woman blessed above women, who doth nowise know a man, and yet compasseth a man in the womb. Mary compasseth a man by believing the Angel, since Eve lost a man by saying "Yea" to the serpent. Happy obedience, glorious grace! which yielded lowly belief, and embodied in her Him Who created the heavens. Hence she earned that glory which He afterward increased. "Behold," saith she, "from henceforth, all generations shall call me blessed."

Fifth Lesson.

O BLESSED Mary, who is able enough to thank and to praise thee, thou, who by once saying "Be

it unto me," hast arisen to help a lost world? What blessings shall weak man utter upon thee, thou, who, by thine own one treaty, hast given unto him to find the entrance into new life? Receive these far and random, these unworthy thanksgivings, and, since thou receivest our prayers, by thy prayers obtain pardon for our sins. Let our supplications come into thine hallowed presence, and give us in return the medicine for our healing.

Sixth Lesson.

IF we ask through thee, make our request forgiven; what we ask honestly, make obtainable. What we offer, do thou receive; what we pray for, do thou grant; what we fear, do thou get remitted—for thou art the sinner's only hope.[1] Through thee we hope for the remission of our sins; in thee, O thou most blessed! we look for reward. O Holy Mary, be thou an help to the helpless, a strength to the fearful, a comfort to the sorrowful; pray for the people, plead for the clergy, make intercession for all women vowed to God; may all that keep thine holy Birth-day feel the might of thine assistance.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (i. 1.)

THE book of the generation of JESUS Christ, the Son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* i. *Comment. on Matthew.*)

"And Jacob begat Joseph." This is one of the passages which the Emperor Julian [the Apostate] put forward against us as an instance of mutual contradiction between the Evangelists, for, whereas Matthew here saith that "Jacob begat Joseph," Luke (iii. 23,) saith that "Joseph was the son of Heli." Julian understood not the use of Scripture, and that the one was the father of Joseph by nature, and the other according to the Law. We know that Moses, by the command of God, ordained: "If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without, unto a stranger; her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israël," (Deut. xxv. 5, 6.) "Joseph, the husband of Mary." Let not this title of husband lead thee to form any thought of [completed] wedlock, but remember the use of Scripture to speak of Bridegroom and Bride as Husband and Wife.

Eighth Lesson.

"AND from the carrying away into Babylon unto Christ are fourteen generations." Count from Jechonias to Joseph, and thou wilt find only thirteen generations. Christ therefore Himself is to be counted as the fourteenth generation. "Now the birth of JESUS Christ was on this wise."

The careful reader will say: Since Joseph was not the father of the Lord Saviour, what concern with the Lord hath Joseph's pedigree? To this we

[1] Quia tu es spes unica peccatorum.

answer, first, that it is not the use of Scripture to give the pedigrees of women; and, secondly, that Joseph and Mary were of the same family, so that they were bound by the law to marry, and to be both enrolled at Bethlehem, as scions of one and the same stock.

Ninth Lesson. (*For the Holy Martyr Gorgonius.*)

GORGONIUS was a native of Nicomedia, and one of the chamberlains of the Emperor Diocletian. He, with the help of a fellow-chamberlain named Dorotheus, brought all the other chamber-servants to believe in Christ. Both of them one day saw a martyr hideously tortured in the presence of Diocletian, and the ensample of his testimony roused them both up to desire the same, and they both said: "Why, O Emperor, dost thou punish this man only, by condemning an opinion which we share with him? His belief is our belief. Our will is the same." The Emperor thereupon ordered them to be bound and scourged till their bodies were perfectly flayed, and a mixture of vinegar and salt poured into the wounds. Soon after he commanded them to be bound again and grilled on bars over hot coals. Finally, after a variety of tortures, they were hanged. The body of the holy Gorgonius was some time brought to Rome,[1] and buried between the two laurel-trees upon the Latin Way, but, afterwards, during the Pontificate of Gregory IV., it was brought into the Church of the Prince of the Apostles.

At Lauds a Commemoration is made of the Holy Martyr. Prayer as at Vespers.

MARTYROLOGY.

Upon the 10th day of September, were born into the better life—

At Tolentino, in the March of Ancona, the holy Confessor Nicholas, of the Order of Hermits of St Austin.

In Africa, the holy Bishops Nemesian, Felix, Lucius, another also named Felix, Litteus, Polyan, Victor, Jader, Dativus, and others, who, when the storm of persecution broke under the Emperors Valerian and Gallienus, at their first steadfastness in confessing Christ were heavily cudgelled, bound, and condemned to penal servitude in the mines, where they finished their glorious contending.

At Chalcedon, the holy martyrs Sosthenes and Victor, who were condemned to be burnt by Priscus the Proconsul of Asia, in the persecution under the Emperor Diocletian, after they had overcome bonds and beasts; then they saluted one another with an holy kiss, and gave up their souls in prayer to God.

In Bithynia, the holy sisters Menodora, Metrodora, and Nymphodora, Virgins, who passed into glory crowned with martyrdom, under Maximian the Emperor and Fronto the President.

Likewise the holy martyrs Apellius, Luke, and Clement, [who were among the first disciples of the Lord Christ.]

At Liege, in Belgium, [in the seventh century,] the holy martyr Theodard, the Bishop, who laid down his life for the sheep, and shone with the grace of miracles after his death.

At Rome, [in the fifth century,] the blessed Confessor Pope Hilary.

At Compostella, holy Bishop Peter, famous for many graces and miracles.

In the city of Albi, [in the sixth

[1] Alban Butler says the Roman Gorgonius is different from the Nicomedian, whose body was thrown into the sea. Vol. ix., Sept. 9.

century,] the holy Confessor Salvius, Bishop [of that see.]

At Novara, [in the sixth century,] holy Agapius, Bishop [of that see.]

At Constantinople, [in the fifth century,] the holy Virgin Pulcheria, Empress of the Romans, famous for godliness.

Vespers are of the following.

SEPTEMBER 10.

St Nicholas of Tolentino, Confessor.

Double.

All from the Common Office for a Confessor, not a Bishop, (p. 415,) except the following. Prayer throughout, "O Lord, mercifully hear, &c.," (*p.* 424).

At First Vespers a Commemoration is made of the Birth of the Blessed Virgin.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Nicholas is called Nicholas of Tolentino, because he lived in that town for most part of his life. He was born at St Angelo, [a place near Fermo,] in the March of Ancona, [about the year 1245.] His parents were godly people, and in their desire to have children, vowed and made a pilgrimage to the shrine of St Nicholas at Bari, where they were assured of their wish, and therefore gave the name of Nicholas to the son whom they received. From his childhood the lad gave many good signs, but especially as regarded abstinence. In his seventh year, in imitation of his blessed name-sake, he began to fast upon several days in the week, which custom he always kept, and was content with only bread and water.

Fifth Lesson.

AFTER he reached man's estate, he enlisted himself in the army of the clergy, and was preferred to a Canonry. One day he chanced to hear a sermon upon contempt of the world delivered by a preacher of the Order of Hermits of St Austin, and was so moved by it that he forthwith entered that Order. As a Friar he was most strictly observant of that way of life. He subdued his body with rough clothing, stripes, and an iron chain. He never ate meat, and seldom any relish to his meals. And he was a burning and shining light of love, lowliness, long-suffering, and all other graces.

Sixth Lesson.

HE persisted in constant and earnest prayer, notwithstanding many troubles from the assaults of Satan, who sometimes even flogged him. Every night for six months before his death he heard Angels singing with such sweetness, that it was a fore-taste of the happiness of heaven, and he would often repeat the words of the Apostle: "I have a desire to depart and to be with Christ" (Phil. i. 23.) Lastly, he foretold to his brethren the day of his death, which was the 10th day of September [1306.] After his death also he was famous for miracles, and when due investigation had been

made thereof, Pope Eugenius IV. enrolled his name among those of the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 32, *with the Homily of the Venerable Bede*, (*p.* 428.)

At Lauds a Commemoration is made of the Birth of the Blessed Virgin.

The verse in the Responsory at Prime, and the last verse of the Hymns at Prime, Terce, Sext, and None are altered in honour of the Incarnation.

MARTYROLOGY.

Upon the 11th day of September, were born into the better life—

At Rome, upon the old Salarian Way, at the cemetery of Basilla, the holy brethren Protus and Hyacinth, both martyrs. They were eunuchs who belonged to blessed Eugenia. Under the Emperor Gallienus they were arrested on the charge that they were Christians, and, forasmuch as they could not be made to offer sacrifice, they were first grievously beaten, and then beheaded.

At Laodicea, in Syria, the holy martyrs Diodorus, Diomede, and Didymus.

At Leon, in Spain, [in the middle of the sixth century,] the holy martyr Vincent, Abbat [of the monastery of St Claudius.]

In Egypt, holy Paphnutius, Bishop [in the Thebaid.] He was one of those Confessors who under the Emperor Galerius Maximinus had his right eye put out and his left hough cut, and was condemned to penal servitude in the mines. Under the Emperor Constantine the Great he strove stalwartly for the Catholic faith against the Arians, and at length fell asleep in peace, crowned with many crowns.

At Lyons, [toward the close of the fifth century,] deceased the holy [Confessor] Patient, Bishop [of that see.]

At Vercelli, [in the sixth century,] the holy [Confessor] Emilian, Bishop [of that see.]

At Alexandria, [in the fifth century,] holy Theodora, who, having carelessly transgressed and deeply repented, continued unknown in the holy habit in wondrous self-denial and long-suffering, until her death.

At Second Vespers another Commemoration of the Birth of the Blessed Virgin, and then of the Holy Martyrs Protus and Hyacinth.

Prayer.

MAY the precious testimony of Thy blessed witnesses Protus and Hyacinth cheer us, O Lord, and their gracious prayers shield us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Last verse of the Hymn at Compline altered as before.

SEPTEMBER 11.

Fourth Day within the Octave of the Birth-day of the Blessed Virgin Mary.

All as on the Feast, except that the Antiphons are not doubled, and the following:

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux,] (*on Apoc.* xii. 1.)

"THE LORD hath created a new thing in the earth, a woman shall compass a man." (Jer. xxxi. 22.) And this man is no other than Christ, of Whom it is said: "Behold the Man Whose name is The Day-spring" (Zech. vi. 12.) In heaven also hath the Lord created a new thing, "a woman clothed with the sun." She also hath crowned Him and hath earned from Him a crown in return. "Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him." (Cant. iii. 11.) And again go forth now, and behold the Queen with the crown wherewith her Son crowned her. "And upon her head," saith St John, "a crown of twelve stars."

Fifth Lesson.

THAT is an head worthy to be crowned with stars whose own glory is greater than theirs, and rather giveth than receiveth lustre from them. Why should not she have stars for her crown, who hath the sun for her clothing? "And about her it was as the flower of roses in the spring of the year, and lilies of the valleys." (Ecclus. l. 8.) The left hand of her Bridegroom is under her head, and his right hand doth embrace her. (Cant. ii. 6.) Who shall appraise these starry jewels whereof is made the Queenly crown of Mary?

Sixth Lesson.

WHAT starry splendour flasheth in the birth of Mary? Manifestly, she was a daughter of Kings, a child of the seed of Abraham, a Princess of the lineage of David. But whereas this is but too little, add that she is known to have been granted by God to that race, on account of the singular privilege of holiness which the same possesseth, to have been promised from heaven long before her fathers were born, to have been foreshadowed by mysterious wonders, and foretold by the utterances of Prophets. She was the rootless rod of Aaron the Priest, which yet budded, and brought forth buds, and bloomed blossoms, and yielded almonds. (Num. xvii. 8.) She was the fleece of Gideon, which was put in the floor, and whereon only there was dew when it was dry upon all the earth beside. (Judges vi. 37, 38.) She was the gate which Ezekiel saw, which looked toward the East and was shut, and the Lord said unto him: "This gate shall be shut, it shall not be opened, and no man shall enter in by it." (Ezek. xliv. 1, 2.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (i. 1.)

THE Book of the generation of JESUS Christ, the son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob. And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Comment. on Matth.* i.)

By the generation which Matthew noteth in the Kingly, and Luke in the Priestly descent of our Lord, both mean to show His relationship with each race, and both reach it in the clear line of the pedigree which they are tracing, for that connection between the Kingly and Priestly houses which was begun by

the marriage of David was fully accomplished in the link between Salathiel and Zorobabel. And so while Matthew recordeth the line from father to son coming down from Judah, and Luke teacheth the descent from the tribe of Levi through Nathan, both prove that by His forefathers our Lord JESUS, Who is already a King and a Priest from everlasting to everlasting, hath also the right to these dignities by earthly inheritance.[1]

Eighth Lesson.

THAT it is the pedigree of Joseph and not of Mary which is given mattereth nothing, seeing that they were both of the same tribe and of the same family. Both Matthew and Luke afford instances of giving the title of father and son to persons who were only fore-father and descendant, the line being treated as one where the descent is in the same blood. Thus when Matthew will show that the Lord was the Son of David and Abraham, he saith: "The Book of the generation of JESUS Christ, the Son of David, the son of Abraham."

Ninth Lesson. (*For the holy Martyrs Protus and Hyacinth.*)

PROTUS and Hyacinth were brethren, eunuchs of the blessed Virgin Eugenia, and were baptized along with her by Bishop Helenus. They gave themselves to the study of God's Word, and dwelt for a while in wonderful lowliness and holiness of life in a monastery in Egypt. However, they afterwards followed the holy Virgin Eugenia to Rome, in the reign of the Emperor Gallienus, and were arrested in that city for professing the Christian faith. By no means could they be brought to leave the Christian religion and to worship the gods, and they were therefore severely scourged and beheaded, upon the 11th day of September.[2]

At Lauds a Commemoration is made of these holy Martyrs. Prayer as at Vespers.

MARTYROLOGY.

Upon the 12th day of September is commemorated[3] the Holy Name of the Blessed Virgin Mary, the which Commemoration the Supreme Pontiff Innocent XI. ordered to be made in thanksgiving for the famous victory gained over the Turks at Vienna, in Austria, under the protection of the same Blessed Virgin, [upon the aforesaid day, in the year 1683.]

Upon the [same] 12th day of September, were born into the better life—

At Alexandria, the holy martyrs Hieronides, Leontius, Serapion, Selesius, Valerian, and Straton, who, under the Emperor Maximin, were drowned in the sea for confessing Christ's Name.

In Bithynia, the holy martyr Bishop Autonomus. He fled thither from Italy to escape the persecution under the Emperor Diocletian, and when he had turned very many to the faith the raging Gentiles slew him at the Altar while he was celebrating the Holy Mysteries, whereby he himself became a sacrifice of Christ.

[1] It would appear either that St Hilary's text must be here given in a corrupt form, or that he must have used a corrupted text of St Luke, who distinctly says that Nathan was the son of David (iii. 31,) the descendant of Judah. (33.) Besides, the dignity of Cohen is not transmissible through women.

[2] The subject is obscure. See Alban Butler.

[3] Should this day be a Sunday, the Feast of the Holy Name of Mary is kept hereon (v. *supra*).

At Merus, in Phrygia, the holy martyrs Macedonius, Theodulus, and Tatian. The President Almachius, under the Emperor Julian the Apostate, after putting them to other torments, caused them to be stretched upon red-hot iron gratings, and thus with gladness they finished their testimony.

At Iconium, in Lycaonia, the holy martyr Curonotus, Bishop [of that see,] who was beheaded under the President Perennius, and so received the palm of martyrdom.

At Pavia, holy Juventius, Bishop [of that city,] of whom mention is made upon the 8th day of February. He was sent thither along with holy Syrus by the blessed Hermagoras, a disciple of the holy Evangelist Mark, and they both there preached the gospel of Christ, and shone forth with great graces and wonders, so that by the works of God they lighted up even the cities hard by, and fell asleep at last in the honour of their Bishophood, in glory and in peace.

At Lyons, [in the sixth century,] deceased the holy [Confessor] Sacerdos, Bishop [of that see.]

At Verona, holy Silvinus, Bishop [of that see.]

At Anderlecht, [hard by the city of Brussels, in the year 1012,] the holy Confessor Guy [the Palmer.]

SEPTEMBER 12.

Fifth Day within the Octave of the Birth-day of the Blessed Virgin Mary.

All as on the Feast-day, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

The Lessons from St John Chrysostom in the Common Office, (*p.* 443.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (i. 1.)

THE book of the generation of JESUS Christ, the Son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob. And so on.

Homily by St Hilary, Bishop [of Poitiers.]

It mattereth nothing who is actually inserted in the genealogy, as long as the whole line are understood to proceed from one source. Hence, since Joseph and Mary were of the same family, and Joseph is shown to have been a descendant of Abraham, Mary is shown to have been the same. It was a rule of the Law that if a man died without children, his next brother should take his widow to wife, and the first son begotten of her was counted as the son of her first husband. And thus the inheritance was kept in the line of the first-born, since the descendants who inherited were always the sons of the first-born, in name, if not in fact.

Eighth Lesson.

THE next thing is, that, since we have said that, according to the ordinary value of terms, this genealogy is inconsistent with itself both as regards number and order, we should produce some explanation of this phenomenon. It is not a trifle that

the statements should be one thing and the facts another, since the summary is not in accordance with the details. From Abraham to David are counted fourteen generations, and from David until the carrying away into Babylon, are found in other books seventeen. But this is neither a falsehood nor a piece of carelessness. There are three generations passed by. Joram begat Ahaziah, and Ahaziah begat Joash, and Joash begat Amaziah, and Amaziah begat Uzziah. But in Matthew it is stated that Joram begat Uzziah, whereas they are separated from each other by three clear generations. This is so because the woman of whom Joram begat Ahaziah was a foreign heathen, namely [Athaliah, the daughter] of Ahab, and Jezebel his wife.

Ninth Lesson.

IT was declared by the Prophet that the descendants of Ahab should not sit upon the throne of Israël beyond the fourth generation. The stain of heathenism is therefore left out by omitting the three kings tainted therewith, and fourteen generations are counted to Mary, although they were actually in number seventeen, and this can seem no blunder to any that know that our Lord JESUS Christ hath not only that origin which He drew from Mary, but that in His bodily generation is comprehended a signification of His eternal generation.

MARTYROLOGY.

Upon the 13th day of September, were born into the better life—

At Alexandria, the blessed Philip, father of the holy Virgin Eugenia. He resigned the dignity of Prefect of Egypt, and received the grace of baptism, and while he was in prayer Terentius, who had succeeded him as Prefect, caused him to be slain with the sword.

Likewise the holy martyrs Macrobius and Julian, who suffered under Licinius.

Upon the same day suffered the holy martyr Ligorius, who was slain by the Gentiles for Christ's faith's sake while he was dwelling in the desert.

At Alexandria, [in the seventh century,] the holy Confessor Eulogius, Pope [of that see,] famous for his teaching and holiness.

At Angers, in Gaul, [in the fifth century,] the holy Confessor Maurilius, Bishop [of that see,] famous for countless miracles.

At Sens, [in the seventh century,] the holy Confessor Aimé, Bishop [of that see.]

On the same day, [in the fifth century,] the holy Confessor Venerius, a man of marvellous holiness, who dwelt as an hermit in the island of Palmaria.

In the monastery of Remiremont, in Gaul, [in the seventh century,] the holy Abbat Aimé, a Priest famous for his graces of self-denial and of wonder-working.

SEPTEMBER 13.

Sixth Day within the Octave of the Birth-day of the Blessed Virgin Mary.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson from the Book against heresies written by St Epiphanius, Archbishop [of Salamis.] (*Bk.* iii. 78.)

EVE, who received the mystic title of Mother of all living (Gen. iii. 20), was a type of Mary, the Blessed Mother of God. It was even after she had heard the words, "Dust thou art, and unto dust shalt thou return," that Eve was called Mother of all living. And it is certainly strange that after the transgression she should receive this great title. In respect of carnal things all men upon the earth do indeed draw their genealogy from Eve, and in respect of spiritual things life was born upon the earth from Mary, who gave birth to Him That liveth, and so becometh Mother of all that live by Him. And so Mary hath a mystic right to the title of Mother of all living.

Fifth Lesson.

UNTO Eve was given a coat of skins to clothe the natural body withal when she knew that she was naked, (Gen. iii. 21,) but unto Mary it was given to bring forth for us a Lamb with Whose glorious fleece [of merits] we may through wisdom be clothed in a robe of immortality. Eve was a cause of death to all men, for by her, death entered into the world; but Mary is a cause of life whereby life is sprung up for us all, since through her the Son of God entered into the world. "Where sin abounded, grace did much more abound." (Rom. v. 20.) Whence death was brought in, thence hath life also come forth, that life may take the place of death, and He Who by a woman hath become life unto us may put away the death which was invented by a woman. On the one hand Eve, being still a virgin, transgressed by disobedience; on the other hand, by a virgin came the obedience of grace, the announcement of Him Who came from heaven and took flesh, and life everlasting.

Sixth Lesson.

IF I may be permitted to say so, the following words, written of the Church, may be taken of Mary: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." (Gen. ii. 24.) The holy Apostle saith: "This is a great mystery,[1] but I speak concerning Christ and the Church." (Eph. v. 32.) See the scrupulous accuracy of the Scriptural language. Concerning Adam it is said that God formed him, but concerning Eve that He builded her. "And the rib which the LORD God had taken from man, builded He into a woman." (Gen. ii. 22.) Hereby is shown that the Lord formed unto Himself a Body out of Mary, but that out of His Rib He builded up the Church, namely, when His Side was pierced and opened, and the mystic streams of Blood and Water flowed for the remission of sin.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (i. 1.)

THE Book of the generation of JESUS Christ, the Son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob. And so on.

[1] Mysterium.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* iii. *upon the Harmony of the Gospels*, 1.)

The Evangelist Matthew beginneth thus: "The book of the generation of JESUS Christ, the Son of David, the son of Abraham." By this beginning he sufficiently showeth that he taketh upon him to tell the generation of Christ according to the Flesh. It is by this generation that Christ is the Son of Man, a title whereby He oftentimes calleth Himself, pointing out unto us what He hath been mercifully pleased to become for our sakes. As to His higher and eternal Generation, by Which He is the Only-begotten Son of God, begotten before any creature, and by Whom all things were made, it is so indescribable that the Prophet may be understood to point to it where he saith: "who shall declare His generation?" (Isa. liii. 8.)

Eighth Lesson.

MATTHEW therefore followeth the human pedigree of Christ, tracing down the line of His forefathers from Abraham to "Joseph, the husband of Mary, of whom was born JESUS." That it was not from lying with Joseph, but as a virgin, that Mary gave birth to the Christ, is deemed by the Evangelist no reason why he should not give Joseph the name of husband. By this it is clearly indicated that even where the faithful who are married abstain from one another by common consent, their union may continue and be called wedlock, albeit it be a tie which consisteth in the tender attachment of minds and not the coupling of bodies, and this more especially, since they were able to have a Son born unto them without that carnal embrace the only right end of which is the begetting of children.

Ninth Lesson.

SINCE the Apostle Paul clearly saith that "JESUS Christ our Lord was made of the seed of David according to the flesh," (Rom. i. 3,) we must not doubt that Mary was somewise descended from the stock of David. But it is also asserted that she was a woman with Priestly blood, by the statement that she was cousin to Elizabeth, (Luke i. 36,) who was of the daughters of Aaron. (5.)[1] We are therefore bound to believe that in Christ flowed the blood of the two great races, namely, the Kingly and the Priestly. In these two races was found among the Hebrews that mysterious anointing which typified the anointing or "Chrisma" from which the title of the "Christ" or "Anointed" is taken, and which Anointing was so long beforehand in these clear types so plainly foreshadowed.

MARTYROLOGY.

Upon the 14th day of September is commemorated the Exaltation of the Holy Cross, when the Emperor Heraclius brought it back from Persia to Jerusalem, after he had overcome King Chosroës.

[1] On this quotation and deduction the reader is invited respectfully to remark, (*a*) that Luke i. 5 says no more than that Elizabeth's own father was a Priest, (*b*) that the Apocryphal Gospel called "Pseudo-Matthew" states that Elizabeth was cousin to the Blessed Virgin, as being a daughter of a sister of her mother Anne, named Emerina, and that Anne and Emerina were daughters of Achar, of the tribe of Judah, and (*c*) that this Pseudo-Matthew theory has at least one point in its favour, viz., that if Achar's daughter married out of the tribe of Judah into that of Levi, she must, according to Num. xxxvi. 8, have had a brother, and that if Mary of Cleophas be supposed to be the offspring of this brother, an escape is found from the great difficulties by which the two chief theories as to her position are beset.

Upon the same day, were born into the better life—

At Rome, upon the Appian Way, the blessed martyr Pope Cornelius. In the persecution under Decius, he was first sentenced to exile, but afterwards to be beaten with scourges loaded with lead, and then to be beheaded, along with twenty others, both men and women. The soldier Cerealis and Sallustia his wife, unto whom Cornelius had taught the faith, were put to death upon the same day.

In Africa, the holy martyr Cyprian, Bishop of Carthage, a man very famous for his holiness and teaching. Under the Emperors Valerian and Gallienus, after a hard exile, he finished his testimony by being beheaded upon the seashore, at the sixth milestone from Carthage.

The feast of these two saints Cornelius and Cyprian is kept as one upon the 16th day of this present month of September.

There suffered at Carthage also the holy martyrs Crescentian, Victor, Rosula, and Generalis.

At Rome, the holy boy Crescentius, the son of holy Euthymius, who, in the persecution under the Emperor Diocletian, under the judge Turpilius, died upon the Salarian Way, smitten with the sword.

At Treves, holy Maternus, Bishop [of that see,] a disciple of the blessed Apostle Peter, who turned to the faith of Christ the people of Tongres, Cologne, and Treves, and other dwellers in the parts thereabout.

Upon the same day, holy John Chrysostom, Archbishop of Constantinople. By the plots of his enemies he was sent into exile, and although his recall was decreed by the Supreme Pontiff Innocent I., he suffered many things on his journey from the soldiers who had him in charge, and gave up his soul to God. His feast is kept upon the 27th day of January, upon the which day his sacred body was brought to Constantinople by the Emperor Theodosius the Younger.

Vespers are of the following.

SEPTEMBER 14.

Holy-Rood Day.

Uplifting of the Holy Cross.

Greater Double.

All as on Sundays except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Ps. cxvi. O praise the LORD, &c., (*p.* 186.)

Hymn.[1]

THE Royal Banners forward go;
The Cross shines forth in mystic glow,
Where Life for sinners death endured,
And life by death for man procured.

Where deep for us the spear was dy'd,
Life's torrent rushing from His Side,
To wash us in that precious flood
Where, mingled, Water flowed, and Blood.

Fulfilled is all that David told
In true Prophetic song of old;
"Amidst the nations, God," saith he,
"Hath reigned and triumphed from the Tree."

O Tree of Beauty! Tree of Light!
O Tree with Royal Purple dight!
Elect on whose triumphal breast
Those holy Limbs should find their rest!

[1] Translation by the late Dr Neale.

On whose dear arms, so widely flung,
The weight of this world's ransom hung:
The price of human kind to pay,
And spoil the spoiler of his prey.

Hail, Altar! Hail, O Victim! Thee
Decks now Thy Passion's Victory,
Where Life for sinners death endured,
And life by death for man procured!

To Thee, Eternal Three in One,
Let homage meet by all be done;
Whom by the Cross Thou dost restore,
Preserve and govern evermore. Amen.

Verse. [1] This sign of the Cross shall be in heaven.

Answer. When the Lord cometh to judgment.

Antiphon at the Song of the Blessed Virgin. Hail, O Cross! Brighter than all the stars! Thy name is honourable upon earth! To the eyes of men thou art exceeding lovely! Holy art thou among all things that are earthly! Thy transom made one only worthy balance whereon the price of the world was weighed! Sweetest wood and sweetest iron, Sweetest Weight is hung on thee! O that every one who is here gathered this day to praise thee may find that thou art indeed salvation for him!

A Commemoration is made of the Birth-day of the Blessed Virgin.

At Compline the last verse of the Hymn is altered in honour of the Incarnation.

MATTINS.

Invitatory. Christ our King was lifted up for our sakes upon the Cross. * O come, let us worship Him.

[1] Matth. xxiv. 30.

Hymn.[2]

SING, my tongue, the glorious battle,
With completed victory rife:
And above the Cross's trophy
Tell the triumph of the strife:
How the world's Redeemer conquered
By surrendering of His life.

God his Maker, sorely grieving
That the first-made Adam fell,
When he ate the fruit of sorrow,
Whose reward was death and hell,
Noted then this Tree, the ruin
Of the ancient tree to quell.

For the work of our salvation
Needs would have his order so,
And the multiform deceiver's
Art by art would overthrow,
And from thence would bring the med'cine
Whence the insult of the foe.

Wherefore, when the sacred fulness
Of th' appointed time was come,
This world's Maker left His Father,
Sent the Heavenly Mansion from,
And proceeded, God Incarnate,
Of the Virgin's Holy Womb.

Weeps the Infant in the manger
That in Bethlehem's stable stands;
And His Limbs the Virgin Mother
Doth compose in swaddling bands,
Meetly thus in linen folding
Of her God the Feet and Hands.

To the Trinity be glory
Everlasting, as is meet:
Equal to the Father, equal
To the Son, and Paraclete:
Trinal Unity, Whose praises
All created things repeat. Amen.

FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. In the noble tree's uplifting, and the nations bending low, see a proof that Christ hath triumphed o'er the legions of the foe.

Ps. i. Blessed is the man, &c., (*p.* 4.)

[2] Translation by the late Dr Neale.

Second Antiphon. In the Holy Cross uplifted, see the rod of power exalted wherewithal King JESUS triumphed.

Ps. ii. Why do the heathen, &c., (*p.* 4.)

Third Antiphon. Cross most gracious, from whose aspect health to sickly souls is given, with what praises shall I praise thee, who hast brought us life from heaven?

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

Verse. This sign of the Cross shall be in heaven.

Answer. When the Lord cometh to judgment.

First Lesson.

The Lesson is taken from the Book of Numbers (xxi. 1.)

WHEN King Arad the Canaanite, which dwelt in the south, heard tell that Israël came by the way of the spies, he fought against them, and overcame them, and took a prey from them. But Israël vowed a vow unto the LORD, and said: If Thou wilt indeed deliver this people into my hand, I will utterly destroy their cities. And the LORD hearkened to the voice of Israël, and delivered up the Canaanite. And they slew them and destroyed their cities; and he called the name of the place Hormah, that is, Curse.

First Responsory.

Lo! the Church, with solemn gladness, hails the day for ever glorious when in Kingly pomp was lifted that dread tree of mystic triumph, on whose boughs her dying Saviour shattered death and crushed the serpent.

Verse. He the Word of God Eternal, on those stately branches hanging hath for us a new way opened.

Answer. On whose boughs her dying Saviour shattered death and crushed the serpent.

Second Lesson.

AND they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom. And the people wearied because of the way and the toil, and they spake against God and against Moses, saying: Wherefore hast thou brought us up out of Egypt, to die in the wilderness? There is no bread, neither is there any water, and our soul loatheth this light bread.[1] Therefore the LORD sent fiery serpents among the people.

Second Responsory.

Faithful Cross, above all other, one and only noble tree! None in foliage, none in blossom, none in fruit thy peers may be! Sweetest wood and sweetest iron, sweetest Weight is hung on thee!

Verse. Thou art higher than all cedars.

Answer. Sweetest wood and sweetest iron, sweetest Weight is hung on thee!

Third Lesson.

AND [the serpents] bit the people, and when many died, they came to Moses and said: We have sinned, for we have spoken against the LORD and against thee; pray [unto the LORD] that He take away the serpents from us. And Moses prayed for the people; and the LORD said unto him: Make thee a brazen serpent and set it up for an ensign;

[1] The Manna.

every one that is bitten, when he looketh upon it, shall live. So Moses made a serpent of brass and set it up for an ensign, and, if a serpent had bitten any man, when he beheld [the serpent of brass] he was healed.

Third Responsory.

[1] This is that noble tree, planted in the midst of the garden, whereon the Author of our salvation did by His Own death openly triumph over the death of all men.

Verse. Even the Cross, whereof the glory is so excellent, and which the Emperor Heraclius did so eagerly rescue.

Answer. Whereon the Author of our salvation did by His Own death openly triumph over the death of all men.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Whereon the Author of our salvation did by His Own death openly triumph over the death of all men.

SECOND NOCTURN.

First Antiphon. For all that feel sin's fiery wound ensign of health the Saviour see! May we as conquerors be found through Him Who triumphed on the tree!

Ps. iv. When I called upon Him, &c., (*p.* 206.)

Second Antiphon. When by the Saviour on the Cross the bonds of sin were riven, we by His chastisement were healed, and death to death was given.

Ps. x. In the LORD put I my trust, &c., (*p.* 9.)

Third Antiphon. Before the saving Cross of Christ all Christians bend in prayer, and glory is ascribed to Him who dreadly triumphed there.

Ps. xx. The King shall joy, &c., (*p.* 19.)

Verse. We adore Thee, O Christ, and we bless Thee—

Answer. Because that through Thy Cross Thou hast redeemed the world.

Fourth Lesson.

CHOSROËS, King of Persia, having, in the last days of the reign of the Emperor Phocas, overrun Egypt and Africa, [in 614,] took Jerusalem, where he slaughtered thousands of Christians and carried off to Persia the Cross of the Lord, which Helen had put upon Mount Calvary. Heraclius, the successor of Phocas, moved by the thought of the hardships and horrid outrages of war, sought for peace, but Chosroës, drunken with conquest, would not allow of it even upon unfair terms. Heraclius therefore, being set in this uttermost strait, earnestly sought help from God by constant fasting and prayer, and through His good inspiration gathered an army, joined battle with the enemy, and prevailed against three of Chosroës his chief captains, and three armies.

Fourth Responsory.

But us it behoveth to glory in the Cross of our Lord JESUS Christ; in Whom is our salvation, life, and resurrection; Who hath saved us and redeemed us.

Verse. O Lord, we worship Thy Cross and make memorial of Thy glorious Passion.

Answer. Who hath saved us and redeemed us.

[1] Cf. Gen. ii. 8, 9; Heb. v. 9; Col. ii. 15.

Fifth Lesson.

CHOSROËS was broken by these defeats, and when in his flight, [in 628,] he was about crossing the Tigris, he proclaimed his son Medarses partner in his kingdom. Chosroës' eldest son Siroës took this slight to heart, and formed a plot to murder his father and brother, which plot he brought to effect soon after they had come home. Then he got the kingdom from Heraclius upon certain terms, whereof the first was that he should give back the Cross of the Lord Christ. The Cross therefore was received back after that it had been fourteen years in the power of the Persians, and [in 629] Heraclius came to Jerusalem and bore it with solemn pomp unto the Mount whereunto the Saviour had borne it.

Fifth Responsory.

The Relique true from heaven revealed hath now the Gospel's figure sealed; as by the serpent Moses reared, so by the Cross the sick are healed.

Verse. When the dead touch the Cross they arise, and the wonderful works of God are made manifest.

Answer. As by the serpent Moses reared, so by the Cross the sick are healed.

Sixth Lesson.

THIS event was marked by a famous miracle. Heraclius, who was adorned with gold and jewels, stayed perforce at the gateway which leadeth unto Mount Calvary, and the harder he strove to go forward, the harder he seemed to be held back, whereat both himself and all they that stood by were sore amazed. Then spake Zacharias, Patriarch of Jerusalem, saying: "See, O Emperor, that it be not that in carrying the Cross attired in the guise of a Conqueror thou showest too little of the poverty and lowliness of JESUS Christ." Then Heraclius cast away his princely raiment and took off his shoes from his feet, and in the garb of a countryman easily finished his journey, and set up the Cross once more in the same place upon Calvary whence the Persians had carried it away. That the Cross had been put by Heraclius in the same place wherein it had first been planted by the Saviour caused the yearly Feast of the Exaltation of the Holy Cross to become the more famous thenceforward.

Sixth Responsory.

[1] This sign of the Cross shall be in heaven when the Lord cometh to judgment. Then shall the secrets of our hearts be made manifest.

Verse. When the Son of Man shall sit in the throne of His glory, and shall begin to judge the world by fire.

Answer. Then shall the secrets of our hearts be made manifest.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Then shall the secrets of our hearts be made manifest.

THIRD NOCTURN.

First Antiphon. We adore Thee, O Christ, and we bless Thee, because through Thy Cross Thou hast redeemed the world.

Ps. xcv. O sing unto the LORD, &c., (*p.* 148.)

Second Antiphon. By a tree were we brought into bondage, and by the Holy Cross are we set free. The

[1] Cf. Matth. xxiv. 30; 1 Cor. iv. 5; Matth. xix. 28.

fruit of a tree beguiled us; the Son of God hath brought us back. Alleluia.

Ps. xcvi. The LORD reigneth, &c., (*p.* 149.)

Third Antiphon. Save us, O Saviour of the world, Who hast redeemed us by Thy Cross and Blood; help us, we beseech Thee, O our God!

Ps. xcvii. O sing unto the LORD, &c., (*p.* 157.)

Verse. Let all the earth worship Thee, and sing unto Thee—

Answer. Let them sing to Thy Name, O Lord!

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xii. 31.)

AT that time: JESUS said unto the multitudes of the Jews: Now is the judgment of this world, now shall the prince of this world be cast out. And so on.

Homily by Pope St Leo the Great. (*8th on the Lord's Passion.*)

Dearly beloved brethren, when we gaze upon Christ lifted up upon the Cross, the eyes of our mind see more than that which appeared before the wicked, unto whom it was said through Moses: "And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life." (Deut. xxviii. 66.) They saw in the crucified Lord nothing but the work of their own wickedness, and "they feared greatly," (Matth. xxvii. 54,) not with that faith which giveth earnest of life by justification, but with that whereby the evil conscience is tortured. But our understanding is enlightened by the Spirit of truth, and with pure and open hearts we see the glory of the Cross shining over heaven and earth, and discern by inward glance what the Lord meant when His Passion was nigh at hand, and He said: "Now is the judgment of this world, now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things unto Me."

Seventh Responsory.

Sweetest wood, and sweetest iron, sweetest Weight is hung on thee! Thou alone wast counted worthy this world's ransom to uphold.

Verse. This sign of the Cross shall be in heaven when the Lord cometh to judgment.

Answer. Thou alone wast counted worthy this world's ransom to uphold!

Eighth Lesson.

O HOW wonderful is the power of the Cross! O how unutterable is the glory of the Passion, wherein standeth the Lord's judgment-seat, and the judgment of this world, and the might of the Crucified! Lord! Thou hast drawn all things unto Thee! Thou didst spread out Thine Hands all the day unto an unbelieving and gainsaying people, (Isa. lxv. 2,) but the world hath felt and owned Thy Majesty! Lord! Thou hast drawn all things unto Thee! All the elements gave one wild cry of horror at the iniquity of the Jews—the lights of the firmament were darkened, day turned into night, earth quaked with strange tremblings, and all God's work refused to serve the guilty. Lord! Thou hast drawn all things unto Thee! The veil of the Temple was rent in twain from the top to the bottom, the Holy of Holies denied itself as a Sanctuary for the ministration of unworthy Priests, that the

shadow might be changed for the substance, prophecy for realization, and the Law for the Gospel.

Eighth Responsory.

[1] As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life.

Verse. God sent not His Son into the world to condemn the world, but that the world through Him might be saved.

Answer. That whosoever believeth in Him should not perish, but have eternal life.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. That whosoever believeth in Him should not perish, but have eternal life.

Ninth Lesson.

LORD! Thou hast drawn all things unto Thee! That which was veiled under types and shadows in the one Jewish Temple, is hailed by the love of all peoples in full and open worship. There is now a higher order of Levites, a more honourable rank of elders, a Priesthood with an holier anointing. Thy Cross is a well of blessings for all, and a cause of thanksgiving for all. Thereby for them that believe in Thee, weakness is turned into strength, shame into glory, and death into life. The changing ordinance of divers carnal sacrifices is gone; the one oblation of Thy Body and Blood fulfilleth them all. For Thou art the Very Paschal Lamb, Which takest away the sins of the world, and art in Thyself all offerings finished. And even as Thou art the One Sacrifice Which taketh the place of all sacrifices, so may Thy kingdom be one kingdom established over all peoples.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. O what a work of love was that! * when Life and death died together upon the tree.

Second Antiphon. Save us, * O Christ the Saviour, save us through the might of Thy Cross. Thou Who didst save Peter when he was ready to sink in the sea, have mercy upon us!

Third Antiphon. Behold the Cross of the Lord! * Fly, ye ranks of the adversary! [2] The Lion of the tribe of Judah, the root of David, hath prevailed.

Fourth Antiphon. [3] But us it behoveth to glory in the Cross of our Lord JESUS Christ.

Fifth Antiphon. By Thy Cross' Holy Sign, * JESUS, guard this soul of mine, from my ghostly enemy.

Chapter. (Phil. ii. 5.)

BRETHREN, let this mind be in you which was also in Christ JESUS, Who being in the form of God thought it not robbery to be equal with God, but emptied Himself, and took upon Him the form of a servant, and was made in the likeness of men, and found in fashion as a man.

Hymn.[4]

THIRTY years among us dwelling,
His appointed time fulfilled,
Born for this, He meets His Passion,
For that this He freely willed:
On the Cross the Lamb is lifted,
Where His Life-Blood shall be spilled.

[1] John iii. 14-17. [2] Apoc. v. 5. [3] Gal. vi. 14.
[4] Continuation of the Mattins Hymn.

He endured the nails, the spitting,
Vinegar, and spear, and reed;
From that Holy Body broken
Blood and water forth proceed:
Earth, and stars, and sky, and ocean
By that flood from stain are freed.

Faithful Cross! above all other,
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peers may be:
Sweetest wood and sweetest iron!
Sweetest Weight is hung on thee.

Bend thy boughs, O tree of glory!
Thy relaxing sinews bend;
For a while the ancient rigour,
That thy birth bestowed, suspend:
And the King of heavenly beauty
On thy bosom gently tend.

Thou alone wast counted worthy
This world's ransom to uphold;
For a shipwrecked race preparing
Harbour, like the ark of old;
With the Sacred Blood anointed
From the smitten Lamb that rolled.

To the Trinity be glory
Everlasting, as is meet:
Equal to the Father, equal
To the Son, and Paraclete:
Trinal Unity, Whose praises
All created things repeat. Amen.

Verse. We adore Thee, O Christ, and we bless Thee.

Answer. Because that through Thy Cross Thou hast redeemed the world.

Antiphon at the Song of Zacharias. Thou art higher than all the cedars, thou, whereon the Life of the world hung, whereon Christ openly triumphed, and His death trampled down death for ever.

Prayer throughout the Office.

O GOD, Who dost this day gladden us by the yearly Feast of the Exaltation of the Holy Cross, grant, we beseech Thee, that even as we have understood the mystery thereof upon earth, so we may worthily enjoy in heaven the fruits of the redemption which was paid thereon. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Birth-day of the Blessed Virgin.

PRIME.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. O what a work, &c., (*First Antiphon at Lauds.*)

In the Short Responsory:

Verse. Thou That wast born of the Virgin Mary.

MARTYROLOGY.

The morrow is the Octave of the Birth of the Blessed Virgin Mary.

Upon the same 15th day of September, were born into the better life—

At Rome, upon the Nomentan Way, [in the first century,] the holy martyr Nicomede the Priest. Unto them that would have forced him to offer sacrifice he said, "I do not sacrifice, save unto the Almighty God, Who reigneth in the heavens," and he was beaten with scourges loaded with lead until at last he passed away to be ever with the Lord.

In the country of Châlons, [in the second century,] the holy martyr Valerian. The President Priscus caused him to be hung up and tormented by mangling with metal hooks, but when he saw that he could not be shaken in his confession of Christ, but continued the rather to praise Him with a glad heart, he commanded to slay him with the sword.

At Marcianopolis, in Thrace, the holy martyr Melitina. Under the

Emperor Antonine and the President Antiochus, she was twice brought to the temples of the Gentiles, but as the idols continually fell down, she was hung up and mangled, and at last beheaded.

At Adrianople, the holy martyrs Maximus, Theodore, and Asclepiodotus, who were crowned under the Emperor Maximian.

Also holy Porphyry, a jester who received baptism as a farce in the presence of the Emperor Julian the Apostate, and was thereupon suddenly changed by the power of God, so that he professed himself to be a Christian, and by command of the Emperor received martyrdom by the axe.

Upon the same day, the holy Goth Nicetas, who was burnt by order of King Athanaric for the Catholic faith's sake.

At Cordova, [in the ninth century,] the holy martyrs Emilas, the Deacon, and Jeremiah, who suffered a long imprisonment in the persecution under the Arabs, and finished their testimony by being beheaded.

At Toul, in Lorraine, [in the fifth century,] the holy Confessor Aper, Bishop [of that see.]

Likewise, [in the sixth century,] holy Lubin, Bishop of Chartres.

At Lyons, [in the fourth century,] holy Albin, Bishop [of that see.]

On the same day, [in the seventh century,] holy Aichard, Abbat [of Jumièges.]

In [Auvergne, in] Gaul, [in the fifth century,] the holy widow Eutropia.

Chapter at the end. (Phil. ii. 8.)

HE humbled himself, and became obedient unto death, even the death of the Cross; wherefore God also hath highly exalted Him, and hath given Him a name which is above every name.

TERCE.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. Save us, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

This sign of the Cross shall be in heaven.

Answer. This sign of the Cross shall be in heaven.

Verse. When the Lord cometh to judgment.

Answer. In heaven.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. This sign of the Cross shall be in heaven.

Verse. We adore Thee, O Christ, and we bless Thee.

Answer. Because through Thy Cross Thou hast redeemed the world.

SEXT.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. Behold the Cross, &c., (*Third Antiphon at Lauds.*)

The Chapter. (Gal. vi. 14.)

BUT God forbid that I should glory, save in the Cross of our Lord JESUS Christ, by whom the world is crucified unto me and I unto the world.

Short Responsory.

We adore Thee, O Christ, and we bless Thee.

Answer. We adore Thee, O Christ, and we bless Thee.

Verse. Because through Thy Cross Thou hast redeemed the world.

Answer. We bless Thee.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. We adore Thee, O Christ, and we bless Thee.

Verse. Let all the earth worship Thee and sing unto Thee.

Answer. Let them sing unto Thy Name, O Lord.

NONE.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. By Thy Cross, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Let all the earth worship Thee, and sing unto Thee.

Answer. Let all the earth worship Thee, and sing unto Thee.

Verse. Let them sing unto Thy Name, O Lord.

Answer. And sing unto Thee.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Let all the earth worship Thee, and sing unto Thee.

Verse. This sign of the Cross shall be in heaven.

Answer. When the Lord cometh to judgment.

SECOND VESPERS.

All as at First Vespers.

Antiphon at the Song of the Blessed Virgin. O blessed art thou, O Cross, thou which wast counted the only tree worthy to bear the Lord and King of heaven. Alleluia.

A Commemoration is made of the Birth-day of the Blessed Virgin, from the First Vespers of the Feast.

Then of the Holy Martyr Nicomede.

Prayer.

GIVE ear, O Lord, unto Thy people, and grant that as they do acknowledge the glory of Thy blessed witness Nicomede, they may never lack his help to obtain their requests from Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Compline the last verse of the Hymn is altered in honour of the Incarnation.

SEPTEMBER 15.

Octave of the Birth-day of the Blessed Virgin Mary.

Double.

All as on the Feast, except the following.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Song of Songs (viii. 5.)

[*CHORUS.*] Who is this that cometh up from the wilderness, overflowing with gladness, leaning upon her beloved?

[*The Bride.*] Under an apple-tree did I rouse thee up. There was thy mother ravished, there was she deflowered that bare thee. Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death, jealousy is cruel as the grave. The lamps thereof are lamps of fire and flames.

Second Lesson.

[*THE Bride.*] Many waters cannot quench love, neither can the floods drown it. If a man would give all the substance of his house for love, it would utterly be contemned. We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for? If she be a wall, we will build upon her battlements of silver—if she be a door, we will furnish her forth with boards of cedar.

Third Lesson.

[*THE Bride.*] I am a wall, and my breasts like towers; whence it was that I found "Peace"[1] in his presence. "Peaceful"[1] hath a vineyard at "The-place-of-a-multitude,"[2] he hath let it out unto keepers; the man bringeth for the fruit thereof a thousand pieces of silver. Mine own vineyard is before me.[3] The thousand pieces be thine, O "Peaceful," and two hundred for them that keep the fruit thereof.

[*The Bridegroom.*] O thou that dwellest in the gardens! they that love thee are listening—cause me to hear thy voice!

[*The Bride.*] Flee away, my beloved! and be like to a roe or to a young hart upon the mountains of spices.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Cyril, Pope of Alexandria, (*against Nestorius.*)

I BEHOLD a joyful congregation of all the Saints, who have come together with glad hearts at the bidding of Holy Mary, Mother of God, and always a Virgin. Praise and glory be unto Thee, O Holy Trinity! Who hast called us unto this Feast! Praise be to thee also, Holy Mother of God! Thou art the priceless Pearl of earth, thou art the undying lamp, thou art the crown of virginity, thou art the staff of the orthodox faith, thou art the everlasting temple, thou art the limits of the Illimitable, thou art Mother and Maiden, wherethrough cometh He of whom the Gospels tell, that Blessed One Who cometh in the Name of the Lord!

Fifth Lesson.

THROUGH thee is the name of the Trinity hallowed, through thee is the precious Cross preached and worshipped throughout all the world. Through thee there is joy in heaven, through thee Angels and Archangels shout aloud, through thee the devils are put to flight, and man is recalled to Paradise. Through thee every creature once in bondage to idols turneth to the knowledge of the truth, through thee believers come to holy Baptism, through thee Churches are built in all the earth.

Sixth Lesson.

BY thy help, the heathen turn to repentance. What more? Through thee the Only-begotten Son of God, He in Whom is Life, and the Life is the Light of men, hath shined upon them that sat in darkness and in the shadow of death. Through

[1] The name of the Bridegroom "Sh'lomoh" means "Peaceful."

[2] Baal-hamon, a place near Samaria. Whether it really means "The-place-of-a-multitude" and not rather a shrine of the idol Jupiter Ammon, is at least doubtful.

[3] The meaning seems to be that she afforded in herself a richer feast than any vineyard, and had it always at hand.

thee the Prophets have prophesied, through thee the Apostles have preached salvation unto the Gentiles. Who can set forth all thy praise, O Mary, Mother and Maiden? Dearly beloved brethren, let us glorify her, while we worship her Son, the Sinless Bridegroom of the Church, unto Whom be honour and glory for ever and ever. Amen.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (i. 1.)

THE Book of the Generation of JESUS Christ, the Son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob. And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (*2nd on Matthew.*)

Is it not startling to hear that the ineffable God, Whom words cannot describe, nor thought grasp, and Who is in all things equal to the Father, was pleased to come to us through the womb of a virgin, to be made of a woman, and to take for forefathers David and Abraham? But why should I speak of David and Abraham? It is more astounding still that He took for ancestresses those women whom I have just above named, [Thamar, and Ruth, and Bathsheba.] But when thou hearest this, stir up thy mind, and look not down upon the lowly elements. Wonder rather at this, that the very and beloved Son of the Eternal God was content to become the Son of David, that He might give thee power to become a son of God; to have His own servant for His forefather, that He might make God Himself His servants' Father.

Eighth Lesson.

THOU seest how glad tidings these be even from the beginning. If thou be busy about such things as concern thine own honour, learn to believe such from the things which concern Him. For even by the measure of man's understanding it is harder to make God man than to hallow a man into a son of God. When therefore thou hearest that the Son of God is likewise the Son of David and Abraham, doubt no more that thou, which art a son of Adam, shalt be a son of God. He would not so have humbled Himself, had it not been to exalt us. He was born according to the flesh that thou mightest be born according to the Spirit; He was born of a woman that thou mightest cease to be the child of a woman.[1]

Ninth Lesson. (*For the Holy Martyr Nicomede.*)

THIS Nicomede was a Priest who was ordered to be seized during the persecution of the Christians by the Emperor Domitian, because he had buried the body of the Virgin Felicula, who had been slain by the Count Flaccus for confessing the Christian Faith. He was led to the statues of the gods, and forasmuch as he stoutly disobeyed the command to sacrifice to them, since sacrifice is due only to the one true God Who reigneth in heaven, he was flogged with scourges loaded with lead until he sealed his testimony by giving up his spirit to God. The said Count Flaccus ordered his body to be thrown into the floods of the Tiber, but Justus,

[1] Apparently, Eve.

clerk to Nicomede, sought diligently for it until he found it, and buried it honourably upon the road to Mentana, hard by the walls of the city.

At Lauds a Commemoration is made of this Martyr. Prayer as at Vespers.

MARTYROLOGY.

On the morrow we keep the feast of the holy martyrs Cornelius, Pope of Rome, and Cyprian, Bishop of Carthage, of whose birth into the better life mention hath been made upon the 14th day of this present month of September.

Upon the same 16th day of September, were born into the better life—

At Chalcedon, the holy Virgin and martyr Euphemia. Under the Emperor Diocletian and the Proconsul Priscus, she overcame for Christ's sake torture, imprisonment, stripes, wheels, fire, stones, beasts, rods, sharp saws, and hot metal. When she was again cast to the beasts in the theatre, she prayed the Lord to take her spirit to Himself, and then one of them bit her sacred body, while the rest licked her feet, and she resigned her soul without spot to God.

At Rome, the holy martyrs Lucy, a noble matron, and Geminian, whom the Emperor Diocletian, after they had suffered grievously and long been tormented, and had thus gained a noble victory by martyrdom, commanded to be slain with the sword.

Likewise at Rome, upon the Flaminian Way, the holy martyrs Abundius the Priest and Abundantius the Deacon, whom the Emperor Diocletian commanded to be beheaded at the tenth milestone from the city, along with the eminent Marcian, and John, the son of Marcian, whom they had raised from the dead.

At Heraclea, in Thrace, the holy martyr Sebastiana, who was led to believe in Christ by the blessed Apostle Paul. Under the Emperor Domitian and the President Sergius she was diversely tried and at last slain with the sword.

At Cordova, [in the ninth century,] the holy martyrs Rogellus and Servus-Dei, who had their hands and feet cut off and were at last beheaded.

In Scotland, the holy Confessor Ninian, Bishop [of Galloway, whose feast we keep upon the 25th day of this present month of September.]

In England, [in the tenth century,] the holy Virgin Edith, daughter of Edgar, King of the English, who was dedicated to God from a child in the Monastery [of the Order of St Benedict, at Wilton,] and knew not the world, rather then forsook it.

At Second Vespers a Commemoration is made of the Holy Martyrs Cornelius and Cyprian. Prayer, "O Lord, we beseech Thee, &c.," (*p.* 392.)

Then of the Holy Martyrs Euphemia, Lucy, and Geminian. Antiphon, "In heaven do rejoice, &c.," (*as in Second Vespers for Many Martyrs, p.* 394.) *Verse and Answer*, "Let the Saints be joyful, &c.," (*p.* 391.)

Prayer.

BE ready, O Lord, to listen unto our joyful prayers, and grant that as we do year by year in love and earnestness recall the day whereon Thy blessed witnesses Euphemia, Lucy, and Geminian suffered for Thy sake, so we may also have the grace to imitate the firmness of their faith. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

Third Sunday of September.

Feast of the Seven Sorrows of the Blessed Virgin Mary.

Greater Double.

If this Feast is transferred for any cause, it should be kept on the next free Sunday, and if no Sunday is free till Advent, it must be kept on the first free day following the third Sunday of September.

On the Saturday the Martyrology begins with the words: On the morrow is the Feast of the Seven Sorrows of the most Blessed Virgin Mary.

Whatever is not specially given here is taken from the Common Office for Feasts of the Blessed Virgin.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Hymn.[1]

WHAT a sea of tears and sorrow
Did the soul of Mary toss
To and fro upon its billows,
While she wept her bitter loss;
In her arms her JESUS holding,
Torn so newly from the Cross.

O that mournful Virgin Mother!
See her tears how fast they flow
Down upon His mangled Body,
Wounded Side, and thorny Brow;
While His Hands and Feet she kisses—
Picture of immortal woe!

Oft and oft His Arms and Bosom
Fondly straining to her own;
Oft her pallid lips imprinting
On each Wound of her dear Son!
Till in one last kiss of anguish
All her melting soul is gone.

Gentle Mother, we beseech thee
By thy tears and trouble sore;
By the death of thy dear Offspring;
By the Bloody Wounds He bore;
Touch our hearts with that true sorrow
Which afflicted thee of yore.

To the Father everlasting,
And the Son Who reigns on high,
With the Co-Eternal Spirit,
Trinity in Unity,
Be salvation, honour, blessing,
Now and through eternity. Amen.

Verse. Pray for us, O Queen of Martyrs.

Answer. Who didst stand by the Cross of JESUS.

Antiphon at the Song of the Blessed Virgin. [2] Look not upon me, because I am black, because the sun hath tanned me. My mother's children were angry with me.

Prayer from Lauds. A Commemoration is made of the Sunday.

Antiphon. [3] Remember not, Lord, mine offences, nor the offences of my forefathers, neither take Thou vengeance of my sins.

Verse. Let the evening prayer ascend unto Thee, O Lord.

Answer. And let there descend upon us Thy mercy.

COMPLINE.

The last verse of the Hymn is said thus:—

Lord JESU, slain for us, to Thee
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.

MATTINS.

Invitatory. Let us take our stand by the Cross, in company with Mary,

[1] Translation by the Rev. E. Caswall.

[2] Cant. i. 6. [3] Tob. iii. 3.

the Mother of JESUS. * A sword of sorrow hath pierced through her own soul also.

Hymn.

COME, let us stand to pray when now
The darkness of the night
Recalls the awful gloom that wrapt
Golgotha's fatal height.

Come, in the spirit let us stand
Where Mother Mary stood,
Watching the great salvation wrought
Upon the bitter Rood.

Come, let us stand with her in whom
Each wound that pierced the Lord
With woe unutterable pierced
Her spirit like a sword.

Come, let us stand with her whose heart
The thirst that parched His tongue,—
The thorns that tore His brow—with grief
Less than His only—wrung.

Come, let us ask of her, who there
Undying Martyr stood,
That we with her through tears may see
Salvation in the Rood.

Glory to Him of whom we pray,
This grace on us send down,
To stand with her beside the Cross,
With her to see the Crown. Amen.

FIRST NOCTURN.

First Antiphon. They are increased that trouble me; * many are they that rise up against me.

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

Second Antiphon. They make ready their arrows in the quiver, * that they may privily shoot at the upright in heart.

Ps. x. In the LORD put I my trust, &c., (*p.* 9.)

Third Antiphon. My life is spent with grief, * and my years with sighing.

[1] Luke ii. 25, 34, 35.

Ps. xxx. In Thee, O LORD, &c., (*p.* 76.)

Verse. Pray for us, O Queen of Martyrs,—

Answer. Who didst stand by the Cross of JESUS.

First Lesson.

The Lesson is taken from the [Lamentations of the] Prophet Jeremiah (i. 2.)

SHE weepeth sore in the night, and her tears are upon her cheeks: among all her lovers, she hath none to comfort her; all her friends have dealt treacherously with her, and are become her enemies. (20.) Behold, O LORD, for I am in distress; my bowels are troubled; mine heart is turned within me, for I am full of anguish. Abroad, the sword bereaveth, and at home there is death. They have heard that I sigh, and there is none to comfort me.

First Responsory.

[1] There was a man whose name was Simeon; and the same man was just and devout; and he said unto Mary: Yea, a sword shall pierce through thine own soul also.

Verse. [2] Call me not "My-pleasantness," but call me "Embittered," for the Almighty hath dealt very bitterly with me.

Answer. Yea, a sword shall pierce through thine own soul also.

Second Lesson. (ii. 13.)

WHAT thing shall I take to witness for thee? What thing shall I liken to thee, O daughter of Jerusalem? What shall I equal to thee, that I may comfort thee, O

[2] Ruth i. 20.

virgin daughter of Zion? For thy breach is great like the sea: who can heal thee? (15.) All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying: Is this the city that men call "The Perfection of beauty," "The joy of the whole earth!" All thine enemies have opened their mouth against thee; they hiss and gnash the teeth, and say: We will swallow her up.

Second Responsory.

[1] Arise, and take the young Child and His Mother, and flee into Egypt; and be thou there until I bring thee word.

Verse. Out of Egypt have I called My Son, that salvation may come unto Israël.

Answer. And be thou there until I bring thee word.

Third Lesson.

THE LORD hath done that which He had devised; He hath fulfilled His word that He had commanded in the days of old; He hath thrown down, and hath not pitied; and He hath caused thine enemy to rejoice over thee, and hath set up the horn of thine adversaries. Their heart cried unto the Lord for the walls of the daughter of Zion. Let tears run down like a river day and night. Give thyself no rest, neither let the apple of thine eye cease.

Third Responsory.

[2] Son, why hast Thou thus dealt with us? I and Thy father have sought Thee sorrowing.

Verse. How is it that ye sought Me? Wist ye not that I must be about My Father's business?

Answer. I and Thy Father—

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Have sought thee sorrowing.

SECOND NOCTURN.

First Antiphon. My heart is like melting wax in the midst of my bowels.

Ps. xxi. My God, My God, &c., (*p.* 48.)

Second Antiphon. O God, I have declared my life unto Thee — Thou hast put my tears in Thy sight.

Ps. lv. Be merciful unto me, &c., (*p.* 110.)

Third Antiphon. My tears have been my meat day and night.

Ps. xli. As the hart panteth, &c., (*p.* 95.)

Verse. [3] A bundle of myrrh is my well-beloved unto me—

Answer. He shall lie betwixt my breasts.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*On the twelve stars.*)

THE Martyrdom of the Virgin is set before us, not only in the prophecy of Simeon, but also in the story itself of the Lord's Passion. The holy old man said of the Child JESUS, (Luke ii. 34,) "Behold, this Child is set for the fall and the rising again of many in Israël; and for a sign which shall be spoken against; yea," (said he unto Mary,)

[1] Matth. ii. 13, 15; Hos. xi. 1.
[2] Luke ii. 48, 49. Greek, "Thy father and I."
[3] Cant. i. 13.

"a sword shall pierce through thine own soul also"—Even so, O Blessed Mother! The sword did indeed pierce through thy soul! for nought could pierce the Body of thy Son, nor pierce thy soul likewise. Yea, and when this JESUS of thine had given up the ghost, and the bloody spear could torture Him no more, thy soul winced as it pierced His dead Side—His Own Soul might leave Him, but thine could not.

Fourth Responsory.

[1] JESUS, bearing His Cross, went forth. And there followed Him a company of women, which bewailed and lamented Him.

Verse. Daughters of Jerusalem, weep for yourselves and for your children.

Answer. There followed Him a company of women, which bewailed and lamented Him.

Fifth Lesson.

THE sword of sorrow pierced through thy soul, so that we may truly call thee more than martyr, in whom the love, that made thee suffer along with thy Son, wrung thy heart more bitterly than any pang of bodily pain could do. Did not that word of His indeed pierce through thy soul, sharper than any two-edged sword, even to the dividing asunder of soul and spirit, (Heb. iv. 12,)—"Woman, behold thy son!" (John xix. 26.) O what a change to thee! Thou art given John for JESUS, the servant for his Lord, the disciple for his Master, the son of Zebedee for the Son of God, a mere man for Very God. O how keenly must the hearing of those words have pierced through thy most loving soul, when even our hearts, stony, iron, as they are, are wrung at the memory thereof only!

Fifth Responsory.

[2] And when they were come to the place which is called Calvary, there they crucified Him. Now there stood by the Cross of JESUS His Mother.

Verse. Then was it that a sword of sorrow pierced through her blessed soul.

Answer. There stood by the Cross of JESUS His Mother.

Sixth Lesson.

MARVEL not, my brethren, that Mary should be called a Martyr in spirit. He indeed may marvel who remembereth not what Paul saith, naming the greater sins of the Gentiles, that they were "without natural affection," (Rom. i. 31.) Far other were the bowels of Mary, and far other may those of her servants be! But some man perchance will say: Did she not know that He was to die? Yea, without doubt, she knew it. Did she not hope that He was soon to rise again? Yea, she most faithfully hoped it. And did she still mourn because He was crucified? Yea, bitterly. But who art thou, my brother, or whence hast thou such wisdom, to marvel less that the Son of Mary suffered than that Mary suffered with Him? He could die in the Body, and could not she die with Him in her heart? His was the deed of that Love, greater than which hath no man, (John xv. 13;) her's, of a love, like to which hath no man, save He.

Sixth Responsory.

[3] Joseph of Arimathæa begged the Body of JESUS, and he took It down

[1] John xix. 17; Luke xxiii. 27, 28. [2] Luke xxiii. 33; John xix. 25.
[3] Cf. Luke xxiii. 52, 53.

from the Cross, and His Mother received It into her arms.

Verse. [1] The Shunamite took her dead son, and laid him on her knees; and her soul was vexed within her.

Answer. His Mother received It into her arms.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. His Mother received It into her arms.

THIRD NOCTURN.

First Antiphon. They bend their bow, even bitter words, that they may shoot in secret at the perfect.

Ps. lxiii. Hear my voice, O God, &c., (*p.* 114.)

Second Antiphon. My soul is sore vexed, but Thou, O LORD—how long?

Ps. vi. O LORD, rebuke me not, &c., (*p.* 5.)

Third Antiphon. God is our help in trouble, which is come upon us exceedingly.

Ps. xlv. God is our refuge, &c., (*p.* 97.)

Verse. [2] Through thee, O Virgin Mary, may we draw the waters of salvation—

Answer. Out of the Wounds of Christ.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xix. 25.)

AT that time: There stood by the Cross of JESUS His Mother, and His Mother's sister, Mary [the wife] of Cleophas, and Mary Magdalene. And so on.

Homily by St Ambrose, [Bishop of Milan.] (*On Virgins*, 7.)

There stood by the Cross His Mother. Men had forsaken Him, but she stood there fearless. Behold how the Mother of JESUS could break through her shrinking modesty, but could not belie her heart. With the eyes of a mother's love she gazed upon the Wounds of her Son, those Wounds through Which she knew that redemption for all mankind was flowing. The Mother, who feared not the executioners, was able to endure the sight of their work. Her Son was hanging upon the Cross, and she braved His tormentors.

Seventh Responsory.

O what a sickening at heart was thine, thou Mother of sorrows: [3] when Joseph wrapped thy Son in linen and laid Him in the sepulchre?

Verse. [4] Behold, and see if there be any sorrow like unto my sorrow.

Answer. When Joseph wrapped thy Son in linen and laid Him in the sepulchre.

Eighth Lesson. (*From St Ambrose, 25th Epistle to the Church of Vercelli.*)

MARY, the Mother of the Lord, stood by the Cross of her Son. My only informant of this fact is the holy Evangelist John. Others have written that when the Lord suffered, the earth quaked, the heavens were veiled in darkness, the sun was hidden, and the thief received, after a good confession, the promise of Paradise. John hath taught us what the others have not taught us. Upon the Cross He called her Mother. It

[1] Curiously compounded from 4 (2) Kings iv. 20, 27.
[2] Cf. Isa. xii. 3.
[3] Luke xxiii. 53.
[4] Lam. i. 12.

is reckoned [by John] a greater thing that in the moment of triumph over agony, He should have discharged the watchful duty of a Son to His Mother, than that He should have made gift of the kingdom of heaven. For if it be a sacred thing to have forgiven the thief, this so great kindness of the Son to the Mother is to be worshipped as the outcome of a tenderer and more touching love.

Eighth Responsory.

[1] Forget not the sorrows of thy mother with thine whole heart, that thine offering and thy blessing may be perfected.

Verse. Hail, O maid of Royal birth, Noblest martyr-rose of earth, lily of virginity.

Answer. That thine offering and thy blessing may be perfected.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. That thine offering and thy blessing may be perfected.

Ninth Lesson.

The whole, or first part, of the Sunday Homily.

LAUDS.

First Antiphon. [2] Whither is thy beloved gone, * O thou fairest among women? Whither is thy beloved turned aside?—that we may seek him with thee.

Second Antiphon. [3] Look away from me. * I will weep bitterly. Labour not to comfort me.

Third Antiphon. [4] He hath no form nor comeliness, * and when we shall see him there is no beauty that we should desire him.

Fourth Antiphon. [5] From the sole of the foot even unto the head, there is no soundness in it.

Fifth Antiphon. [6] Revive me with flowers, * stay me up with apples—for I am swooning with love.

Chapter. (Lam. ii. 13.)

WHAT thing shall I take to witness for thee? What thing shall I liken to thee, O daughter of Jerusalem? What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? For thy breach is great like the sea.

Hymn.[7]

GOD, in Whom all grace doth dwell!
Grant us grace to ponder well
On the Virgin's Dolours seven,
On the Wounds to JESUS given.

May the tears which Mary poured
Gain us pardon of the Lord:—
Tears excelling in their worth
All the penances of earth.

May the contemplation sore
Of the Wounds which JESUS bore,
Source to us of blessings be
Through a long eternity.

To the Incarnate Son Who died
For His servants crucified,
Praise be rendered, with the Sire
And the Spirit Sanctifier. Amen.

Verse. By the woes that tortured thee,

Answer. Mary, ask for joy for me.

Antiphon at the Song of Zacharias. [8] Come ye, and let us go up to the mountain of the LORD, [9] and see if there be any sorrow like unto my sorrow.

[1] Ecclus. vii. 29. [2] Cant. v. 17. [3] Isa. xxii. 4. [4] Isa. liii. 2. [5] Isa. i. 6.
[6] Cant. ii. 5. [7] Translation by the Rev. E. Caswall. [8] Isa. ii. 3. [9] Lam. i. 12.

Prayer throughout the Office.

O GOD, at Whose suffering the prophecy of Simeon was fulfilled, and a sword of sorrow pierced through the gentle soul of the glorious Virgin and Mother Mary, mercifully grant that we who speak worshipfully of her woes, may obtain the saving purchase of Thy suffering. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Sunday.

Verse. The LORD reigneth, He is clothed with majesty.

Answer. The LORD is clothed with strength, and hath girded Himself with power.

PRIME.

The last verse of the Hymn as at Compline.

Antiphon. Whither, &c. (*First Antiphon at Lauds.*)

Instead of the verse, "Thou That sittest," &c., *is said:*

Verse. Thou That didst suffer for our salvation.

Chapter at the end. (Lam. ii. 18.)

LET tears run down like a river day and night. Give thyself no rest, neither let the apple of thine eye cease.

TERCE.

The last verse of the Hymn is said thus:

JESU, our Sacrifice to Thee,
To Father, Spirit, One and Three,
Be praise, and thanks, and glory given,
By men on earth, by Saints in heaven.

Antiphon. Look away, &c. (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

All ye that pass by,—

Answer. All ye that pass by,—

Verse. Behold, and see if there be any sorrow like unto my sorrow.

Answer. Ye that pass by.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. All ye that pass by,—

Verse. Mine eyes do fail with tears.

Answer. All my bowels are troubled.

SEXT.

The last verse of the Hymn is said thus:

Lord JESU, Who for us didst die,
To Father, Thee, and Holy Ghost,
Be praise below, as praise on high,
On earth, as 'mid the Angelic host.

Antiphon. He hath no form, &c., (*Third Antiphon at Lauds.*)

Chapter. (Lam. i. 2.)

SHE weepeth sore in the night, and her tears are upon her cheeks. Among all her lovers she hath none to comfort her.

Short Responsory.

[1] Mine eyes do fail with tears.

Answer. Mine eyes do fail with tears.

Verse. All my bowels are troubled.

Answer. With tears.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

[1] Lam. ii. 11.

Answer. Mine eyes do fail with tears.

Verse. A bundle of myrrh is my well-beloved unto me.

Answer. He shall lie betwixt my breasts.

NONE.

Last verse of the Hymn as at Compline.

Antiphon. Revive me, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

A bundle of myrrh is my well-beloved unto me.

Answer. A bundle of myrrh is my well-beloved unto me.

Verse. He shall lie betwixt my breasts.

Answer. My well-beloved unto me.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. A bundle of myrrh is my well-beloved unto me.

Verse. [1] My soul failed.

Answer. When my beloved spake.

SECOND VESPERS.

All as the First, except the following:

Antiphon at the Song of the Blessed Virgin. [2] Sorrow hath crushed me. My face is swollen with weeping, and on mine eyelids is the shadow of death.

A Commemoration is made of the Sunday.

Verse. Let my prayer, O LORD, be set forth.

Answer. As incense before Thee.

Last verse of the Hymn at Compline as before.

[1] Cant. v. 6.

SEPTEMBER 16.

The Holy Martyrs, Cornelius, Pope of Rome, and Cyprian, Bishop of Carthage.

Semi-double.

All from the Common Office for Many Martyrs, (*p.* 382,) *except the following.*

Prayer throughout, O Lord, we beseech Thee, &c., (*p.* 392.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

If Ember-day, from Rom. viii. 12, (*p.* 383); *the Ninth Lesson being, in that case, from the Homily of the Ember-day, which will also be commemorated at Lauds.*

SECOND NOCTURN.

Fourth Lesson.

CORNELIUS was a Roman who held the Popedom during the reign of the Emperors Gallus and Volusian. He, and that most holy Lady Lucina, took the bodies of the Apostles Peter and Paul out of the Catacombs and put them in more convenient places. Lucina laid the body of Paul in a farm of her own upon the road to Ostia, hard by the place where he had received the sword-stroke. Cornelius placed that of the Prince of the Apostles hard by where he had been crucified. When this was told to the Emperors, and likewise that Cornelius was the

[2] Job xvi. 17.

means of making many Christians, he was banished to Civita Vecchia,[1] where Cyprian, the holy Bishop of Carthage, comforted him by letters.

Fifth Lesson.

THEY continued thus to write often one to the other, till the Emperors took in bad part these exchanges of Christian love, and sent for Cornelius to Rome. There they commanded him to be lashed with scourges loaded with lead as though he were a traitor, and then to be carried to offer sacrifice before the image of Mars. He firmly refused to commit this great wickedness, and was forthwith beheaded, upon the 14th day of September, [in the year of our Lord 252.] The blessed Lucina, with the help of the clergy, buried his body in the sand-pit on her own farm, near the Cemetery of Kallistus. He lived as Pope about two years.

Sixth Lesson.

The Lesson is taken from the Book upon "Church Writers," composed by St Jerome, Priest [at Bethlehem.]

CYPRIAN was an African. He was first distinguished as a teacher of Rhetorick. He afterwards became a Christian at the persuasion of the Priest Cæcilius, whose surname he took, and parted all his goods among the poor. It was not long before he was chosen a Priest, and then made Bishop of Carthage. It would be idle to enlarge upon his wit, seeing that his works are as well known as the sun. He suffered under the Emperors Valerian and Gallienus, in the eighth persecution, and upon the same day, though not in the same year, that Cornelius testified at Rome.[2]

[1] Centumcellæ.

THIRD NOCTURN.

Lessons from Luke xxi. 9, *with the Homily of Pope St Gregory,* (*p.* 389.) *The last part is omitted, or read as one with the second, to make room for*

Ninth Lesson. (*For the other Holy Martyrs.*)

EUPHEMIA, Lucy, and Geminian were all crowned with Martyrdom in the persecution under Diocletian, upon the same day, though not in the same place. Euphemia was a maiden of Chalcedon, who suffered divers tortures under the Proconsul Priscus. She endured unflinchingly the rods, the rack, the wheels, and the fire, and in the end was thrown to wild beasts. These all licked her feet, save one, which gave her holy body such a bite, that she forthwith resigned her guileless spirit to God. Lucy was a widow at Rome, who was accused by her own son Eutropius, for that she had for many years worshipped Christ. She was put into a vessel of hot pitch and lead, but came forth unhurt. As she was being haled through the city loaded with iron and lead, the sight of her faith and unwavering testification turned to Christ the nobleman Geminian. He was one of many whom she had brought to the faith, and she had him for a comrade in her glorious martyrdom, for he was divers ways tormented, and then beheaded. Their bodies were given honourable burial by the Christian lady Maxima.

At Lauds a Commemoration is made of the above Martyrs. Antiphon, and Verse and Answer (*as at First Vespers for Many Martyrs.*) *Prayer as at Vespers.*

[2] In the year 258.

MARTYROLOGY.

On the morrow we commemorate the making of the sacred marks which God was pleased by a wonderful grace to make upon the hands, feet, and side of holy Francis, Founder of the Order of Friars Minor, upon Mount Alvernia in Tuscany.

Upon the same 17th day of September, were born into the better life—

At Rome, upon the Tiburtine Way, the holy martyr Justin, a Priest who was famous for his glorious confession of Christ in the persecution under the Emperors Valerian and Gallienus. He buried the bodies of the blessed Pope Xystus, of Lawrence, of Hippolytus, and of many other saints, and at length himself achieved martyrdom under Claudius.

Likewise at Rome, [under the Emperor Valerian,] the holy martyrs Narcissus and Crescentio.

In Phrygia, holy Ariadne, martyred under the Emperor Hadrian.

In Britain, [in the fourth century,] the holy martyrs Socrates and Stephen.

At Nyon, [on the Lake of Geneva,] the holy martyrs Valerian, Macrinus, and Gordian.

At Autun, the holy lad Flocellus, who suffered many things under the Emperor Antonine and the President Valerian, and at last was torn by wild beasts, and so received the crown of martyrdom.

At Liege, blessed Lambert, Bishop of Mæstricht. In his godly zeal he rebuked the Royal House [of Pepin,] whereupon the saint was slain by the sinners, and he went hence to live for ever in a mansion in the kingdom of heaven.

At Zaragoza, in Spain, [in the year 1485,] holy Peter of Arbues, the first Inquisitor of the Faith in the kingdom of Aragon, who was cruelly murdered by some relapsed Jews for the sake of that Catholic faith which in his office he was zealously protecting. Pope Pius IX. enrolled his name among those of the holy martyrs.

Upon the same day, the holy Agathoclia, the handmaid of a certain unbelieving woman, who afflicted her of a long time with stripes and other sufferings, to make her deny Christ, and at length brought her before the judge, by whose orders she was very cruelly mangled; and forasmuch as she still remained firm in the confession of the faith, her tongue was cut out, and she was cast into the fire.

At Cordova, [in the persecution under the Moors, in the ninth century,] the holy Virgin and martyr Columba.

At Milan, the holy Confessor Satyrus, whose excellences are recorded by his holy brother Ambrose.

At Rome, the holy Matron Theodora, who ministered constantly to the holy martyrs in the persecution under Diocletian.

At Bingen, in the diœcese of Mainz, [in the year 1179,] the holy Virgin Hildegarde.

Vespers are of the following.

SEPTEMBER 17.

The Marking of the Body of St Francis with the Marks of the Lord Jesus.

Double.

All from the Common Office for a Confessor, (p. 415,) except the following.

FIRST VESPERS.

The first verse of the Hymn is said thus:

This is the day when JESU's true Confessor,
Whose happy Festal here His people keep,
First in his flesh the five marks of his Blesser
Bore printed deep.

℣. *Verse.* Lord, Thou didst mark Thy servant Francis.

℟. *Answer.* With the marks of our Redemption.

Prayer throughout the Office.

O LORD JESUS Christ, Who, when the love of many was waxing cold, didst manifest once more the holy marks of Thine own Suffering in the flesh of Thy most blessed servant Francis, to the end that our hearts might kindle again with the fire of the love of Thyself, be Thou entreated for Thy servant's sake, and grant to his and our prayers that we may effectually carry Thy Cross and bring forth fruits meet for repentance. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Holy Martyrs Cornelius and Cyprian. Prayer, "O Lord, we beseech Thee, &c.," (*p.* 392.)

MATTINS.

Hymn as at Vespers.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Galatians (v. 25.)

IF we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another. (vi.) Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Let him that is taught in the word communicate unto him that teacheth in all good things.

Second Lesson.

BE not deceived. God is not mocked. For whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Ye see in what great letters I have written unto you with mine own hand. As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the Cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

Third Lesson.

BUT God forbid that I should glory, save in the Cross of our Lord JESUS Christ, by Whom the world is crucified unto me, and I unto the world. For in Christ JESUS neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israël of God. From henceforth let no man trouble

me ; for I bear in my body the marks of the Lord JESUS. Brethren, the grace of our Lord JESUS Christ be with your spirit. Amen.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Readings upon the Life of St Francis, composed by St "Buona-Ventura," Cardinal Bishop [of Albano.] (13.)

FRANCIS being indeed a faithful servant and minister of Christ, about the space of two years before he gave back his spirit to heaven, withdrew himself into an high mountain apart, even that mountain which is called Mount Alverno, and began to fast for forty days to the honour of the Archangel Michaël. To think of the things above gave him sweeter comfort than beforetime he was wont, and the hot longing for heaven was kindled in him, so that he began to feel that the gifts from above were poured forth upon him in such fulness as he had never felt before. The burning of his desire made his heart rise towards God like the heart of a seraph, and his tender answering love yearned to be changed into the likeness of Him Who hath so loved us that He was content to bear the Cross. And it was so that one morning early, about the time of the Feast of the Exaltation of the Holy Cross, he was praying upon the side of the mountain, and there appeared unto him as it had been one of the Seraphim, having six wings, glorious and fiery, flying to him from heaven. It came therefore very swiftly, and stood in the air, hard by the man of God. He beheld then the appearance thereof that it was not winged only, but crucified also. His hands and feet were stretched forth and nailed to a Cross. Twain of his wings were lifted up and joined one to the other over his head, and twain were stretched forth to fly withal, and with twain he wrapped around his body. When Francis saw it, he was sore amazed, and his soul was filled with sorrow and gladness, for the eyes of him that appeared were full of strange love and tenderness, so that he conceived great rejoicing thereat, but the nailing to the Cross was so exceedingly dreadful, that as he saw it, a sword of sorrow pierced his soul.

Fifth Lesson.

THEN He Whom he beheld with his bodily eyes, began to speak silently unto him in his heart, and he understood that albeit the deathless Seraphim cannot suffer or faint, this vision was nevertheless therefore set before him, that he might know that as a friend of Christ he was to be all changed into the likeness of Christ JESUS crucified, not by the martyrdom of the body, but by the fervour of the soul. Then they held together some sweet converse, as of a man with his friend, and the vision passed from him, but his heart was kindled inwardly with the fire of the Seraphim, and his body was outwardly changed into the likeness of Him Who was crucified, even as wax is softened by the fire and taketh the impression of the seal. From thenceforth there were in his hands and feet the marks of the nails. The heads of the nails were seen in the palms of his hands and on the insteps of his feet, and the points came out on the backs of his hands and the soles of his feet. In his right side also was a long raw wound, as though he had been pierced with a spear, from which wound his holy blood oftentimes ran and stained his shirt and breeches.

Sixth Lesson.

THEREAFTER Francis was a new creature, famous for a new and awful sign. The holy marks of the Lord JESUS, whereon living man for twelve centuries had not been allowed to look, were his adornment. He came down from the mount bearing in himself the form of JESUS Crucified, not pourtrayed upon tables of stone or wood by the hand of any earthly craftsman, but drawn upon his flesh by the finger of the living God. The dying Seraph knew well that "it is good to keep close the secret of a king," (Tobit xii. 7,) and knowing the secret of his King, he strove as far as in him lay to keep the sacred marks hidden from men. Nevertheless, forasmuch as it is the will of the Lord God for His Own glory to make manifest the greatness of His Own works, He openly showed forth divers wonders through these wounds which He had Himself made in secret, so that the hidden and wondrous power of the marks might become known by the fame of the miracles.

The foregoing marvellous but thoroughly witnessed facts, which were already spoken of in Papal documents with especial praise and joy, were made, by the pleasure of Pope Benedict XI., the subject of a yearly memorial, which was afterwards extended by Paul V. to the whole Church, in the hope of fanning in the hearts of the faithful the love of Christ Crucified.

THIRD NOCTURN.

Lessons from Matth. xvi. 24, *with the Homily of St Gregory*, (*p.* 378.)

Eighth Responsory.

God forbid that I should glory, save in the Cross of our Lord JESUS Christ, by Whom the world is crucified unto me, and I unto the world.

Verse. For I bear in my body the marks of the Lord JESUS.

Answer. By Whom the world is crucified unto me, and I unto the world.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. By Whom the world is crucified unto me, and I unto the world.

If this be an Ember-day the Ninth Lesson will be taken from the Homily thereof, and the Ember-day will be commemorated at Lauds.

At Lauds the third verse of the Hymn is altered thus:

Again returns the sacred day
With heavenly glory bright,
When Thou wast pleased upon his flesh
Thine own dread Marks to write.

MARTYROLOGY.

Upon the 18th day of September, were born into the better life—

At Osimo, the holy Confessor Joseph of Cupertino, of the Order of Friars Minor Conventuals, whose name Pope Clement XIII. enrolled among those of the saints.

Upon the same day, holy Methodius, Bishop first of Olympus in Lycia, and afterward of Tyre, very famous for his clear words and teaching, who, as is written by holy Jerome, was crowned with martyrdom at Chalcis, in Greece, at the end of the last persecution.

In the country of Vienne, the holy martyr Ferreolus, of Tribunitial rank. [During the persecution under the Emperor Diocletian,] he was tried by command of the wicked President Crispin, and first most cruelly beaten, then heavily loaded with chains and cast into a foul prison. God loosed his chains, and the gates of the

prison opened, and he went forth, but he was followed and again taken, and received the crown of martyrdom by being beheaded.

Also the holy martyrs Sophia and Irene.

At Milan, [in the fourth century,] holy Eustorgius I., Bishop of that city, famous through the witness of blessed Ambrose.

At Gortyna, in Crete, [in the seventh century,] the holy Confessor Eumenius, Bishop [of that see.]

Vespers are of the following, from the Chapter inclusive.

SEPTEMBER 18.

St Joseph of Cupertino, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 415,) except the following.

FIRST VESPERS.

As far as St Joseph is concerned these begin with the Chapter.

Antiphon at the Song of the Blessed Virgin. [1] I am dead, and my life is hid with Christ in God.

Prayer throughout the Office.

O GOD, Who art pleased that Thine Only-begotten Son being lifted up from the earth should draw all things unto Him, be entreated for the sake of Thy servant Joseph, whom Thou didst make like unto one of the Seraphim, and so effectually work in us, that even as he, we also may be drawn up above all earthly lusts, and worthily attain unto Him, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Marking of St Francis. Verse and Answer and Prayer from the First Vespers of the Office.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Second Epistle of the Blessed Apostle Paul to the Corinthians (iv. 6.)

GOD, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of JESUS Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in our body the dying of the Lord JESUS, that the life also of JESUS might be made manifest in our bodies. For we which live are alway delivered unto death for JESUS' sake, that the life also of JESUS might be made manifest in our mortal flesh.

Second Lesson. (v. 1.)

FOR we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven;

[1] Cor. iii. 3.

if so be that, being clothed, we shall not be found naked. For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight): but we are confident and willing rather to be absent from the body, and to be present with the Lord.

Third Lesson. (xii. 1.)

IF it behoveth me to glory (but it is not expedient) yet I will come to visions and revelations of the Lord. I know a man in Christ above fourteen years ago, (whether in the body, I cannot tell, or whether out of the body, I cannot tell; God knoweth;) such an one to have been caught up to the third heaven. And I know such a man, (whether in the body, or out of the body, I cannot tell; God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool: for I will say the truth: but I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me. For this thing I besought the Lord thrice, that it might depart from me, and He said unto me: My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

SECOND NOCTURN.

Fourth Lesson.

THIS Joseph was born, of godly parents, at Cupertino, a small village of the diœcese of Nardo, between Brindisi and Otranto, [six miles from the coast of the Gulf of Tarento, upon the 17th day of June,] in the year of Redemption 1603. The love of God came to him early, and he passed his childhood and youth in great guilelessness and harmlessness. After recovering by the help of the Virgin Mother of God from a long and painful sickness which he bore very quietly, he gave himself altogether to godliness and self-improvement. God called him inwardly to higher things, and to give himself more utterly to His service, he determined in himself to join the "Seraphic"[1] Order. After divers failures and changes, he obtained his wish among the Friars of the convent of "La Grotella." He went first as a lay-brother, on account of his ignorance of letters, but God was pleased to allow him afterwards to be taken among the choir-brethren. After taking his solemn vows he was ordained Priest, and then set before him to aim at a more perfect life. To this end (as far as in him lay) he thrust from him all earthly affections and all carnal things, even to such as seem almost needful for life. He tormented his body with haircloth, scourging, spiked chains, and every kind of hardship and affliction. He fed his spirit sweetly upon the constant exercise of holy prayer, and gazing upon the highest matters. And so it came to pass that the love of

[1] Laudatory name of the Franciscans.

God, which had been enkindled in his heart from his earliest years, burnt forth day by day more strangely and openly.

Fifth Lesson.

THE chief outcome of this love of God was the strong and marvellous trances whereinto he oftentimes fell. It was, nevertheless, strange to observe that after he had entirely lost his senses he could be called out of the trance by the mere order of his superiors. To be utterly obedient was one of his chief aims, and he was used to say that those who ruled him could lead him about like a blind man, and that it was better to die than not to obey. He so imitated the poverty of the Seraphic Patriarch,[1] that when he was at the point of death, when the Friars use to dispose of anything they have, he was able to tell his Superior that he had absolutely nothing. Thus bearing about in his body the dying of the Lord JESUS, the life also of JESUS was made manifest in his body. When he saw that certain persons had committed a foul sin of uncleanness, there came from him a strong savour, a proof of that snowy and glorious purity which, in spite of the most hideous temptations whereby the unclean spirit wrestled long to darken it, he kept undefiled, partly by an iron bridling of his senses, partly by the stern punishments he inflicted upon his own body, and partly by the extraordinary protection of the pure Virgin Mary, whom he was used to call his own Mother, whom he honoured and worshipped as his most tender Mother in his very heart of hearts, and whom he was eager that all men should honour, because, as he said, if we have her protection, every good thing comes with it.

Sixth Lesson.

THIS eagerness on the part of the blessed Joseph was but one outcome from his love for his neighbours. So great was his zeal for souls, that he vehemently sought in all ways for the salvation of all. When he saw his neighbour in any trouble, whether it were poverty or sickness or any other affliction, his tenderness went out toward him, and he helped him as well as he could. They who reviled, and slandered, and insulted himself were not cut off from his love. He was used to welcome such with great long-suffering, meekness, and cheerfulness of countenance; and he preserved the same constantly amid many hardships and changes when he was sent hither and thither by command of the Superiors of his Order, and of the Holy Inquisition.[2] People and princes alike marvelled at the exceeding holiness of his life, and the spiritual gifts poured upon him from above, but he was so lowly, that he sincerely held himself to be chief among sinners, and earnestly besought God to take away from him the more showy of His gifts. Of men he entreated that after his death they would cast his body somewhere where his memory might soonest perish. But God, Who exalteth them of low degree, glorified His servant during life with the gifts of heavenly wisdom, of prophecy, of discerning the hidden thoughts of the heart, of healing, and of other spiritual gifts in marvellous abundance, gave him a precious death, and made the place

[1] St Francis.

[2] He was denounced before it as an impostor, and, although the charge failed, he was, for some reason or other, kept more or less strictly confined in different convents of his Order for the rest of his life.

of his rest glorious. He fell asleep in JESUS upon the very day and at the very place foretold by himself, that is, at Osimo, [between Ancona and Loretto, upon the 18th day of September,] in the 61st year of his own age, [and in that of salvation 1663.] He was famous for miracles even after his death, and Benedict XIV. enrolled his name among those of the Blessed, and Clement XIII. among those of the Saints. Clement XIV., being himself a member of the same Order, extended the use of the Office and Mass in memory of him to the whole Church.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxii. 1.)

AT that time: JESUS spake unto the chief priests and Pharisees by parables, and said: The kingdom of heaven is like unto a certain king, which made a marriage for his son. And so on.

Homily by Pope St Gregory [the Great.] (*Bk.* ii. *Hom.* 38, 9.)

Dearly beloved brethren, ye have already entered, at the Lord's bidding, into the house where the marriage-feast is being held, that is to say, into the Holy Church, and look ye well to it, that when the King cometh in to see the guests, he see nothing amiss in your soul's wedding-garment. For indeed it is with great searchings of heart that we are behoven to consider that which so soon cometh. "And when the King came in to see the guests, he saw there a man which had not on a wedding-garment." Dearly beloved brethren, what are we to think is signified by this wedding-garment? Is it baptism? or is it faith? But without baptism, or without faith, who could be seated at the marriage-feast? He that believeth not would still be without the house. What then, except love, must we understand by the wedding-garment? He who hath faith and is in the Holy Church, but hath not charity, cometh in unto the wedding indeed, but hath not a wedding-garment. And charity is well called the wedding-garment, for it is the garment wherewithal our Maker decked Himself when He came to wed the Church unto Himself.

Eighth Lesson.

IT was the work of God's love alone that His Only-begotten Son should wed Himself unto the souls of the elect. Whence indeed John saith: "God so loved the world, that He gave His Only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (iii. 16.) He therefore Whom love brought among men, showeth that the same love is His wedding-garment. Each one therefore of you who is in the Church and believeth in God, hath already come in unto the marriage-feast, but if he keep not the grace of charity, he is come in thither not having a wedding-garment. In sooth, my brethren, if one be asked to an earthly marriage, he changeth his attire, to show even by his garments that he rejoiceth in the joy of the Bride and Bridegroom, and he would be ashamed to appear in unseemly raiment among the guests that are feasting and making merry. We are come unto God's marriage-feast, and we make pretence to change the vesture of our hearts. There is joy among the angels when the elect are taken to heaven. With what face shall we look upon this

spiritual feast if we come in thither not having charity, the only wedding-garment wherein we can appear comely?

Ninth Lesson. (*On the Ember-days this is the Week-day Homily.*)

WE must know that as every garment is woven upon two beams, an upper and a lower, so love is bound unto two commandments, the one bidding us to love God, and the other to love our neighbour. For thus is it written: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the Prophets." (Matth. xxii. 37-39.) In the which we are to see that bounds are set to that love wherewith we are to love our neighbour, for it is said: "Thou shalt love thy neighbour as thyself." But to the love wherewith we are to love God are set no bounds, for it is said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." A man is not commanded to what point he is to love God, but from what point, even as it is said, "with all"—for he only truly loveth God, who leaveth nothing for himself. We are behoven therefore to keep two commandments touching love, if we would be seen at the marriage with a wedding-garment.

LAUDS.

Antiphon at the Song of Zacharias. The Lord showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.[1]

If needful, a Commemoration of Ember-day. (*But at neither Vespers.*)

MARTYROLOGY.

Upon the 19th day of September, were born into the better life—

At Puzzuoli, in Campania, the holy martyrs Januarius, Bishop of Benevento, Festus his Deacon, and Desiderius his Reader, Sosius, a Deacon of the Church of Miseno, Proculus, a Deacon of Puzzuoli, [and two laymen named respectively] Eutyches and Acutius, who were chained and imprisoned, and at length beheaded, under the Emperor Diocletian. The body of the holy Januarius was carried to Naples, and honourably buried in the church there, where also is still kept in a glass phial some of the blood of this most blessed martyr, which is seen to melt and bubble, as though it were fresh, when it is put in sight of his head.

At Nocera, the holy martyrs Felix and Constance, who suffered under Nero.

In Palestine, the holy martyrs Peleus, Nilus, and Elias, Bishops of Egypt, who, in the time of the persecution under the Emperor Diocletian, were, along with many other clerks, consumed with fire for Christ's sake.

On the same day, under the Emperor Probus, the holy martyrs Trophimus, Sabbatius, and Dorymedon. Sabbatius was flogged to death at Antioch, by command of Atticus the President; Trophimus was sent to Synnada to the President Perennius, and there, after being put to many torments, he was beheaded along with the Senator Dorymedon.

[1] Apoc. xxii. 1.

At Cordova, in the persecution under the Arabs, [in the ninth century,] the holy Virgin and martyr Pomposa.

At Canterbury, holy Theodore, Archbishop of that city, who was sent into England by Pope Vitalian, and was a burning and a shining light for teaching and holiness. [We keep his feast upon the 26th day of this present month of September.]

At Tours, [in the fifth century,] the holy Confessor Eustochius, Bishop [of that see,] a man of many graces.

In the country of Langres, [in the sixth century,] the holy Priest and Confessor Sequanus.

At Barcelona, in Spain, the blessed Virgin Mary de Cervelhon, of the Order of St Mary of Ransom, who, because of her ready help to them that call upon her, is commonly called Helpful Mary.

Vespers are of the following, from the Chapter inclusive.

SEPTEMBER 19.

The Holy Martyrs Januarius, Bishop [of Benevento,] and his Companions.

Double.

All from the Common Office for Many Martyrs, (p. 382,) except the following.

Prayer throughout, O God, Who year by year, &c., (*p.* 392.)

FIRST VESPERS.

These, as regards the Martyrs, begin with the Chapter.

A Commemoration is made of St Joseph of Cupertino.

Antiphon. [1] I count all things but loss for the excellency of the knowledge of Christ JESUS my Lord.

Verse. The Lord guided the just in right paths.

Answer. And showed him the kingdom of God.

Prayer from the foregoing Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. (*On Ember-day from* Rom. viii. 12, *p.* 383.)

SECOND NOCTURN.

Fourth Lesson.

WHAT time the Emperors Diocletian and Maximian were furiously raging against Christians,[2] Januarius, Bishop of Benevento, was taken to Nola, to Timothy, President of Campania, on the charge of professing the Christian faith. There his firmness was tried divers ways, and he was cast into a burning fiery furnace, but came forth thence unhurt, for neither upon his raiment nor upon the hairs of his head did the flame take any hold. Thereupon the wrath of the President was enkindled, and he commanded the martyr to be torn limb from limb. But in the meanwhile Januarius' Deacon Festus and his Reader Desiderius were taken, and the whole three were led in bonds to Puzzuoli in front of the President's carriage, and there thrown into the same prison wherein were already held four other Christians condemned to be devoured by wild beasts, that is to say, Sosius, a Deacon of Miseno; Proculus, a

[1] Phil. iii. 8.

[2] In the year 305.

Deacon of Puzzuoli; and two laymen, named respectively Eutyches and Acutius.

Fifth Lesson.

THE next day all seven were exposed to the wild beasts in the amphitheatre, but these creatures forgot their natural fierceness, and lay down at the feet of Januarius. Timothy would have it that this came from charms, and commanded the witnesses of Christ to be beheaded. Thereupon he became of a sudden blind, until Januarius had prayed for him; by the which miracle nearly five thousand persons were turned to Christ. But this good turn roused up no gratitude in the President, yea, rather, the conversion of so many drave him wild, and in his hot fear to obey the decrees of the Emperors he commanded that the holy Bishop and his companions should be smitten with the sword.

Sixth Lesson.

THE cities of those coasts strove to obtain their bodies for honourable burial, so as to make sure of having in them advocates with God. By God's will the reliques of Januarius were taken to Naples at last, after having been carried from Puzzuoli to Benevento, and from Benevento to Monte Vergine; when they were brought thence to Naples, they were laid in the chief Church there, and there have been famous on account of many miracles. Among these is remarkable the stopping of eruptions of Mount Vesuvius, whereby both that neighbourhood and also places afar off have been like to have been brought to desolation. It is also well known, and is the plain fact, seen even unto this day, that when the blood of Januarius, kept dried up in a small glass phial, is put in sight of the head of the same martyr, it is used to melt and bubble in a very strange way, as though it had but freshly been shed.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxiv. 3.)

AT that time: As JESUS sat upon the Mount of Olives, His disciples came unto Him privately, saying: Tell us, when shall these things be? And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Comm. on Matth.* xxv.)

"His disciples came unto Him privately, saying: Tell us, when shall these things be? and what shall be the sign of Thy coming and of the end of the world?" Here are in one question three several points, and the answers are to be understood of three several times, and by three several interpretations. "When shall these things be?" And herein He taught them concerning the fall of the city [of Jerusalem], whereof He made plain announcement, lest the unlearned might fall a prey to any deceiver. For within the lifetime of His then hearers were to come many, saying: I am Christ. He giveth warning therefore beforehand, lest such pestilential liars should gain any belief.

Eighth Lesson.[1]

"SEE that ye be not troubled," saith the Lord, "for all these things must come to pass, but the

[1] The Latin of this Lesson is a sort of oratorical paraphrase of the Gospel words which I have thought it best to restore to their own purity.

end is not yet. [For nation shall rise up against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows.] Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My Name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise and shall deceive many." (One such false prophet was Nicolas, one of the seven Deacons.) "And because iniquity shall abound, the love of many shall wax cold."

Ninth Lesson. (*On Ember-day omit this; or read it with the last, and here read the Week-day Homily.*)

"BUT he that shall endure unto the end, the same shall be saved. And this Gospel shall be preached in all the world, for a witness unto all nations; and then shall the end come." When the knowledge of the heavenly revelation had been carried everywhere, then should come the fall and end of Jerusalem; then should the punishment of them that had not believed, and the awful example of the city that had been destroyed, bear out the truth of the preacher. When she had stoned, and hunted down, and murdered the Apostles, then should she be consumed by famine, and war, and slavery. And indeed she would then have shown herself unworthy to be any longer, having shown by casting out the preachers of Christ that she was unworthy that any should speak to her of God.

On Ember-day a Commemoration thereof is made at Lauds.

MARTYROLOGY.

To-morrow is the Eve of the holy Apostle and Evangelist Matthew.

Upon the same 20th day of September, were born into the better life—

At Rome, the holy martyrs Eustace and Theopista his wife along with their two sons Agapitus and Theopistus, who, under the Emperor Hadrian, were condemned to be devoured by wild beasts, but, as by God's help these would not touch them, they were shut up in a bull of hot bronze, and so finished their testimony.

At Cyzicus, in the Propontis, under the Emperor Maximian, the holy martyrs, the Virgin Fausta and Evilasius. Evilasius was a priest of idols who shaved Fausta's head to put her to shame, hung her up, and tormented her, then he was fain to cause her to be cut in two, but the executioners could not hurt her; whereupon he was confounded and believed in Christ. Then was he mightily tormented, by command of the Emperor, and Fausta was pierced through the head and nails fixed into her whole body, and so was laid upon a vessel of burning metal; and then a voice came from heaven and called them both together to go to be with the Lord.

In Phrygia, the holy martyrs Denys and Privatus.

Also the holy martyr Priscus, who was stabbed with poignards and beheaded.

At Perge, in Pamphylia, under the Emperor Antonine, the holy martyrs Theodore and Philippa his mother, and their Companions.

At Carthage, the holy Virgin and martyr Candida, who was crowned with martyrdom under the Emperor

Maximian, her whole body being torn with stripes.

Also, [in the fourth century, at Beyt Jabryn, in Palestine,] the holy martyrs Susanna and Martha, of the whom Susanna was the daughter of Arthemius, a priest of idols.

Upon the same day, [in the sixth century,] the holy Confessor Pope Agapitus, whose holiness is recorded by blessed Gregory the Great.

At Milan, [in the fifth century,] the holy Confessor Clicerius, Bishop [of that see.]

Vespers are of the following, from the Chapter inclusive.

SEPTEMBER 20.

The Holy Martyrs Eustace and his Companions.

Double.

All from the Common Office for Many Martyrs, (p. 382), except the following.

Prayer throughout, "O God, by Whose mercy, &c.," *inserting the words,* "Eustace and his Companions," (*p.* 392.)

At First Vespers a Commemoration is made of the preceding. Prayer as in their Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. (*On Ember-day from* Rom. viii. 12, *p.* 383. *The Ninth Lesson will be of the Ember-day, a Commemoration of the same being made at Lauds. On Ember-day there is no Lesson or Commemoration of the Eve of St Matthew.*)

SECOND NOCTURN.

Fourth Lesson.

EUSTACE (whose name before his Baptism was Placidus) was a Roman, alike well-known on account of his noble birth, his great earthly wealth, and his eminent distinction as a soldier. He gained, under the Emperor Trajan, the post of military commander. Once upon a time he was hunting, and following an extraordinarily large stag, when the beast stood still, and Eustace saw between his horns a tall and glorious figure of the Lord Christ hanging upon the Cross, whence came a voice bidding him to follow after life eternal. Thereupon Eustace and his wife Theopista, and their two little sons Agapitus and Theopistus, enlisted themselves as soldiers under the Great Captain, Christ.

Fifth Lesson.

IN a little while he went back, according as the Lord had commanded him, to the place where he had seen the first vision, and there he heard from God how much he was to bear for His glory. It was not long after that he had great losses and became exceedingly poor, but he bore it very patiently. Then he was constrained to fly away privily, and on the journey was grievously afflicted in that, first, his wife and then his children were parted from him and carried he knew not whither. Under the weight of these sorrows he lay hid a long while in a far-off place, working as the steward of a land-owner, until the voice of God called him forth, and Trajan sought for him again to make him a captain in his army.

Sixth Lesson.

WHILE he was with the army he found his wife and children once more, by an unexpected happiness, and re-entered the city [of Rome] as a conquering soldier amid the loud applause of all men, but thereupon, when he was commanded to offer sacrifices of thanksgiving for the victory to the gods that are no gods, he stoutly refused. They tried him in vain with divers cajoleries to make him deny Christ, but could not, and he and his wife and little ones were thrown to the lions. When these beasts would not touch them, the Emperor's fury was kindled, and he commanded them all to be shut up in the brazen image of a bull, which was heated with fire underneath. There they praised God until their testimony was ended, and they departed hence to be perfectly blessed for ever and ever, upon the 20th day of September. Their bodies were buried whole by the faithful, with deep reverence, and were afterwards honourably carried to a Church built in their name.

THIRD NOCTURN.

Lessons from Luke vi. 17, *with the Homily of St Ambrose*, (*p.* 395.) *The last is omitted, or read as one with the Eighth.*

Ninth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson. (*For the Eve of St Matthew.*)

The Lesson is taken from the Holy Gospel according to Luke (v. 27.)

AT that time: JESUS saw a publican, named Levi, sitting at the receipt of custom; and He said unto him: Follow me. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Book* v. *Comment. on Luke* v.)

There is a mystery in this calling of the publican, whom He biddeth to follow Him, not so much by bodily steps as by change of heart. Hitherto Levi had been making greedy gains from merchandise, cruel riches at the cost of sailors' toils and dangers; but now, at the call of a word, he, who had been plundering other men's goods, leaveth his own. He leaveth that base station, and followeth hard after the Lord with all his heart.

"And Levi made Him a great feast in his own house." He that welcometh Christ into his home, feasteth upon the excellency of all pleasures.

LAUDS.

A Commemoration is made of the Eve. Antiphon, and Verse and Answer, of the Week-day. Prayer, "Grant, we beseech Thee, &c.," (*p.* 346.)

MARTYROLOGY.

Upon the 21st day of September, were born into the better life—

The holy Apostle and Evangelist Matthew, who suffered in Ethiopia, where he had preached the Gospel. A copy of his Gospel written in the Hebrew language was, by a revelation from himself, found in the time of the Emperor Zeno, along with the body of the blessed Apostle Barnabas.

In the land of Shaar, the holy prophet Jonah, who is buried in Gath.

At Rome, the holy martyr Pamphilus.

Likewise at Rome, at the twentieth milestone from the city upon the Claudian Way, the holy Bishop and martyr [Pope] Alexander [I.] Under the Emperor Antonine, he, for Christ's faith's sake, overcame fettering, cudgelling, racking, burning with lamps, tearing with hooks, exposure to wild beasts, and the fire of a furnace, and being at last beheaded won the life of glory that fadeth not away. The blessed Pope Damasus afterwards brought his body into the city on the 26th day of November, upon the which day he commanded a feast to be kept in his honour.

In Phœnicia, the holy martyr Eusebius, who went openly to the Prefect and proclaimed himself a Christian, for the which cause he was put to many torments and then beheaded.

In Cyprus, the holy Bishop and martyr Isacius, and there also the holy Bishop and Confessor Meletius.

In Ethiopia, the holy Virgin Iphigenia, who was baptized and consecrated to God by the blessed Apostle Matthew, and fell asleep in a holy death.

The Feast begins at sunset.

SEPTEMBER 21.

St Matthew, Apostle and Evangelist.

Double of the Second Class.

All from the Common Office for Apostles, (p. 346,) except the following.

FIRST VESPERS.

Prayer throughout the Office.

HELP us, O Lord, by the prayers of Thine holy Apostle and Evangelist Matthew, that what for ourselves we are not able to obtain, may be freely given us at his petition. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Eustace, and his wife and children. All from the Common Office. Prayer as before.

MATTINS.

FIRST NOCTURN.

Lessons from Ezek. i. 1, (*p.* 363.)

SECOND NOCTURN.

Fourth Lesson.

IT came to pass one day at Capernaum, that Christ "went forth, and saw a publican, named Levi, sitting at the receipt of custom; and He said unto him: Follow Me. And he left all, rose up, and followed Him. And Levi made Him a great feast in his own house." This Levi is the Apostle and Evangelist Matthew. After that Christ was risen again from the dead, and while he was yet in Judea, before he set forth for that land which had fallen to the lot of his preaching, he wrote the Gospel of JESUS Christ in the Hebrew tongue, for the sake of them of the circumcision who had believed. His was the first written of the four Gospels. Thereafter he went to Ethiopia, and there preached the Gospel, confirming his preaching with many miracles.

Fifth Lesson.

OF his miracles, the most notable was that he raised the King's daughter from the dead, and thereby brought to believe in Christ the King her father, his wife, and all that region. After that the King was dead, Hirtacus,

who came after him, was fain to take his daughter Iphigenia to wife, but by the exhortation of Matthew she had made vow of her maidenhood to God, and stood firm to that holy resolution, for which cause Hirtacus commanded to slay the Apostle at the Altar while he was performing the mystery. He crowned the dignity of the Apostleship with the glory of martyrdom upon the 21st day of September. His body had been brought to Salerno, where it was afterwards buried in a Church dedicated in his name during the Popedom of Gregory VII., and there it is held in great worship and sought to by great gatherings of people.

Sixth Lesson, from St Gregory's exposition of Ezekiel, (*p.* 364.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (ix. 9.)

AT that time: JESUS saw a man, named Matthew, sitting at the receipt of custom; and He saith unto him: Follow Me. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* i. *Comment. on Matth.* ix.)

The other Evangelists, out of tenderness towards the reputation and honour of Matthew, have abstained from speaking of him as a publican by his ordinary name, and have called him Levi. Both names were his. But Matthew himself (according to that that Solomon hath: "The just man is the first to accuse himself," Prov. xviii. 17, and again, in another place: [1] "Declare thou thy sins that thou mayest be justified,") doth plainly call himself Matthew the publican, to show unto his readers that none need be hopeless of salvation if he will but strive to do better, since he himself had been all of a sudden changed from a publican into an Apostle.

Eighth Lesson.

PORPHYRY and the Emperor Julian [the Apostate] will have it that the account of this call of Matthew is either a stupid blunder on the part of a lying writer, or else that it showeth what fools they were who followed the Saviour, to go senselessly after any one who called them. But there can be no doubt that before the Apostles believed they had considered the great signs and works of power which had gone before. Moreover, the glory and majesty of the hidden God, which shone somewhat through the Face of the Man Christ JESUS, were enough to draw them which gazed thereon, even at first sight. For if there be in a stone a magnetic power which can make rings and straws and rods come and cleave thereunto, how much more must not the Lord of all creatures have been able to draw unto Himself them whom He called?

Ninth Lesson.

"AND it came to pass, as JESUS sat at meat in the house, behold, many publicans and sinners came and sat down with Him." They saw how that a publican who had turned to better things had found a place of repentance, and therefore they also hoped for salvation. It was not, as the Scribes and Pharisees complained, sinners clinging to their sinfulness who came to JESUS, but sinners repenting, as indeed appeareth from the next words of the Lord,

[1] Isa. xliii. 26. (?)

where He saith: "I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance." The Lord went to eat with sinners to the end that He might have occasion to teach, and to break spiritual bread unto them which bade Him.

MARTYROLOGY.

Upon the morrow we keep the feast of the holy Confessor Thomas of Villanueva, Bishop of Valencia, in Spain, of whom mention is made upon the 8th day of this present month of September.

Upon the same 22nd day of September, were born into the better life—

At Sitten, in Switzerland, the holy martyrs of the Theban Legion—Maurice, Exuperius, Candidus, Victor, Innocent, Vitalis, and their Comrades, who were massacred for Christ's sake under the Emperor Maximian, and have enlightened the whole world by the glory of their passion.

At Rome, under the Emperors Valerian and Gallienus, the holy Virgins Digna and Emerita, both martyrs. Their reliques are kept in the Church of St Marcellus.

At Châtres, the holy martyr Jonah, a Priest, who came into Gaul along with holy Denys, and was, by command of the Prefect Julian, flogged and beheaded.

At Ratisbon, in Bavaria, [in the seventh century,] the holy martyr Emmeram, the Bishop who, in order that he might deliver others, patiently submitted to a most cruel death for Christ's sake.

At Antinoopolis, in Egypt, the holy martyrs Irais, a Virgin of Alexandria, and her Companions. She was gone out to draw water from a well near by when she saw a ship full of confessors of Christ, and thereupon she forthwith left her water-pot and joined them, and was brought along with them into the city, where she first of all, after many torments, was beheaded, and then all the rest, of whom some were Priests, Deacons, or Virgins, were put to the same death.

At Meaux, blessed Sanctinus, a disciple of holy Denys the Areopagite, who consecrated him Bishop of that city, where he was the first to preach the Gospel.

In the country of Coutances, [in the sixth century,] the holy Confessor Lauto, Bishop [of that see.]

In Poitou, [in the fifth century,] the holy Priest Florence.

In the country of Bourges, [in the first century,] the holy Confessor Silvan.

At Laon, [in the seventh century,] the holy widow Salaberga, Abbess [of the Monastery of St John the Baptist.]

At Second Vespers, a Commemoration is made of St Thomas of Villanueva.

Antiphon. He hath dispersed, he hath given to the poor: his righteousness endureth for ever.

Verse. The Lord loved him and adorned him.

Answer. He hath put on him a robe of honour.

Let us pray.

O GOD, Who didst adorn the blessed Bishop Thomas with the grace of an excellent pitifulness toward the needy, we entreat Thee for the same Thy servant's sake mercifully to pour forth the riches of Thine own pitifulness upon all them which cry unto Thee.

Then of the Holy Martyrs Maurice and his Companions. Antiphon, and Verse and Answer from the Common Office for Many Martyrs.

Prayer.

GIVE us joy, we beseech Thee, O Almighty God, in the glad and solemn Feast-day of Thine holy Martyrs, Maurice and his Comrades, and let their Birth-day make us prouder as their prayers do make us stronger. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

SEPTEMBER 22.

St Thomas of Villanueva, Archbishop, [of Valencia,] and Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 399,) except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. (On Ember-day from 1 Tim. iii. 1, *p.* 400.)

SECOND NOCTURN.

Fourth Lesson.

THOMAS of Villanueva[1] was born of excellent parentage, in the town of Fuenlana, in the Diœcese of Toledo in Spain, in the year of our Lord 1488, and was early taught godliness, and an especial pitifulness towards the needy. Of this grace he gave many ensamples while he was still a lad, whereof it is an eminent one that he more than once stripped himself of raiment of his own, in order to clothe the naked. He was become a man when the death of his father called him from Alcala, whither he had been sent to work as a student in the great College of St Alonzo. He gave all the inheritance which fell to him to feed poor unmarried women, and forthwith returned to Alcala, and finished his course in Theology. He was so eminent in learning that he was commanded to take a Professorship in that University, and delivered remarkable Lectures upon Philosophy and Theology. Meanwhile he ceased not earnestly to entreat of the Lord in prayer the knowledge of the Saints, and to know what was the path of life whereunto he was called. In course of time, by the inspiration of God, he entered the Institute of Hermits of St Austin.

Fifth Lesson.

IN the Order wherein he had professed, he was marked for all that maketh a good and edifying Friar, for lowliness, for long-suffering, for cleanness-of-heart, but, above all, for the warmth of his charity. Amid divers and hard works, he let his spirit never faint from prayer and study of the things of God. On account of his holiness and learning he was bidden to undertake the work of preaching, and, by the help of God's grace, was the means of drawing countless souls out of the slough of sin into the way that leadeth unto life. Being raised to rule over his brethren, he so joined wisdom, justice, and gentleness with watchfulness and firmness, that he either established or restored in many places the original discipline of his Order.

[1] His surname was Garcias, but his parents were originally from Villanueva de los Infantes, where he was sent to school, about two miles from Fuenlana.

Sixth Lesson.

HE was named to the Archbishoprick of Granada, but, with excellent lowliness and firmness, he refused to take so high a place. However, not long after, he was forced by the commands of his superiors to accept the government of the Church of Valencia, which he discharged for nearly eleven years with the reputation of a most holy and watchful shepherd of souls. His elevation changed nowise his way of life, except to give greater scope to his wonderful charity by placing the revenues of a wealthy Church at his disposal to distribute to the poor. He did not leave himself even a bed; that on which he was lying when he was called to heaven, he had only on loan from a person to whom he had shortly before given it as an alms. He fell asleep in the Lord upon the 8th day of September, in the 69th year of his own age, [and of our Lord 1555.] God was pleased to approve the holiness of His servant by miracles, both during his life and after his death, whereof are specially remarked that when he had utterly emptied his barn by giving away all his corn to the poor, it was suddenly found full again, and that a dead boy was raised to life at his grave. Finding him famous for these signs, and not a few others, Pope Alexander VII. enrolled him in the list of the Saints, and ordered that his memory should be held in remembrance upon the 18th day of September.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory,* (*p.* 406.) *The last is omitted, or read as one with the Eighth, to make room for the following.*

Ninth Lesson. (*For the Holy Martyrs, but on Ember-day this is the Week-day Homily.*)

WHEN the Emperor Maximian led his army into Gaul, he stopped at the frontiers of the Seduni to offer a sacrifice. The Theban legion, that they might not be defiled by any share in the unhallowed rites, withdrew themselves from the rest of his army. Therefore the Emperor sent soldiers unto them to bid them in his name, if they valued their lives, come back into the camp to the sacrifice. They answered that the Christian religion did not allow them. This answer enkindled in him greater wrath than before. He therefore despatched a part of his army to the Thebans, with orders to begin by killing one man in every ten of them. By their own will, and at the urgent exhortation of Maurice, they chose rather to endure this martyrdom than to do the commandment of the unrighteous Emperor. At the last, the Emperor, upon the 22nd day of September, bade his whole army fall upon them and slay them all. They confessed Christ bravely even to the end.

LAUDS.

Antiphon at the Song of Zacharias. All the congregation of the Saints shall declare his alms.[1]

Prayer throughout the Office as at the Commemoration last evening.

Then a Commemoration of the Holy Martyrs. Prayer as last evening.

On Ember-day a Commemoration of the Week-day.

[1] Ecclus. xxxi. 11.

MARTYROLOGY.

Upon the 23rd day of September, was born into the better life—

At Rome, the holy martyr Pope Linus. He was the first successor of the blessed Apostle Peter in the government of the Church of Rome, was crowned with martyrdom, and is buried upon the Vatican Hill, hard by the Apostle.

At Iconium, in Lycaonia, the holy Virgin and martyr Thecla. She was converted to the faith by the holy Apostle Paul. Under the Emperor Nero she overcame fire and beasts for her confession of Christ, and after many contendings, wherein she was victorious, for the teaching of many, she came to Seleucia, and there fell asleep in peace. The holy Fathers do greatly extol her.

In Campania is made commemoration of the blessed Sosius, Deacon of the Church of Miseno. One while when he was reading the Gospel in the church, the holy Bishop Januarius saw flames rising from his head, and foretold that he would be a martyr. Neither was it many days afterward, when, being himself of the age of thirty years, he was beheaded along with the said Bishop, and so received martyrdom.

On the same day, were also born into the better life—

In Africa, the holy martyrs Andrew, John, Peter, and Anthony.

In the country of Coutances, the holy martyr Paternus, the Bishop.

At Ancona, holy Constantius, watchman of the Church [of St Stephen,] who was remarkable for his grace of working miracles.

In Spain, the holy women Xantippe and Polyxena, who were disciples of the Apostles.

SECOND VESPERS.

The first verse of the Hymn is altered.

Antiphon at the Song of the Blessed Virgin. "He hath dispersed, &c.," *as in the Commemoration last evening.*

A Commemoration is made of St Linus, Pope and Martyr. Prayer, "O God, Who year by year, &c.," *from the Common.*

Then of the Holy Virgin Martyr Thecla.

Prayer.

GRANT, we beseech Thee, O Almighty God, unto all Thy servants who do here keep the birthday of Thy blessed Virgin and Martyr Thecla, and do year by year rejoice at her solemn commemoration, that they may have grace to follow after the pattern of her great faith. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

SEPTEMBER 23.

St Linus, Pope and Martyr.

Semi-double.

All from the Common Office for One Martyr, (p. 366,) except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. (On Ember-day from Acts xx. 17, *p.* 367.)

SECOND NOCTURN.

Fourth Lesson.

POPE Linus was by birth a native of Velletri in Tuscany, and was the immediate successor of Peter in the government of the Church. His

faith and holiness were such that he not only cast out devils, but also raised the dead. He wrote the acts of Blessed Peter, and especially the history of his strife with Simon Magus. He forbade women to enter the Church without having a veil upon their heads. His own head was cut off, on account of his firmness in confessing Christ, by command of the godless Consular Saturninus, an unthankful wretch whose own daughter he had delivered from being tormented by a devil. He was buried upon the Vatican Mount, hard by the grave of the Prince of the Apostles, upon the 23rd day of September. He sat as Pope eleven years, two months, and twenty-three days. He held two December ordinations, wherein he made fifteen Bishops, and eighteen Priests.

Fifth and Sixth Lessons from St Ambrose on Ps. cxviii., (*p.* 377.)

THIRD NOCTURN.

Lessons from Luke xiv. 26, *with the Homily of St Gregory*, (*p.* 373.) *The last is omitted, or read as one with the Eighth, to make room for the Ninth Lesson.* (*For St Thecla—but on Ember-day this is the Week-day Homily.*)

THE virgin Thecla was the daughter of noble parents at Iconium, and a disciple of the Apostle Paul. She is the subject of extraordinary praises by the holy Fathers. In the eighteenth year of her age, she parted from one Thamiris, to whom she had been betrothed, and her kindred accused her of being a Christian. A pile was set a-fire for her, unless she should deny Christ, but she made the sign of the Cross, and willingly entered it, and rain came, and put out the fire. She came to Antioch, where they threw her to wild beasts; and strove to tear her asunder, by tying her to oxen driven different ways; and cast her into a pit with many snakes; but by the mercy of JESUS Christ she was delivered from all. The warmth of her faith and the holiness of her life brought many to Christ. She returned into her own country, and withdrew to be an hermit, alone on a certain mountain, and passed away to be with the Lord, aged ninety years, and famous for many good works and miracles. She was buried at Seleucia.

At Lauds, a Commemoration is made of St Thecla.

On Ember-day, a Commemoration of the Week-day.

MARTYROLOGY.

The morrow is the feast of the blessed Virgin Mary, styled of Ransom.

Upon the same 24th day of September, were born into the better life—

At Autun, the holy martyrs Andochius a Priest, Thyrsus a Deacon, and Felix. Blessed Polycarp, Bishop of Smyrna, sent Andochius and Thyrsus from the east to teach in Gaul, where they were [received as guests by the noble Felix. In the end they and he were] most heavily scourged, and hung up all day by the hands, then cast into the fire, but as they were not burnt their necks were broken with bars, and so they received a right glorious crown.

In Egypt, [in the persecution under the Emperor Diocletian,] the holy martyrs Paphnutius and his Companions. He was dwelling in the desert when he heard that many Christians were kept in chains; wherefore the Spirit of God moved him to go of his own free will to the Prefect, and profess himself a Christian. The Prefect had

him first bound in iron fetters, and racked for a very long time; then he sent him, and many others, to Diocletian, by whose command Paphnutius was hung upon a palm-tree, and the others were beheaded.

At Chalcedon, nine-and-forty holy martyrs, who were condemned to be devoured by wild beasts, under the Emperor Diocletian, after the martyrdom of holy Euphemia, but by the will of God they were delivered from the beasts, then they were beheaded, and so passed away to heaven.

In Hungary, [in the year 1047,] the holy martyr Gerard [Sagredo,] Bishop of Chonad, called the Apostle of Hungary. By birth he was a nobleman of Venice, and was the first of his countrymen who adorned their fatherland by the glory of martyrdom.

In Auvergne, [in the fifth century,] the holy Confessor Rusticus, Bishop [of Clermont.]

In the country of Beauvais, [in the seventh century,] holy Geremar, Abbat [of Flay, now called after him Saint-Germer.]

SEPTEMBER 24.

The Blessed Virgin, styled "of Ransom."

Greater Double.

All as in the Common Office, (p. 436,) except the following.

Prayer throughout the Office.

O GOD, Who didst use the glorious Mother of Thy Son as a mean to ransom Christ's faithful people out of the hands of the unbelievers, by enriching Thy Church with yet another family, grant, we beseech Thee, that we who reverently honour her as the Foundress of that great work, may for her sake and by her prayers, be redeemed from all sin and all bondage unto the evil one. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of St Linus.

MATTINS.

FIRST NOCTURN.

Lessons from Prov. viii., ix., *as in the Common.*

SECOND NOCTURN.

Fourth Lesson.

IN the early part of the thirteenth century of the era of our Lord, the greatest and fairest part of Spain lay crushed under the yoke of the Saracens, and countless numbers of the faithful were held in brutal slavery, with the most lively danger of being made to deny the Christian faith and of losing everlasting salvation. Amid such sorrows the most Blessed Queen of heaven came mercifully to the rescue, and showed how the greatness of her motherly love was fain for their redemption. Holy Peter Nolasco, in the full bloom of the treasures of godliness as well as rich in earthly wealth, was earnestly pondering with himself how he could succour so many suffering Christians dwelling in bondage to the Moors. To him appeared with gracious visage the Most Blessed Virgin, and bade him know that it would be well-pleasing in her own sight, and in the sight of her Only-begotten Son, that an Order of Religious men should be founded in her honour, whose work it should be to redeem prisoners from Mohammedan slavery. Strengthened

by this heavenly vision, the man of God began to burn with wonderful charity, nursing in his heart the one desire that he himself and the Order which he should found might exercise that love, greater than which hath no man, that a man lay down his life for his friends. (John xv. 13.)

Fifth Lesson.

UPON the same night the same most holy Virgin appeared to the Blessed Raymund de Peñafuerte, and to James, King of Aragon, charging them concerning the founding of the Order, and desiring them to help in raising up so great a work. Peter betook himself forthwith to the feet of Raymund, who was his confessor, and laid the matter before him, whom also he found taught from heaven, and to whose governance he right humbly submitted himself. Then came King James, who appointed to carry out this revelation, which himself also had received from the Most Blessed Virgin. The three took counsel together, and all with one consent entered upon the institution of an Order in honour of the said Virgin Mother, to be placed under the invocation of "St Mary of Ransom, for the redemption of captives."

Sixth Lesson.

UPON the 10th of August, in the year of our Lord 1218, the above-named King James decreed the establishment of this Order, thus already conceived by these holy men. The brethren take, [in addition to the vows of Poverty, Chastity, and Obedience,] a fourth vow, whereby they bind themselves to remain in pawn with the unbelievers, if need so require, for the liberation of Christians. The King granted them the right to bear on their breasts his own Royal blazon, and obtained from Gregory IX. the confirmation of this Institute and Order so nobly marked by brotherly charity. God Himself, through the Virgin Mother, gave the increase, causing this Institute speedily and prosperously to spread through all the world, and to blossom with holy men, great in love and godliness, to spend in the redemption of their neighbours the alms which are committed to them by Christ's faithful people, to that end, and some whiles to give themselves up for the ransom of many. That due thanks might be rendered to God and to the Virgin Mother for the great blessing of this Institute, the See Apostolic among other well-nigh countless favours bestowed upon it, permitted that this special Feast-day should be kept and this Office said.

THIRD NOCTURN.

Lessons from Luke xi. 27, *with the Homily of the Venerable Bede*, (*p.* 446.)

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Ninian, Bishop of Galloway in Scotland, of whom mention is made upon the 16th day of this present month of September.

Upon the same 25th day of September, were born into the better life—

At the village of Emmaus, blessed Cleophas, the disciple of Christ, of whom it is said that he was slain by the Jews for confessing the Lord, and thereafter buried with glorious memory within the same house wherein he had prepared a table for the Lord.

At Rome, the holy martyr Herculan. He was a soldier who was turned to Christ on beholding the miracles that

were wrought at the passion of the blessed bishop [Pope] Alexander [I.,] and was beheaded under the Emperor Antonine, after suffering many torments.

At Amiens, in Gaul, blessed Firmin, [of Pampeluna, first] Bishop [of Amiens,] who suffered martyrdom under the President Rictiovarus, in the persecution under Diocletian, by being beheaded, after enduring divers torments.

At Damascus, the holy martyrs Paul, Tatta his wife, and their sons Sabinian, Maximus, Rufus, and Eugene. On the accusation that they were Christians they were flogged and otherwise tormented, and gave up their souls to God.

In Asia, the holy martyrs Bardomian, Eucarpus, and twenty-six others.

On the same day, holy Anathalon; he was a disciple of the blessed Apostle Barnabas, and followed after him as Bishop of the Church of Milan.

At Lyons, [in the year 542,] holy Lupus, Bishop [of that see,] who had been an hermit.

At Auxerre, [at the beginning of the seventh century,] the holy Confessor Anacharius, Bishop [of that see.]

At Blois, [at the beginning of the sixth century,] holy Solemnius, Bishop of Chartres, famous for miracles.

On the same day, [and at the distance of a few years,] holy Principius, Bishop of Soissons, brother to blessed Remi, Bishop of Rheims.

At Anagni, the holy Virgins Aurelia and Neomisia.

At San Severino, in the March of Ancona, [in the year 1721,] the holy Confessor Pacificus, of the Order of Franciscan Friars Minor of the Reformed Observance, a man of wonderful long-suffering and famous for his love of being alone, whose name Pope Gregory XVI. enrolled in the list of the saints.

At Second Vespers a Commemoration is made of St Ninian from the Common Office of a Bishop and Confessor. Prayer, "Hear, O Lord, &c.," (*p.* 408.)

SEPTEMBER 25.

St Ninian, Bishop [of Galloway,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 399,) *except the following.*

Prayer throughout.

Hear, O Lord, &c., (*p.* 408.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Ninian was a Briton by nation. While he was yet young, he left his country and kinsfolk and went to Rome, where he regularly learned the faith and the mysteries of the truth under the best teachers. When he had dwelt there for many years, and had made great way in holy letters, and in the knowledge of the Saints, the chief Pontiff sent him back into Britain as a Bishop to preach the Gospel of Christ to the unbelievers, of whom the most part dwelt in the northern half of the island.

Fifth Lesson.

HE went there therefore unto the people of the Picts, and by his preaching, which was commended unto them the more by the wonderful holiness of his life and the glory of his miracles, he happily brought a great multitude of them, even all that dwelt to the south of the Grampian chain of mountains, out of the darkness of idolatry and the shadow of death unto the true light which is Christ. He had his See at the place which is called Whithorn, from the church which he built there of white stone, after a fashion unused to the Britons, in honour of St Martin, and there also, when his pilgrimage was done, he fell asleep in the Lord, along with many other holy men whom he had gathered around him, about the middle of the fifth century. In the Roman Martyrology mention is made of him upon the 16th day of September.

Sixth Lesson. (*From St Maximus of Turin.*)

Our blessed Father Ninian, &c., (*p.* 411.)

THIRD NOCTURN.

Lessons from Matthew xxiv. 42, *with the Homily of St Hilary*, (*p.* 411.)

MARTYROLOGY.

Upon the morrow we keep the feast of holy Theodore, Archbishop of Canterbury, who was sent into England by Pope Vitalian, and was a burning and a shining light for teaching and holiness; of whom mention is made upon the 19th day of this present month of September.

Upon the same 26th day of September, were born into the better life—

At Nicomedia, the holy martyrs Cyprian and Justina the Virgin. Justina suffered much for Christ's sake under Diocletian the Emperor and Eutholmius the President, and she converted to Christ the warlock Cyprian, who had sought by his magical arts to put her out of her mind, but along with whom she afterwards suffered martyrdom. Their bodies were cast out to be eaten by beasts, but certain Christian sailors took them by night and brought them to Rome, and they were afterwards taken to the church of the Most Holy Saviour, founded by the Emperor Constantine, where they are buried hard by the Baptistery.

At Rome, the holy martyrs Callistratus and forty-nine others, all soldiers. In the persecution under the Emperor Diocletian, Callistratus was sewn up in a leathern sack and cast into the sea, and when, by the help of God, he escaped unharmed, the others were converted to Christ and suffered martyrdom along with him.

Likewise at Rome, [in the year 310,] the holy Confessor Pope Eusebius.

At Bologna, [in the fifth century,] the holy Confessor Eusebius, Bishop [of that see.]

At Brescia, [in the sixth century,] holy Vigilius, Bishop [of that see.]

At Albano, holy Senator.

In the country of Frascati, [at the beginning of the eleventh century,] the blessed Abbat Nilus, a man of great holiness, Founder of the Monastery of Grotta-Ferrata, [of the Italian Congregation of the Order of St Basil.]

At Città di Castello, the holy Priest Amantius, famous for the grace of working miracles.

Vespers of the following, from the Chapter inclusive.

SEPTEMBER 26.

St Theodore, Archbishop of Canterbury, Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 399,) except the following.

Prayer throughout.

Grant, we beseech Thee, &c., (*p.* 408.)

First Vespers as regards St Theodore begin with the Chapter.

A Commemoration is made of St Ninian, then of the Holy Martyrs Cyprian and Justina, from the Common Office for many Martyrs, (p. 382,) and the following.

Prayer.

LORD, let the succour of Thy blessed martyrs Cyprian and Justina never fail us, since Thou never ceasest to look in mercy upon any unto whom Thou dost grant the stay of such helpers. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Theodore who, [like the Blessed Apostle Paul,] was a native of Tarsus, in Cilicia, was a monk well skilled in letters divine and human, upright in life and venerable in age. He was flourishing at Rome in godliness and learning when Pope Vitalian was in treaty to send an Archbishop to Canterbury after the death of Deusdedit, the sixth who had ministered to that church since blessed Augustine. The Pope offered this dignity to the Abbat Hadrian, who excused himself out of lowliness, and put forward Theodore. Theodore therefore was consecrated and sent into England by Vitalian, who gave him for a comrade the aforesaid Abbat Hadrian, a man in all way most learned, and eminent for all graces. As soon as he had come to his church he went through not his own diocese only, but also all the provinces of England, taking the said Hadrian with him everywhere. He was gladly welcomed by all, and established everywhere a right order of living and the canonical rule for the keeping of Easter. He also ordained Bishops in meet places, and corrected with their help such things as needed amending.

Fifth Lesson.

FORASMUCH as Theodore himself and the blessed Hadrian also were excellently taught in letters both sacred and profane, they opened everywhere Church schools, and when they had gathered the children together they poured richly upon their hearts every day a stream of saving knowledge. Hence the Venerable Bede saith that brighter times never shone upon England than those wherein Theodore administered her Church. She had kings who were both mighty and godly, and all men were longing for the joys of that heavenly kingdom whereof they had but just heard, and they that would

be taught in heavenly reading had famous masters at hand. Many learnt by their instruction, and so lighted England by their teaching and holiness that this would seem to be the golden age of the Church of England. Neither did Theodore and Hadrian give sacred letters only to their hearers, but worldly learning also, as the handmaid of theology, and they so happily spread abroad the knowledge of the Latin and Greek languages that many of their disciples knew them as well as their own mother tongue wherein they were born.

Sixth Lesson.

BLESSED Theodore oftentimes held Synods, that he might establish and keep in their wholeness the purity of the faith and the discipline of the Church. In these Synods he passed wholesome decrees. He published a Book of Penitentials for the reformation of the lives of the faithful. His chief care was to ordain as Bishops in the churches of England men above all cavil. He it was who made blessed Chad, Bishop of Lichfield; he it was who consecrated holy Erconwald, Bishop of the Church of London, holy John of Beverley, Bishop of the Church of Hexham, holy Cuthbert, Bishop of the Church of Lindisfarne, and men not less holy as Bishops in other churches. When the kings of England fell into disputes he so affected them by the authority which he enjoyed among them all, that they cast away their arms, and bound themselves together in the bond of a lasting peace. He had ministered in holiness to the Church committed unto him for the space of twenty-two years, and was himself of the age of four score and eight years, when he passed away to be ever with the Lord, in the year of Christ 690, upon the 19th day of September, upon the which day he is mentioned with honour in the Roman Martyrology. He was buried with his predecessors in the Church of St Peter at Canterbury. Concerning him blessed Bede beareth witness that it may rightly and truly be said that "their bodies were buried in peace, but their name liveth for evermore." (Ecclus. xliv. 14.)

THIRD NOCTURN.

Lessons from Matthew xxv. 14, *with the Homily of St Gregory*, (*p.* 406.)

The Ninth Lesson is read along with the Eighth to make room for the

Ninth Lesson. (*Of the Holy Martyrs.*)

CYPRIAN was firstly a warlock and lastly a Martyr. A certain young man having a violent lust after a Christian maiden named Justina, employed him to excite her to join in this lewdness, by dint of incantations and philters. Cyprian thereupon asked counsel of the devil, how he might best gain that end. But the devil answered him that these arts are only thrown away upon true worshippers of Christ. This answer troubled Cyprian, and he began to repent heartily of the course of life he had hitherto led. And then he forsook his arts magic, and gave himself wholly up to the faith of the Lord Christ. For this cause, he and the Virgin Justina were arrested together, beaten with blows and scourging, and cast into prison, if haply they might change their mind. Being brought out of the prison, but still standing fast in their Christian religion, they were dipped in a vessel full of hot pitch, fat, and wax, and in the end beheaded, at Nicomedia, [on the 26th

day of September, in the year of our Lord 304.] Their bodies were thrown out, and lay unburied for the space of six days, at the end of which time some sailors took them secretly by night on board a ship and carried them to Rome. They were first buried on the farm of the noble Lady Rufina, but afterwards brought into the city, where they lie hard by the Baptistery in the Church of [the Saviour, built by] Constantine.

At Lauds a Commemoration is made of SS. Cyprian and Justina. Prayer from the preceding evening.

MARTYROLOGY.

Upon the 27th day of September, were born into the better life—

At Ægæ, in Cilicia, the holy brethren Cosmas and Damian, both martyrs. They were beheaded in the persecution under the Emperor Diocletian, after they had suffered many torments, bonds, and imprisonment, and after God had enabled them to overcome, in the sea and in the fire, crucifixion, stoning, and arrows. Along with them it is stated that there suffered also three more, who were brethren unto them, namely Anthimus, Leontius, and Euprepius.

At Rome, the holy Epicharis, a woman of senatorial rank, who, in the same persecution, was beaten with scourges loaded with lead, and then beheaded.

At Todi, under the same Emperor Diocletian, the holy martyrs Fidentius and Terence.

At Cordova, [in the ninth century,] the holy brethren Adolph and John, both martyrs, who were crowned for Christ's sake in the persecution under the Arabs.

At Semont, in Gaul, [in the third century,] the holy martyr Florentine, who had his tongue cut out, and was then beheaded, along with the blessed Hilary.

At Byblos, in Phœnicia, the holy Mark, Bishop [of that see,] who is called by the blessed Evangelist Luke, [in the Acts of the Apostles,] "John, whose surname was Mark."

At Milan, holy Caius, Bishop [of that see,] a disciple of the blessed Apostle Barnabas, who suffered much in the persecution under the Emperor Nero, but fell asleep at last in peace.

At Ravenna, [in the second century,] the holy Confessor Aderitus, Bishop [of that see.]

At Paris, [in the year 1660,] the holy Priest Vincent of Paul, Founde of the Congregation of the Missior and of the Sisters of Charity. A ma of apostolic spirit, and a father to th poor; whose feast is kept upon th 19th day of July.

At Paris also, [in the year 1325,] the holy Eleazar [de Sabran,] Ear [of Ariano.]

In Hainault, [toward the end of th eighth century,] the holy virgi Hiltrude.

At Second Vespers a Commemora tion is made of the following. Praye from their Office.

SEPTEMBER 27.

The Holy Martyrs Cosmas and Damian.

Semi-double.

All from the Common Office for Many Martyrs, (p. 382,) except the following.

Prayer throughout the Office.

GRANT, we beseech Thee, O Almighty God, that we who keep the birthday of Thine holy

Martyrs Cosmas and Damian may at their prayers be delivered from all dangers that presently hang over us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

COSMAS and Damian, who were eminent physicians in the time of the Emperors Diocletian and Maximian, were brothers, and Arabs by race, but born in the city of Ægæ [in Cilicia.] Not more by their knowledge of medicine than by the power of Christ they healed diseases which had been hopeless for others. When the Præfect Lysias learnt to what faith they belonged, he commanded them to be brought before him, and questioned them as to their way of life, and the confession of their religion; and then, forasmuch as they freely owned themselves Christians and the Christian faith needful to salvation, he commanded them to worship the gods, under threats of torments and a most cruel death.

Fifth Lesson.

BUT when he found that it was but in vain to lay such things before them, he said: "Bind their hands and feet together, and put them to the sharpest of the question." And he was obeyed, but nevertheless Cosmas and Damian abode still of the same mind. Therefore they were cast into the depth of the sea, bound as they were, but they came forth again, whole and unbound. The Præfect, therefore, who would have it that it came to pass so by force of art magic, cast them into prison. On the morrow he haled them forth again, and bade cast them upon a great fire, but the flame turned away from them. He was pleased then to have them tormented in divers and cruel sorts, and lastly, smitten with the axe. Thus did they bear witness for Christ JESUS even until they grasped the palm of their testimony.

Sixth Lesson, from St Austin's 47th Sermon "on the Saints," (p. 386.)

THIRD NOCTURN.

Lessons from Luke vi. 17, *with the Homily of St Ambrose, (p. 395.)*

Eighth Responsory.

Theirs is a brotherhood, &c.

MARTYROLOGY.

Upon the 28th day of September, was born into the better life—

In Bohemia, the holy martyr Wenceslaus, Duke[1] of that country, glorious for his holiness and his miracles, who was murdered in the house of his brother, and thus gained the palm of victory.

At Rome, the holy martyr Privatus. He had been full of sores, whereof

[1] He is so called in the Missal and Martyrology, doubtless in deference to his own wish during life, though the title of King was bestowed upon him in A.D. 937 by the Emperor Otho I., and always afterwards employed towards him by the Sovereign and Princes of the Empire. His successors, however, were only Dukes until A.D. 1086.

he had been healed by the blessed Pope Callistus. Under the Emperor Alexander, for Christ's faith's sake, he was flogged to death with scourges loaded with lead.

Likewise at Rome, the holy martyr Stacteus.

In Africa, the holy martyrs Martial, Lawrence, and twenty others.

At Antioch, in Pisidia, [in the persecution under the Emperor Diocletian,] the holy martyrs Mark, who was a shepherd, Alphius, Alexander, and Zosimus who were his brethren, Nicon, Neon, Heliodorus, and thirty soldiers who were brought to believe in Christ by beholding the wonders wrought by the blessed Mark, and were crowned with martyrdom in divers manners and places.

Upon the same day, under the Emperor Decius, the holy martyr Maximus.

At Toulouse, [at the beginning of the fifth century,] the holy Confessor Exuperius, Bishop [of that see,] concerning whom holy Jerome hath told how sparing he was to himself and how open-handed to others.

At Genoa, [likewise in the fifth century,] the holy Confessor Salomon, Bishop [of that see.]

At Brescia, [also in the fifth century,] holy Silvinus, Bishop [of that see.]

On the same day, the holy Virgin Eustochion, the daughter of blessed Paula, [and disciple of holy Jerome,] who was brought up with other virgins at the Lord's birthplace, and passed away, glorious for eminent good works, to be for ever with this same Lord.

In Germany, [in the eighth century,] the holy Virgin Lioba, eminent for the gift of miracles.

Vespers are of the following, from the Chapter inclusive.

SEPTEMBER 28.

St Wenceslaus, Duke [of Bohemia,] Martyr.

Semi-double.

All from the Common Office for One Martyr, (p. 366,) except the following.

Prayer throughout the Office.

O GOD, Who didst make Thy blessed servant Wenceslaus to pass by the palm of martyrdom from dominion on earth to glory in heaven, keep us, at his prayers, from all hurt here, and grant unto us the joy of fellowship with him hereafter. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

These, as far as concerns St Wenceslaus, begin with the Chapter.

A Commemoration is made of the preceding. Prayer from their Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

WENCESLAUS, Duke of Bohemia, was the son of a Christian father, Duke Wratislaus I., and an heathen mother named Drahomira. He had for his grandmother a most holy woman, named Ludmilla, who trained him up in godliness. He was a man eminent in

all graces, and one who carefully held his virginity unsullied throughout the whole course of his life. His mother seized the supreme power by the foul murder of Ludmilla, and lived foully with her younger son Boleslaus, and the nobles roused thereby to indignation, and wearied with her tyranny and wicked government, cast off the yoke of both of them, and hailed Wenceslaus in the city of Prague as their King.

Fifth Lesson.

HE ruled his kingdom by his virtues rather than by force. To the orphaned, the widowed, and the destitute he was very charitable, so that some whiles in the winter he carried firewood to the needy on his own shoulders. He helped oftentimes to bury the poor, he set captives free, and went many times to the prisons at the dead of night to comfort with money and advice them that were detained therein. To a Prince of so tender an heart it was a great grief to be behoven to condemn any to death, however guilty. For Priests he had a most earnest respect, and with his own hands sowed the corn and pressed the grapes for the bread and wine which they were to use for the Sacrifice. He would walk round the Church by night with bare feet upon the snow and ice, leaving behind him bloody footprints that warmed the ground.

Sixth Lesson.

FOR his Body-guard he had angels. For when Radislaus, Prince of Gurinna, invaded Bohemia, and Wenceslaus, to save the effusion of his people's blood, went out to meet him in single combat, [two] angels were seen serving him with arms, and heard to say to the adversary: "Strike not." Therefore, his enemy was stricken with terror, fell down in reverence before him, and begged his forgiveness. When he went to Germany, the Emperor saw two angels carrying a golden Cross before him as he drew nigh him, and arose from his throne, embraced him in his arms, created him a King, and gifted him with the arm of the holy [Martyr] Vitus. Nevertheless, his godless brother, at the exhortation of their mother, bade him to a feast, [given on account of the birth of his son,] and when Wenceslaus, with a foreboding of the death prepared for him, went afterwards into the Church, and was praying there, [Boleslaus followed him thither,] together with some accomplices of his crime, and [when they had wounded him,] despatched him [with his own hand, running him through the body with a lance. He suffered a little after midnight, upon the 28th day of September, in the year of our Lord 938.] The stains of his blood may still be seen upon the walls. By the judgment of God, his unnatural mother was swallowed up by the earth, and his murderers, in divers ways, perished miserably.

THIRD NOCTURN.

Lessons from Matth. xvi. 24, *with the Homily of St Gregory*, (*p.* 378.)

MARTYROLOGY.

On the morrow is made the worshipful Commemoration of the Blessed Archangel Michael; on the which day was consecrated[1] in his name

[1] "This Festival," says Alban Butler, "was certainly celebrated in Apulia in 493. The dedication of the famous Church of St Michael on Mount Gargano" (see under May 8,) "gave occasion to the institution of this Feast." A Church was dedicated on Hadrian's Mausoleum, now called the Castle of St Angelo, at Rome, on this same day in A.D. 610.

the church upon Mount Gargano, mean as to building, but filled with power from heaven.

Upon the same 29th day of September, were born into the better life—

In Thrace, the holy martyrs Eutychius, Plautus, and Heraclea.

In Persia, the holy martyr Gudelia, who had turned many to Christ. Forasmuch as she would not worship the sun and the fire, Sapor the king put her to many torments and caused the skin to be plucked from her head, and her to be fastened to a post, where she won the last victory.

Likewise in Persia, the holy martyrs Dadas, kinsman of King Sapor, Casdoa his wife, and Gabdelas their son, who were stripped of their worldly goods, tormented with divers sufferings, imprisoned for a long time, and at last beheaded.

In Armenia, under the King Tiridates, the holy virgins Ripsimis and her Companions, all martyrs.

At Auxerre, [in the fifth century,] the holy martyr Fraternus, Bishop [of that see.]

At Pontecorvo, hard by Aquino, [in the twelfth century,] the holy Confessor Grimwald the Priest.

In Palestine, [in the sixth century,] the holy hermit Quiriacus.

Vespers are of the following.

SEPTEMBER 29.

Michaelmas Day.

Dedication of the Church of St Michael the Archangel.

Double of the Second Class.

All as on Sundays except the following.

[1] Translation by Dr Neale.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm, Ps. cxvi. O praise the LORD, &c., (*p.* 186.)

Hymn.[1]

THEE, O Christ, the Father's Splendour,
Life and virtue of the heart,
In the presence of the Angels
Sing we now with tuneful art:
Meetly in alternate chorus
Bearing our responsive part.

Thus we praise with veneration
All the armies of the sky:
Chiefly him, the warrior Primate
Of celestial chivalry:
Michael, who in princely virtue
Cast Abaddon from on high.

By whose watchful care, repelling,
King of everlasting grace!
Every ghostly adversary,
All things evil, all things base;
Grant us of Thine only goodness
In Thy paradise a place.

Laud and honour to the Father;
Laud and honour to the Son;
Laud and honour to the Spirit;
Ever Three, and ever One:
Consubstantial, Co-eternal,
While unending ages run. Amen.

Verse. [2] An Angel stood at the Altar of the Temple.

Answer. Having a golden censer in his hand.

Antiphon at the Song of the Blessed Virgin. While as John was gazing upon the holy mystery, the Archangel Michael sounded his trumpet: Forgive us, O Lord our God, Which openest the book, and loosest the seals thereof. Alleluia.

At First Vespers no Commemoration of the Holy Martyr.

[2] Cf. Luke i. 11; Apoc. viii. 3.

MATTINS.

Invitatory. The Lord, He is the King of the Archangels. * O come, let us worship Him.

Hymn as at First Vespers.

FIRST NOCTURN.

First Antiphon. The sea was moved and the earth quaked, when the Archangel Michael descended from heaven.

Ps. viii. O LORD, our Ruler, &c., (*p.* 7.)

Second Antiphon. Let us praise the Lord, Whom the Angels do praise, unto Whom Cherubim and Seraphim do cry, "Holy, Holy, Holy."

Ps. x. In the LORD put I my trust, &c., (*p.* 9.)

Third Antiphon. The smoke of the incense ascended up before the Lord, out of the Angel's hand.

Ps. xiv. LORD, who shall dwell, &c., (*p.* 10.)

Verse. An Angel stood at the Altar of the Temple.

Answer. Having a golden censer in his hand.

First Lesson.

The Lesson is taken from the Book of the Prophet Daniel (vii. 9.)

I BEHELD till the thrones were set, and the Ancient of days did sit: Whose garment was white as snow, and the Hair of His Head like the pure wool: His throne, the fiery flame; His wheels, burning fire. A fiery stream issued and came forth from before Him. Thousands of thousands ministered unto Him, and ten thousand times hundreds of thousands stood before Him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake: and I saw that the beast was slain, and his body destroyed, and given to be burnt with fire.

First Responsory.

[1] There was silence in heaven while the dragon fought against Michael the Archangel. I heard the voice of thousands of thousands, saying: Salvation, and honour, and power unto God, the Almighty.

Verse. Thousands of thousands ministered unto Him, and ten thousand times hundreds of thousands stood before Him.

Answer. I heard the voice of thousands of thousands, saying: Salvation, and honour, and power unto God, the Almighty.

Second Lesson. (x. 4.)

AND in the four-and-twentieth day of the first month, I was by the side of the great river, which is the Tigris. Then I lifted up mine eyes, and looked; and, behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the chrysolite, and his face as the appearance of lightning, and his eyes as lamps of fire; and his arms and his lower parts at his feet like in appearance to shining brass; and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision; for the men that were with me saw it not; but a great fear fell upon them, so that they fled to hide themselves. Therefore I was left alone and saw this great vision, and there remained no strength in me; for

[1] Cf. Apoc. viii. 1, xii. 7, xix. 1, &c.

my comeliness was changed in me into corruption, and I retained no strength.

Second Responsory.

An Angel stood at the Altar of the Temple, having a golden censer in his hand; and there was given unto him much incense; and the smoke of the incense ascended up before the Lord, out of the Angel's hand.

Verse. [1] Before the Angels will I sing praise unto Thee; I will worship toward Thy holy temple, and praise Thy Name, O Lord.

Answer. And the smoke of the incense ascended up before the Lord, out of the Angel's hand.

Third Lesson.

YET heard I the voice of his words; and when I heard, I fell down astounded upon my face, and my face clave unto the ground. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me: O Daniel, thou man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me: Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one-and-twenty days, but, lo! Michael, one of the chief princes, came to help me, and I then obtained the victory with the King of Persia. Now I am come to make thee understand what shall befall thy people in the latter days, for yet the vision is [not to be fulfilled] till [after many] days.

Third Responsory.

Before the Angels will I sing praise unto Thee, and will worship toward Thy holy temple. And I will praise Thy Name, O Lord.

Verse. For Thy loving-kindness, and for Thy truth; for Thou hast glorified Thine holy Name on us.

Answer. And I will praise Thy Name, O Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And I will praise Thy Name, O Lord.

SECOND NOCTURN.

First Antiphon. Archangel Michael, come to help God's people.

Ps. xviii. The heavens declare, &c., (*p.* 17.)

Second Antiphon. The Archangel Michael is the Vice-Roy of Paradise, and the Angels that are the dwellers therein do hold him in worship.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 46.)

Third Antiphon. Thou wast manifested in Thy glory in the Presence of the Lord. Therefore the Lord hath clothed Thee with majesty.

Ps. xxxiii. I will bless the LORD, &c., (*p.* 78.)

Verse. The smoke of the incense ascended up before the Lord.

Answer. Out of the Angel's hand.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Gregory the Great. (*34th on the Gospels.*)

WE say that there are nine Orders of Angels, for, by the witness of the holy Word, we know that there be

[1] Ps. cxxxvii. 1.

Angels, Archangels, Mights, Powers, Principalities, Dominions, Thrones, Cherubim, and Seraphim. Nearly every page of the holy Word witnesseth that there be Angels and Archangels. The books of the Prophets, as is well known, do oftentimes make mention of Cherubim and Seraphim. Paul, writing to the Ephesians, (i. 21,) counteth up the names of four Orders, where he saith: "[The Father of glory . . . raised (Christ) from the dead, and set Him at His own right hand in the heavenly places,] far above all Principality, and Power, and Might, and Dominion, [and every name that is named, not only in this world, but also in that which is to come.]" And the same, again, writing to the Colossians, (i. 16,) saith: "[By (the Son) were all things created, that are in heaven, and that are in earth, visible and invisible,] whether they be Thrones, or Dominions, or Principalities, or Powers; [all things were created by Him and for Him.]" If, then, we add the Thrones to the four Orders of which he spake unto the Ephesians, we have five Orders; and when we add unto them the Angels and the Archangels, the Cherubim and the Seraphim, we find that the Orders of Angels are beyond all doubt nine.

Fourth Responsory.

This is Michael, who to battle leads the armies of the skies; whosoever on him calleth, blessed within his wardship lies. His a prayer whose voice availing aids from earth toward heaven to rise.

Verse. The Archangel Michael is the Vice-Roy of Paradise, and the Angels that are the dwellers therein do hold him in worship.

Answer. Whosoever on him calleth, blessed within his wardship lies. His a prayer whose voice availing aids from earth toward heaven to rise.

Fifth Lesson.

BUT we must know that the word "Angel" is the designation, not of a nature, but of an office. Those holy spirits in the heavenly fatherland are alway spirits, but they may nowise be alway called Angels, [which is, being interpreted, "messengers,"] for they are Angels only when they are sent as Messengers. Hence also it is said by the Psalmist, (ciii. 5,) "Who makest spirits Thine Angels!"[1] as if it were, "Of them who are alway with Him as spirits, He doth somewhiles make use as Messengers." They who go on the lesser messages are called Angels: they who go on the greater Archangels. Hence it is that unto the Virgin Mary was sent no common Angel, but the Archangel[2] Gabriel. For the delivery of this, the highest message, it was meet that there should be sent the highest Angel. Their individual names also are so given as to signify the kind of ministry wherein each is powerful. "Michael" signifieth "Who-is-like-unto-God?" "Gabriel," "the Strength-of-God," and "Raphael," "the Medicine-of-God."

Fifth Responsory.

Where Angels lead the spirits of the blessed dead the glad procession moves with Michael at his head, to lead them into the garden of Eden.

[1] This is a different way of taking the text to that in Heb. i. 7.

[2] Giving him this title appears to be a traditional acceptation of Luke i. 19, compared with Tob. xii. 15. He is called "Angel" in the Gospel, and the title "Archangel" only occurs twice in the whole of the Scriptures, once of Michael by name, and once of the same or another unnamed.

Verse. [1] O Lord, send Thy Holy Spirit from heaven: the Spirit of wisdom and understanding.

Answer. To lead them into the garden of Eden.

Sixth Lesson.

AS often as anything very mighty is to be done, we see that Michael is sent, that by that very thing, and by his name, we may remember that none is able to do as God doeth. Hence that old enemy whose pride hath puffed him up to be fain to be like unto God, even he who said, "I will ascend unto heaven, I will exalt my throne above the stars of God. . . . I will be like the Most High," (Isa. xiv. 13, 14,) this old enemy, when at the end of the world he is about to perish in the last death, having no strength but his own, is shown unto us a-fighting with Michael the Archangel, even as saith John, (Apoc. xii. 7): "There was war in heaven: Michael and his Angels fought against the dragon; and the dragon fought and his angels." Unto Mary is sent Gabriel, whose name is interpreted "the Strength of God," for he came to herald the appearing of Him Who was content to appear lowly that He might fight down the powers of the air. Raphael, also, as we have said, signifieth "the Medicine-of-God," and it is the name of him who touched as a physician the eyes of Tobias, and cleared away his blindness.

Sixth Responsory.

[2] At that time shall Michael stand up, which standeth for your children. And there shall be a time, such as never was since there was a nation even to that same time.

Verse. At that time thy people shall be delivered, every one that shall be found written in the Book of Life.

Answer. And there shall be a time, such as never was since there was a nation even to that same time.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And there shall be a time, such as never was since there was a nation even to that same time.

THIRD NOCTURN.

First Antiphon. The Angel Michael the Archangel, he is the messenger whom God sendeth to all the souls of the righteous. Alleluia, Alleluia.

Ps. xcv. O sing unto the LORD, &c., (℣. 148.)

Second Antiphon. There was given unto him much incense, that he should offer it upon the golden altar which is before the eyes of the Lord.

Ps. xcvi. The LORD reigneth, &c., (℣. 149.)

Third Antiphon. Great things are spoken of Michael the Archangel, who waxed valiant in fight, and won the victory.

Ps. cii. Bless the LORD, O my soul, &c., (℣. 160.)

Verse. Before the Angels will I sing praise unto Thee, O my God.

Answer. I will worship toward Thy holy Temple, and praise Thy Name.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xviii. 1.)

AT that time: Came the disciples unto JESUS, saying: Who is the greatest in the kingdom of heaven? And so on.

[1] Cf. Wisd. ix. 17; Isa. xi. 2.

[2] Dan. xii. 1.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* iii. *Comm. on Matth.* xviii.)

After the finding of the piece of money in the fish's mouth, after the payment of the tribute, what meaneth this sudden question of the Apostles? "Who is the greatest in the kingdom of heaven?" They had seen that the same tribute-money was paid for Peter as for the Lord, and from this equality of reckoning they gathered that Peter was Prince of all the Apostles, seeing that he had been appraised at the same price as his Master. Therefore they ask, Who is the greatest in the kingdom of heaven? And JESUS, seeing their thoughts, and understanding wherefore they erred, is fain to take away the desire of glory by the love of lowliness.

Seventh Responsory.

[1] Be not ye afraid before the Gentiles: but in your hearts worship ye the Lord, and fear Him; for His Angel is with you.

Verse. An Angel stood at the Altar of the Temple, having a golden censer in his hand.

Answer. For His Angel is with you.

Eighth Lesson.

"WHEREFORE, if thy hand or thy foot offend thee, cut them off, and cast them from thee . . . for it must needs be that offences come, but woe to that man by whom the offence cometh!"—because by his sin he maketh, and maketh to be his own work, that which must needs be in the world. Away, then, with every affection and every kinship, lest thy love should throw a stumbling-block before a single believer. Be there any, saith He, who is as near to thee as thine hand, thy foot, or thine eye, useful, careful, far-seeing, but who layeth a stumbling-block before thee, and whose diverse way of life may draw thee to hell—it is better for thee to lose such an one and thy worldly happiness with him, than to live surrounded by them that are near and needful to thee, and to pile up unto thyself damnation.

Eighth Responsory.

The Archangel Michael came to help God's people. He arose to succour the spirits of the righteous.

Verse. An Angel stood at the Altar of the Temple, having a golden censer in his hand.

Answer. He arose to succour the spirits of the righteous.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He arose to succour the spirits of the righteous.

Ninth Lesson.

"I SAY unto you that in heaven their angels do always behold the face of My Father." Above, He had said that every tie of kinship or of convenience which might become a stumbling-block, albeit close and needful as hand, or foot, or eye, was to be cut off, but here He softeneth the hardness of that precept: "Take heed that ye despise not one of these little ones." Hardness, saith He, I command not save as teaching tenderness withal; "in heaven their Angels do always behold the face of My Father." Oh, how great is the dignity of souls, whereof every one hath from its birth an Angel appointed to guard it! Hence, we read in the Revelation of John: "Unto the Angel of the Church of Ephesus," (and so of the others,)

[1] Baruch vi. 5, 6.

"write," (ii. 1, &c.) And the Apostle [Paul] also saith: "The woman" (that is, in the Church) "ought to have a covering on her head, because of the Angels," (1 Cor. xi. 10.)

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. An Angel stood at the Altar * of the Temple, having a golden censer in his hand.

Second Antiphon. While as the Archangel Michael fought against the dragon, * I heard voices saying: Salvation unto our God. Alleluia.

Third Antiphon. Michael Mine Archangel, * I have appointed thee for a prince over the ingathering of souls.

Fourth Antiphon. O ye Angels of the Lord, bless ye the Lord alway.

Fifth Antiphon. O ye Angels and Archangels, * O ye Thrones and Dominions, O ye Principalities and Powers, O ye mighty Ones of heaven, praise ye the Lord from the heavens! Alleluia.

Chapter. (Apoc. i. 1.)

GOD gave unto JESUS Christ to show unto His servants things which must shortly come to pass: and He sent and signified it by His Angel unto His servant John; who bare record of the Word of God and of the testimony of JESUS Christ, of all the things which he saw.

Hymn.[1]

CHRIST! of the holy Angels light and gladness,
Maker and Saviour of the human race,
O may we reach the world unknown to sadness,
The blessed mansions where they see Thy Face!

Angel of peace, may Michael to our dwelling
Down from high Heaven in mighty calmness come,
Breathing serenest peace, wild war dispelling
With all her sorrows to the infernal gloom.

Angel of might, may Gabriel swift descending,
Far from our gates our ancient foes repel,
And his own triumphs o'er the world defending,
In temples dear to Heaven return and dwell.

Angel of health, may Raphael lighten o'er us,
To every sick bed speed his healing flight,
In times of doubt direct the way before us,
And through life's mazes guide our steps aright.

The Virgin, harbinger of peace supernal,
Mother of Light, with all the Angelic train,
Heaven's glittering host, court of the King Eternal,
All Saints be with us, till that bliss we gain.

Be this by Thy thrice holy Godhead granted,
Father, and Son, and Spirit ever blest;
Whose glory by the Angel host is chanted,
Whose Name by all the universe confest.
Amen.

Verse. An Angel stood at the Altar of the Temple.

Answer. Having a golden censer in his hand.

Antiphon at the Song of Zacharias. There was silence in heaven while as the dragon made war, and Michael fought against him, and prevailed over him.

Prayer throughout.

O GOD, Who hast ordained and constituted the services of angels and men in a wonderful order, mercifully grant that as Thy

[1] Translation by the Rev. W. J. Copeland.

holy angels alway do Thee service in heaven, so, by Thy appointment, they may succour and defend us on earth. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. An Angel stood, &c., (*First Antiphon at Lauds.*)

MARTYROLOGY.

Upon the 30th day of September, was born into the better life—

In Bethlehem of Judea, the holy Priest Jerome, Doctor of the Church, a man most deeply read in all letters, and a follower of approved monks. With the sword of his teaching he transfixed many monsters of heresy. He fell asleep in peace, quite broken down with old age, and was buried hard by the Lord's birthplace, but his body hath since been brought to Rome, where it is laid in the Church of St Mary the Greater.

Upon the same day, the holy martyr Leopardus, one of the household of the Emperor Julian the Apostate. He was beheaded at Rome, but his body hath since been brought to Aachen.

At Soleure, in Switzerland, the holy martyrs Victor and Ursus, of the glorious Theban Legion. They were first put to direful tortures under the Emperor Maximian, but light broke from heaven upon them, the servants of the Emperor fell to the earth, and they were delivered; then they were cast into the fire, but it took no hold upon them; and lastly they were slain with the sword.

At Piacenza, the holy martyr Antonine, belonging to the same Theban Legion.

Upon the same day, holy Bishop Gregory, [called the Apostle and Illuminator] of the Great Armenia, who suffered many things under the Emperor Diocletian, but at length fell asleep in peace.

At Canterbury, in England, the holy Confessor Honorius, Bishop [of that see, wherein he succeeded holy Justus. He was consecrated by holy Paulinus, Archbishop of York. For more than thirty years he laboured for the glory of God, and saw with joy the faith of Christ extended daily. He died in the year 653, and was succeeded in his see by Deusdedit.]

At Rome, holy Francis de Borja, of the Society of Jesus, whose feast we keep upon the 11th day of October.

Likewise at Rome, [in the second century,] the holy widow Sophia, mother of the holy Virgins Faith, Hope, and Charity, [all martyrs.]

Chapter at the end. (Apoc. xii. 7.)

THERE was a great war in heaven; Michael and his angels fought against the dragon; and the dragon fought, and his angels: and prevailed not; neither was their place found any more in heaven.

TERCE.

Antiphon. While as the Archangel, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

An Angel stood at the Altar of the Temple.

Answer. An Angel stood at the Altar of the Temple.

Verse. Having a golden censer in his hand.

Answer. At the Altar of the Temple.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. An Angel stood at the Altar of the Temple.

Verse. And the smoke of the incense ascended up before the Lord—

Answer. Out of the Angel's hand.

SEXT.

Antiphon. Michael Mine Archangel, &c., (*Third Antiphon at Lauds.*)

Chapter. (Apoc. v. 11.)

I HEARD the voice of many Angels round about the throne, and the living creatures and the elders; and the number of them was thousands of thousands, saying with a loud voice: Salvation unto our God.

Short Responsory.

The smoke of the incense ascended up before the Lord.

Answer. The smoke of the incense ascended up before the Lord—

Verse. Out of the Angel's hand.

Answer. Before the Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The smoke of the incense ascended up before the Lord.

Verse. Before the Angels will I sing praise unto Thee, O my God.

Answer. I will worship toward Thy holy Temple, and praise Thy Name.

NONE.

Antiphon. O ye Angels, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Before the Angels will I sing praise unto Thee, O my God.

Answer. Before the Angels will I sing praise unto Thee, O my God.

Verse. I will worship toward Thy holy Temple, and praise Thy Name.

Answer. O my God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Before the Angels will I sing praise unto Thee, O my God.

Verse. Worship God.

Answer. All ye His Angels.

SECOND VESPERS.

All as the First, except the following.

Last Psalm.

Ps. cxxxvii. I will praise Thee, &c., (*p.* 197.)

Verse. Before the Angels will I sing praise unto Thee, O my God.

Answer. I will worship toward Thy holy Temple, and praise Thy Name.

Antiphon at the Song of the Blessed Virgin. O thou Prince most glorious, Michael the Archangel, remember us —and here, and everywhere, alway entreat for us the countenance of the Son of God. Alleluia, Alleluia.

A Commemoration is made of the following. Antiphon, "O right excellent, &c." *Prayer from Lauds. Then of St Honorius, Archbishop of Canterbury, from the Common Office for a Bishop and Confessor,* (*p.* 399,) *with the Prayer,* "Grant, we beseech Thee, &c.," (*p.* 408.) *The Verse and Answer from Lauds.*

SEPTEMBER 30.

St Jerome, Priest, Confessor, and Doctor of the Church.

Double.

All from the Common Office for a Confessor and Doctor not a Bishop, (p. 431,) except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Ecclus. xxxix. 1, (*p.* 431.)

SECOND NOCTURN.

Fourth Lesson.

JEROME was the son of one Eusebius, and was born at Sdrigni, [a small town upon the confines] of Dalmatia, in the reign of the Emperor Constantius.[1] He was baptized at Rome when a lad, and studied there, under the instruction of Donatus and other very learned personages. He travelled in Gaul for the sake of improving his mind, and there sought the friendship of divers godly men learned in the Scriptures, and made with his own hand many copies of the holy books. He afterwards betook himself to Greece, where he attained eminence as a philosopher and orator, in the following of the most famous theologians. At Constantinople, in especial, he sat at the feet of Gregory of Nazianzus, from whom he professeth himself to have learnt his theology. Then, for godliness' sake, he went to see the home of the Lord Christ, and so throughout all Palestine. He witnesseth that this pilgrimage, wherein he got the help of the most learned of the Jews for the understanding of the Holy Scriptures, did him much good.

Fifth Lesson.

HE withdrew himself into the wild deserts of Syria, where he passed four years in studying the Holy Scriptures and in considering the blessedness of heaven, afflicting his body by alway denying himself, by bitter tears, and by chastisement of the flesh. He was ordained Priest by Paulinus, Patriarch of Antioch. He went to Rome on account of the quarrelling of certain Bishops with Paulinus and Epiphanius, and there helped Pope Damasus in the writing of his letters upon Church affairs. But the longing for his old solitude came upon him, and he went back to Palestine, where, in the monastery at Bethlehem, built beside the cradle of the Lord Christ by the Lady Paula of Rome, he set himself to enter on earth upon the life of heaven, serving God in reading and writing without ceasing, regardless of the sufferings of a body tormented by divers diseases and pains.

Sixth Lesson.

HARD questions upon the interpretation of the Holy Scripture were sent to him from all parts of the earth, as to an oracle. He was oftentimes consulted by Pope Damasus and by the holy Augustine upon the meaning of the most obscure passages of the Scripture, because of his extraordinary learning, and that he knew not the Latin and Greek tongues only, but also the Hebrew and Chaldee, and, as the same Augustine testifieth,

[1] Stridone in Dalmatia, Constantio Imperatore. Upon the place and date (which latter is variously given from 329 to 342) see Alban Butler.

had read nearly all writers. He attacked heretics with keen publications, and ever undertook the defence of the godly and Catholic. He translated the Old Testament from Hebrew into Latin, and, at the command of Damasus, reformed, according to the original Greek, the existing version of the New. Upon great part of the Scriptures he wrote commentaries. He translated likewise into Latin the works of many learned men, and himself contributed to the Christian life many monuments of his own wit. He lived to an extreme old age, and passed away to heaven, famous for learning and holiness, in the reign of the Emperor Honorius, [upon the 30th day of September, in the year of our Lord 420.] His body was buried at Bethlehem, but hath since been brought to Rome, where it lieth in the Church of St Mary-at-the-Manger.[1]

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 13.)

AT that time: JESUS said unto His disciples: Ye are the salt of the earth. But if the salt have lost his savour, wherewith shall it be salted? And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Book* i. *Comm. on Matth.* v.)

Apostles and teachers are called salt, for it is by them that the whole mass of mankind is seasoned. "But if the salt have lost his savour, wherewith shall it be salted?" If the teacher have gone astray, by what other teacher is he to be corrected? "It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." This is a figure taken from farming. Salt is used to savour food withal, and to preserve meat, but it hath no other use. In sooth, we read in the Scriptures of some cities which were sown with salt in the fury of their conquerors, that no bud of life might ever spring there again.

Eighth Lesson.

LET teachers and Bishops, then, look well to it, seeing that "mighty men shall be mightily tormented," (Wisd. vi. 7.) And there is no help for them, but they fall into hell with a greater crash.

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick, that it may give light unto all that are in the house." Here He teacheth boldness in preaching, lest the Apostles should shrink away from fear, and be like unto candles under a bushel; but contrariwise should come forward with all freedom, and should proclaim upon the house-tops that which had been spoken in the ear in closets. (Luke xii. 3.)

Eighth Responsory.

In the midst of the congregation, &c., (*p.* 423.)

Ninth Lesson.

"THINK not that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfil." The meaning is, either

[1] Sta. Maria Maggiore.

that He was come to fulfil those things which others had prophesied concerning Him, or that He was come to give the full measure of those things which had been spoken darkly and imperfectly on account of the weakness of their hearers, making away with anger, forbidding to take eye for eye and tooth for tooth, and condemning the secret lusting of the heart.

"Till heaven and earth pass, [one jot or one tittle shall in no wise pass from the Law, till all be fulfilled.]" But there are promised unto us new heavens and a new earth, which the Lord God shall make. And if new things are to be created, old things must pass away.

Prayer throughout the Office.

O GOD, Who wast pleased to give unto Thy Church Thy blessed Confessor Jerome to be unto her a great teacher in the way of expounding Thine Holy Scriptures, be entreated, we beseech Thee, for that Thy servant's sake, and grant unto us the strength to put in practice what he taught both by his doctrine and by his life. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Lauds a Commemoration is made of St Honorius of Canterbury, from the Common Office for a Bishop and Confessor, (*p.* 399,) *with the Prayer,* "Grant, we beseech Thee, &c.," (*p.* 408.) *Verse and Answer from First Vespers.*

MARTYROLOGY.

Upon the 1st day of October is commemorated the holy Confessor Remy, [15th] Archbishop of Rheims, in Gaul, who converted the French nation to Christ, baptized their king Klodwig, and administered to him the Sacraments of the faith. Remy passed many years in his labours as Bishop, and was famous for his holiness and for the power of working miracles. He died upon the 13th day of January, [in the year 533,] but his feast is kept upon the 1st day of October, which is that of the translation of his sacred body.

Upon the same 1st day of October, were born into the better life—

At Rome, the blessed martyrs Aretas, [in the year 852,] and five hundred and four others.

At Tomi, in Pontus, the holy martyrs Priscus, Crescens, and Evagrius.

At Lisbon, in Portugal, the holy martyrs Verissimus and his sisters Maxima and Julia, who suffered in the persecution under the Emperor Diocletian.

At Tournay, in Gaul, the holy martyr Piaton, a Priest, who came from Rome to Gaul to preach along with the blessed Quinctinus and his Companions, and afterwards finished his testimony by martyrdom, in the persecution under the Emperor Maximian, and so passed away to be ever with the Lord.

At Thessalonica, under the same Emperor Maximian, the holy martyr Domninus.

At Ghent, the holy Confessor Bavon, [in the seventh century.]

At Orvieto, the holy Priest and Confessor Severus.

SECOND VESPERS.

Antiphon at the Song of the Blessed Virgin. O right excellent, &c.

A Commemoration is made of St Remy. Prayer, "Grant, we beseech Thee, &c.," (*p.* 408.)

FEAST-DAYS IN OCTOBER.

On the first day on which nine Lessons are not read, is said the Office of the Dead.

First Lord's Day in the Month.

Rosary Sunday.

Solemn Feast of the most holy Rose-garden of the Blessed Virgin Mary.

On the Saturday preceding, the Martyrology begins with the words, "On the morrow is the solemn Feast of the Rose-garden of the most Blessed Virgin Mary."

Double of the Second Class.

Psalms as in the Common Office of the Blessed Virgin, (*p.* 436.)

FIRST VESPERS.

First Antiphon. Who is this, * fair as a dove, like a rose-tree planted beside the rivers of waters.

Second Antiphon. A virgin most mighty, * like the tower of David, whereon there hung a thousand bucklers, all the shields of valiant men.[1]

Third Antiphon. Hail, Mary, * the Lord is with thee, blessed art thou among women.

Fourth Antiphon. The Lord hath blessed thee * by His power, because through thee He hath brought our enemies to nought.[2]

Fifth Antiphon. The daughters of Sion saw her in her spring time, amidst the flowers of the roses, and called her most blessed.

Chapter. (Ecclus. xxiv. 25; xxxix. 17.[3])

IN me is all grace of the way and of the truth. In me is all hope of life and of strength. I brought forth fruit like the rose-tree planted beside the rivers of waters.

Hymn.[4]

BY the archangel's word of love
That announced Thee from above;
By the grace to Mary given;
By Thy first descent from heaven;

By that journey made in haste
O'er that desert mountain waste;
By that voice whose heavenly tone
Thrilled the Baptist in the womb.

By Thy poor and lowly lot;
By the manger and the grot;
By Thy tender Feet and Hands
Folded in Thine swaddling bands;

By the joy of Simeon blest
When he clasped Thee to his breast;
By the widowed Anna's song
Poured amid the wondering throng;

By our Lady's glad delight,
In His temple, at the sight
Of her Child so young and fair,
Wiser than the wisest there;

Child of Mary, hear our cry;
Thou wast helpless once as we;
Now enthroned in majesty
Countless angels sing to Thee. Amen.

Verse. Queen of the most holy Rosary, pray for us.

Answer. That we may be made worthy of the promises of Christ.

Antiphon at the Song of the Blessed Virgin. Blessed art thou, O Virgin Mary, Mother of God, who didst believe the Lord; for there hath been

[1] Cant. iv. 4. [2] Judith xiii. 22.

[3] The last of these two verses is altered—the words of Scripture run, "Hearken unto me, ye children of God, and bring forth fruit like the rose-tree planted beside the rivers of waters."

[4] Translation taken from Hymns for the Year.

a performance of all those things which were told thee; pray for us unto the Lord our God.

Prayer throughout the Office.

O GOD, Whose Only-begotten Son, by living, dying, and rising again, hath purchased everlasting joy for us, mercifully grant that, by calling these things to mind in the Blessed Virgin Mary's most holy Garden-of-roses, we may learn better both to follow what they set forth, and to strive after what they promise. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the First Vespers of the Sunday.

MATTINS.

Invitatory. Let us keep the Feast of the Rose-garden of the Blessed Virgin Mary; * let us worship Christ her Son, and her Lord and ours.

Hymn.[1]

BY the Blood that flowed from Thee
In Thy grievous agony;
By the traitor's guileful kiss,
Filling up Thy bitterness;

By the cords that, round Thee cast,
Bound Thee to the pillar fast;
By the scourge so meekly borne,
By Thy purple robe of scorn;

By the thorns that crowned Thine Head;
By Thy sceptre of a reed;
By Thy foes on bended knee,
Mocking at Thy royalty;

By the people's cruel jeers;
By the holy women's tears;
By Thy footsteps faint and slow,
Weighed beneath Thy Cross of woe;

By Thy weeping Mother's woe;
By the sword that pierced her through
When in anguish standing by
On the Cross she saw Thee die;

JESU, Saviour, hear our cry;
Thou wert suffering once as we;
Now enthroned in majesty
Countless angels sing to Thee. Amen.

FIRST NOCTURN.

First Antiphon. The Angel Gabriel * announced unto Mary, and she conceived by the Holy Ghost.

Second Antiphon. Mary entered * into the house of Zacharias, and saluted Elizabeth.

Third Antiphon. She brought forth her first-born Son, and laid Him in a manger.

Verse. Holy Mother of God, Mary, always a Virgin,

Answer. Pray for us, unto the Lord our God.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xxiv. 11.)

WITH all these I sought rest, but I shall abide in the inheritance of the Lord. So the Creator of all things gave me a commandment, and said unto me,—even He that made me rested in my tabernacle, and said unto me,—Let thy dwelling be in Jacob, and thine inheritance in Israël, and strike thou thy roots and make my chosen people. From the beginning and before the ages was I created, and even unto the ages to come I shall not cease to be, and in the holy dwelling-place did I minister before him. And so was I established in Sion, and likewise in the holy city was I given to rest, and in Jerusalem was my power. And I took root among the honourable peoples, even

[1] Translation taken from Hymns for the Year.

in the portion of my God, and His own inheritance and mine abiding was in the full assembly of the Saints.

First Responsory.

[1] Take the pleasant harp, in the time appointed, on your solemn feast-day, and sing aloud unto the Virgin our strength.

Verse. O sing unto her a new song, declare her glory among the heathen.

Answer. And sing aloud unto the Virgin our strength.

Second Lesson.

I WAS exalted like a cedar in Lebanon, and as a cypress-tree upon Mount Zion. I was exalted like a palm-tree in Kadesh, and as a rose-plant in Jericho, as a fair olive-tree in the plains, and grew up as a plane-tree beside the water in the broad way. I gave a sweet smell like cinnamon and aromatic balm, I yielded a pleasant odour like the best myrrh, and like storax, and galbanum, and attar, and stacte, and like an uncut tree of frankincense did I perfume my dwelling-place, and as the snow of balsam unalloyed so was my smell. I stretched forth my branches like the terebinth-tree, and my branches are the branches of honour and grace.

Second Responsory.

[2] I saw the fair one going up above the rivers of waters, a priceless savour hung heavy, and about her it was as the flower of roses in the spring of the year, and lilies of the valleys.

Verse. Upon Thy right hand did stand the Queen in a vesture of gold, wrought about with divers colours.

Answer. And about her it was as the flower of roses in the spring of the year, and lilies of the valleys.

Third Lesson.

I AM the mother of fair love, and fear, and knowledge, and holy hope. In me is all graces of the way and of the truth, in me is all hope of life and strength. Come unto me, all ye that be desirous of me, and fill yourselves with my fruits. For my spirit is sweeter than honey, and mine inheritance than honey and the honey-comb. My memorial is everlasting. They that eat me, shall yet hunger: and they that drink me, shall yet thirst. He that harkeneth unto me, shall not be put to confusion: and they that work by me, shall not sin. They that cast light upon me shall have life eternal.

Third Responsory.

[3] Who is this that cometh up like the sun? this, comely as Jerusalem? The daughters of Zion saw her, and called her blessed; the queens also, and they praised her.

Verse. And about her it was as the flower of roses in the spring of the year, and lilies of the valleys.

Answer. The daughters of Zion saw her, and they called her blessed; the queens also, and they praised her.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The daughters of Zion saw her, and they called her blessed; the queens also, and they praised her.

SECOND NOCTURN.

First Antiphon. When His parents brought in [the child] JESUS to pre-

[1] A peculiar adaptation of Ps. lxxx. 3, 4, 2; xcv. 1, 3.
[2] Altered from the First Responsory for the Assumption.
[3] Cant. viii. 5; vi. 10, 4, 8.

sent Him to the Lord, Simeon took Him up in his arms and blessed God.

Second Antiphon. His parents seeking JESUS found Him after three days in the midst of the doctors.

Third Antiphon. He began to be very sorrowful, and in the garden the sweat became as it were drops of blood.

Verse. After childbirth thou still remainest a virgin.

Answer. Mother of God, pray for us.

Fourth Lesson.

WHEN the heresy of the Albigenses was making head against God in the County of Toulouse, and striking deeper roots every day, the holy Dominick, who had but just laid the foundations of the Order of Friars Preachers, threw his whole strength into the travail of plucking these blasphemies up. That he might be fitter for the work, he cried for help with his whole soul to that Blessed Maiden, whose glory the falsehoods of the heretics so insolently assailed, and to whom it hath been granted to trample down every heresy throughout the whole earth. It is said that he had from her a word, bidding him preach up the saying of the Rosary among the people, as a strong help against heresy and sin, and it is wonderful with how stout an heart and how good a success he did the work laid upon him. This Rose-garden [or Rosary] is a certain form of prayer, wherein we say one-hundred-and-fifty times the salutation of the Angel, and the Lord's Prayer between every ten times, and, each of the fifteen times that we say the Lord's Prayer, and repeat tenfold the salutation, think of one of fifteen great events in the history of our Redemption. From that time forth this form of godly prayer was extraordinarily spread about by holy Dominick, and waxed common. That this same Dominick was the founder and prime mover thereof hath been said by Popes in divers letters of the Apostolic See.[1]

Fourth Responsory.

Thou art the glory of Jerusalem: thou art the joy of Israël: thou art the honour of our nation: thou hast done manfully, because thou alone hast slain all heresies.

Verse. Fair and comely art thou, terrible as a fenced camp set in battle array.

Answer. For thou alone hast slain all heresies.

Fifth Lesson.

FROM this healthy exercise have grown up numberless good fruits in the Christian Commonwealth. Among these deserveth well to be named that great victory over the Sultan of Turkey, which the most holy Pope Pius V., and the Christian Princes whom he had roused, won at Lepanto, [on the 7th day of October, the first Lord's Day in the month, in the year of our Lord 1571.] The day whereon this victory was gained was the very one whereon the Guild-

[1] See the note of Alban Butler upon the subject, from which it appears that St Dominick was not the first to propose the frequent repetition of the "Hail, Mary," or other prayers, a fixed number of times, nor the author of the idea of counting these repetitions by a mechanical contrivance, such as beads, or the like. What he seems to have done was to bring in the practice of the hundred-and-fifty repetitions, with the accompanying meditations, as a substitute for the hundred-and-fifty Psalms of the Psalter, by those who were too unlettered to say the Office. But whether he really invented, or only preached up this practice, appears quite uncertain. Similar substitutes for the Office had long been in vogue, even in some religious orders—*e.g.*, the Templars.

brethren of the most holy Rosary, throughout the whole world, were used to offer their accustomed prayers and appointed supplications, and the event therefore was not unnaturally connected therewith. This being the avowed opinion of Gregory XIII., he ordered that in all Churches where there was, or should be, an Altar of the Rosary, a Feast, in the form of a Greater Double, should be kept for ever upon the first Lord's Day of the month of October, to give unceasing thanks to the Blessed Virgin, under her style of [Queen of] the [Most Holy] Rosary, for that extraordinary mercy of God. Other Popes also have granted almost numberless Indulgences to those who say the Rosary, and to those who join its Guilds.

Fifth Responsory.

[1] Thy right hand is become glorious in power: thy right hand hath dashed in pieces the enemy, they sank [as lead] in the mighty waters, and the sea covered them.

Verse. The Lord hath blessed thee by His power, because through thee He hath brought our enemies to nought.

Answer. They sank [as lead] in the mighty waters, and the sea covered them.

Sixth Lesson.

IN the year 1716, Charles VI., Elect-Emperor of the Romans, won a famous victory over countless hordes of Turks, [near Temeswar,] in the kingdom of Hungary, upon the day when the Feast of the Dedication of the Church of St Mary of the Snows was being kept, and almost at the very moment when the Guild-brethren of the most holy Rosary were moving through the streets of Rome in public and solemn procession, amid vast multitudes, all filled with the deepest enthusiasm, calling vehemently upon God for the defeat of the Turks, and entreating the Virgin Mother of God to bring the might of her succour to the help of the Christians. A few days later, [upon the Octave of the Feast of the Assumption,] the Turks raised the siege of Corfu. These mercies Clement XI. devoutly ascribed to the helpful prayers of the Blessed Virgin, and that the memory and the sweetness of such a blessing might for all time coming endure gloriously, he extended to the whole Church the observance of the Feast of the most holy Rosary, for the same day and of the same rank, [as it had already been in the places before mentioned.] Benedict XIII. commanded the record of all these things to be given a place in the Service-book of the Church of Rome; and Leo XIII., in the most troublous times of the Church and the cruel storm of long pressing evils, by fresh Apostolic letters vehemently urged upon all the faithful throughout the earth the often saying of the Rosary of [the Blessed Virgin] Mary, raised the dignity of the yearly festival, added to the Litany of Loretto the Invocation "Queen of the Most Holy Rosary," and granted to the whole Church a special Office for this solemn occasion. Let us all then be earnest in honouring the most holy Mother of God in this form which she liketh so well, that even as the entreaties of Christ's faithful people, approaching her in her Garden of Roses, have so often won her to scatter and destroy their earthly foes, so she may gain for them the victory over their hellish foes likewise.

[1] A peculiar adaptation of Ex. xv. 6, 10.

Sixth Responsory.

[1] There appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

Verse. [2] Unto thine head shall be given an ornament of grace, and a crown of glory shall cover thee.

Answer. And upon her head a crown of twelve stars.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And upon her head a crown of twelve stars.

THIRD NOCTURN.

First Antiphon. Pilate took JESUS and scourged Him.

Second Antiphon. The soldiers plaited a crown of thorns, and put it on His Head.

Third Antiphon. [3] The government was upon His shoulder, even the cross; from the tree hath God reigned.

Verse. O holy Mother of God.

Answer. Thou art become beautiful and gentle in thy gladness.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And so on.

Homily by St Bernard, Abbat [of Clairvaux,] (*on St Mary.*)

To commend His Own love towards us, and to bring to nought the wisdom of men, God was pleased to take flesh of a woman, albeit a virgin, that He might bring like against like, heal by opposites, pluck out the poisonous thorn, and blot out mightily the handwriting of our sin that was against us. Eve was a thorn, Mary is a rose. Eve is a thorn that pierceth, Mary is a rose that charmeth all the senses. Eve was a thorn that fixed death into all, Mary is a rose that bringeth health to all. Mary was a white rose through her virginity, and a red rose through her love. She was white in her flesh, red in her mind; white in that she followed the path of grace, red in that she trod down sin; white by the purity of her affections, red by the mortification of her body; white by her love for God, red by her compassion for her neighbour.

Seventh Responsory.

[4] As the vine brought I forth pleasant savour, and my flowers are the fruit of honour and seemliness.

Verse. I am the mother of fair love, and fear, and knowledge, and holy hope.

Answer. And my flowers are the fruit of honour and seemliness.

Eighth Lesson, (of the water course.)

THE Word was made flesh, and dwelleth even now among us. He dwelleth in our memory. He dwelleth in our thought. He hath come down even unto our imagination; and how sayest thou doth he so? By lying in the manger, by nestling in His mother's breast, by preaching upon the mountain, by remaining all night in prayer to God, by hanging upon the Cross, by turning pale in death, by going down free among the dead and triumphing in

[1] Apoc. xii. 1. [2] Prov. iv. 9. [3] Is. ix. 6. [4] Ecclus. xxiv. 23, 24.

hell, by rising again the third day, by showing to the Apostles the places of the nails—the marks of his victory, by ascending up into heaven while they all beheld Him,—of which of these things think we not with truth, with godliness, with holiness? If I think of any of these, I think of God, and He is my God through them all. To think of these things I have decreed to be wisdom, and to set forth the memory of their sweetness I have judged to be prudence.[1] The rod of Aaron the Priest brought forth buds, and bloomed blossoms, and yielded almonds; but these things are the almonds of that Rod which came forth out of the stem of Jesse, the Rod whereof sprang the flower, a Rod which was raised in Mary into places higher than the earthly tabernacle, higher indeed, even into places higher than angels, since she received the Word into herself out of the very heart of the Eternal Father.

Eighth Responsory.

Rise up, my love, and make haste. For the winter is past; the rain is over and gone; the flowers appear on our earth.[2]

Verse. The Lord shall give that which is good, and our land shall yield her increase.

Answer. The flowers appear on our earth.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The flowers appear on our earth.

Ninth Lesson.

The Homily of the Sunday, either the first part only or the whole three read together as one.

LAUDS.

First Antiphon. Rejoice, O Virgin Mother, * Christ is risen from the grave.

Second Antiphon. God is gone up with a shout, * and the Lord with the sound of a trumpet.

Third Antiphon. The spirit of the Lord * hath filled the world.

Fourth Antiphon. Mary hath been taken to heaven. * The angels rejoice: they praise and bless the Lord. Alleluia.

Fifth Antiphon. The Virgin Mary * hath been exalted over choirs of angels, and upon her head there is a crown of twelve stars.

Chapter as at First Vespers.

Hymn.

BY the first bright Easter Day,
When the stone was rolled away;
By the glory round Thee shed
At Thy rising from the dead;

By Thy parting blessing given
As Thou didst ascend to heaven;
By the cloud of living light
That received Thee out of sight;

By that rushing sound of night
Coming down from heaven's height;
By the cloven tongues of fire,
Sent our spirits to inspire;

By the day that saw her rise
Borne by Angels to the skies;
When Thy Mother, blest with Thee,
Thou didst call in heaven to be;

By the splendour of the throne
Preordained for her alone,
Where the Angels round her sing,
Mother of our God and King;

King of glory, hear our cry,
Make us soon Thy joys to see,
Where, enthroned in majesty,
Countless Angels sing to Thee. Amen.

[1] Num. xvii. 8; Is. xi. 1. The passage is excessively obscure, and the translation is an amplified paraphrase of what the translator supposes to be the sense intended.
[2] Cant. ii, 10, 11, 12; Ps. lxxxiv. 12.

Verse. God hath chosen her and forechosen her,

Answer. And hath made her to dwell in His tabernacle.

Antiphon at the Song of Zacharias. Let us this day keep right heartily the solemn Feast of the Most Holy Rose-garden of Mary the Mother of God, that she may pray for us to our Lord JESUS Christ.

Prayer throughout the day as at First Vespers. A Commemoration is made of the Sunday.

PRIME.

Antiphon. Rejoice, O Virgin Mother, (*First Antiphon at Lauds.*)

In the Short Responsory.

Verse. Thou that wast born of the Virgin Mary.

Chapter at the end, (Ecclus. xxiv. 13.)

I was exalted like a cedar in Lebanon, and as a cypress-tree upon Mount Zion. I was exalted like a palm-tree in Kadesh, and as a rose-plant in Jericho.

TERCE.

Antiphon. God is gone up with a shout, (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Holy Mother of God, Mary always a Virgin.

Answer. Holy Mother of God, Mary always a Virgin,

Verse. Intercede for us with the Lord our God.

Answer. Mary always a Virgin.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Holy Mother of God, Mary always a Virgin.

Verse. After childbirth thou still remainest a Virgin.

Answer. Mother of God, pray for us.

SEXT.

Antiphon. The spirit of the Lord, (*Third Antiphon at Lauds.*)

Chapter, (Ecclus. xxxix. 19.)

Flourish as a lily, and send forth a smell, and blossom with grace; sing a song of praise, and bless the Lord in His works.

Short Responsory.

After childbirth thou still remainest a Virgin.

Answer. After childbirth thou still remainest a Virgin.

Verse. Mother of God, pray for us.

Answer. Thou still remainest a Virgin.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. After childbirth thou still remainest a Virgin.

Verse. O Holy Mother of God,

Answer. Thou art become beautiful and gentle in thy gladness.

NONE.

Antiphon. The Virgin Mary, (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

O Holy Mother of God.

Answer. O Holy Mother of God,

Verse. Thou art become beautiful and gentle in thy gladness.

Answer. Mother of God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. O Holy Mother of God.

Verse. God hath chosen her and forechosen her,

Answer. And hath made her to dwell in His tabernacle.

SECOND VESPERS.

All as at the First, except the following.

Hymn.[1]

THE gladness of thy Motherhood,
The anguish of thy suffering,
The glory now that crowns thy brow,
O holy Mother, we would sing.

Hail! blessed Mother, full of joy,
In thy consent, thy Visit too;
Joy in the birth of Christ on earth,
Joy in Him lost and found anew.

Hail! sorrowing in His agony—
The blows, the thorns that pierced His brow;
The heavy wood, the shameful rood—
Yea, Queen and chief of martyrs thou.

Hail! in the triumph of thy Son,
And quickening flames of Pentecost;
Shining a Queen in light serene,
When all the world is tempest-tost.

O come ye nations, roses bring,
Culled from these mysteries divine;
And for the Mother of your King
With loving hands your chaplets twine.

We lay our homage at Thy feet,
Lord JESUS, Thou the Virgin's Son;
With Father and with Paraclete,
Reigning while endless ages run. Amen.

Verse. Queen of the Most Holy Rosary, pray for us,

Answer. That we may be made worthy of the promises of Christ.

Antiphon at the Song of the Blessed Virgin. Blessed Mother and Inviolate Maiden, Glorious Queen of the World, may all that keep the solemn Feast of Thy Most Holy Garden of Roses feel the might of Thine assistance.

A Commemoration is made of the Sunday.

Note that if the first Sunday in October should also be the first Sunday of October, the First Book of Maccabees is begun on the Monday; or, if the Monday be October 2 or 4, on the Tuesday.

OCTOBER 1.

St Remy, Archbishop of Rheims, Confessor.

Simple, but may be said as a Semi-double if the reciter pleases.

All from the Common Office for a Bishop and Confessor, (p. 399,) except the following.

MATTINS.

The first Verse of the Hymn is altered.

First and Second Lessons from Scripture according to the Season.

Third Lesson.

[2] REMY, Archbishop of Rheims, flourished in the time of Klodwig, King of the Franks, whom he baptized, and was the first who, by his preaching and miracles, brought the Franks to believe in the Lord Christ. At his prayers, a dead maiden was raised to life. He expounded many books of the Holy Scriptures. He ministered to the Church of Rheims with the utmost acceptance for above three score and ten years,

[1] Translation by Dom Oswald Hunter-Blair, O.S.B.

[2] Born in the year 439; consecrated Bishop at 22 years of age; baptized Klodwig on Christmas Day, 496; died, January 13, 533.

and the holiness of his life and death were witnessed by many signs and wonders which befell afterward.

Prayer throughout the day, "Grant, we beseech Thee, &c.," (*p.* 408.)

If the above be observed as a Semi-double, the Lessons of the First Nocturn are from Scripture according to the Season; those of the Second, the above of the Saint, and the two first from the Sermon of St Maximus, (*p.* 403), *and those of the Third from* Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 406.)

MARTYROLOGY.

The morrow is the feast of the Holy Guardian Angels.

Upon the same 2nd day of October, were born into the better life—

At Nicomedia, the holy soldier Eleutherius, and an unnumbered multitude of others, all martyrs. When the palace of the Emperor Diocletian was burnt, they were falsely accused of the crime of setting it on fire; and by the command of that most cruel Emperor they were slaughtered in crowds: some were slain with the sword, some were burnt in the fire, and some were cast into the sea. But the first of them was Eleutherius, who was long tortured, but at every new torment seemed to grow more steadfast, like gold tried in the fire, and crowned his testimony with victory.

In the country of Arras, the blessed Leodegar, Bishop of Autun, [in the year 678,] who was murdered by Ebroin, mayor of the palace to King Theodoric, after he had laid upon him divers insults and sufferings for the truth's sake.

Likewise the holy martyr Gerin, brother of the said blessed Leodegar, who was stoned to death at the same place.

At Antioch, the holy martyrs Primus, Cyril, and Secondarius.

At Constantinople, the holy Monk Theophilus, who was cruelly scourged and sent into exile, under the Emperor Leo the Isaurian, for defending holy images, and passed away to be ever with the Lord.

At Hereford, in England, the holy Confessor Thomas, Bishop of that see, whose feast we keep upon the 3rd day of this present month of October.

OCTOBER 2.

The Holy Guardian Angels.

Greater Double.

All as on Sundays, except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Ps. cxvi. O praise the LORD, &c., (*p.* 186.)

Hymn.[1]

PRAISE we those ministers celestial
Whom the dread Father chose
To be defenders of our nature frail,
Against our scheming foes.

For, since that from his glory in the skies
Th' Apostate Angel fell,
Burning with envy, evermore he tries
To drown our souls in Hell.

Then hither, watchful Spirit, bend thy wing,
Our country's Guardian blest!
Avert her threatening ills; expel each thing
That hindereth her rest.

[1] Translation by the late Rev. E. Caswall.

Praise to the trinal Majesty, whose strength
This mighty fabric sways;
Whose glory reigns beyond the utmost length
Of everlasting days. Amen.

Verse. [1] Before the Angels will I sing praise unto Thee, O my God.

Answer. I will worship toward Thy holy Temple, and praise Thy Name.

Antiphon at the Song of the Blessed Virgin. [2] Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

A Commemoration is made of St Remy, if his Office have been observed as a Semi-double.

MATTINS.

Invitatory. The Lord, He is the King of the Angels. * O come, let us worship Him.

Hymn from Vespers.

FIRST NOCTURN.

First Antiphon. [3] The Lord God of heaven and earth shall send His Angel before thee.

Ps. viii. O LORD our Ruler, &c., (*p.* 7.)

Second Antiphon. [4] My God hath sent His Angel, and hath shut the lions' mouths, that they have not hurt me.

Ps. x. In the LORD, &c., (*p.* 9.)

Third Antiphon. [5] Go prosperously, and the Lord be with you in your journey, and His Angel keep you company.

Ps. xv. LORD, who shall abide, &c., (*p.* 12.)

[1] Ps. cxxxvii. 2. [2] Heb. i. 14.
[5] Tob. v. 21. [6] Apoc. viii. 3.

Verse. [6] An Angel stood at the Altar of the Temple,

Answer. Having a golden censer in his hand.

First Lesson.

The Lesson is taken from the Book of Exodus (xxiii. 20.)

BEHOLD, I send Mine Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, and think not lightly of him. For he will not pardon your transgressions; and My Name is in him. But if thou wilt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries, and Mine Angel shall go before thee.

First Responsory.

[7] God hath given His Angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest haply thou dash thy foot against a stone.

Verse. [8] Thousands of thousands ministered unto Him, and ten thousand times hundreds of thousands stood before Him.

Answer. They shall bear thee up in their hands, lest haply thou dash thy foot against a stone.

Second Lesson.

The Lesson is taken from the Book of the Prophet Zechariah (i. 7.)

THE Word of the LORD came unto Zechariah, the son of Berechiah, the son of Iddo, the Prophet, saying: I saw by night, and, behold, a man

[3] Gen. xxiv. 7. [4] Dan. vi. 22.
[7] Ps. xc. 11, 12. [8] Dan. vii. 10.

riding upon a red horse: and he stood among the myrtle-trees that were in the bottom. And behind him were there red horses, speckled, and white. Then said I: O my lord, what are these? And the angel that spake in me said unto me: I will show thee what these be. And the man that stood among the myrtle-trees answered, and said: These are they whom the LORD hath sent to walk to and fro through the earth. And they answered the angel of the LORD that stood among the myrtle-trees, and said: We have walked to and fro through the earth, and, behold, all the earth is inhabited, and is at rest.

Second Responsory.

[1] Then the angel of the LORD answered, and said: O LORD of hosts, how long wilt Thou not have mercy on Jerusalem, and on the cities of Judah, against which Thou hast had indignation—

Verse. These three score and ten years?

Answer. How long wilt Thou not have mercy on Jerusalem, and on the cities of Judah, against which Thou hast had indignation?

Third Lesson. (ii.)

I LIFTED up mine eyes again, and looked. And, behold, a man with a measuring line in his hand. Then said I: Whither goest thou? And he said unto me: To measure Jerusalem, and see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked in me went forth, and another angel went out to meet him, and said unto him: Run, speak to this young man, saying, Jerusalem shall be inhabited as a town without walls, for the multitude of men and cattle therein. For I, saith the LORD, will be unto her a wall of fire round about, and will be in glory in the midst of her.

Third Responsory.

[2] When ye see the Gentiles, be not afraid of them, but in your hearts worship and fear the Lord; for His Angel is with you.

Verse. An Angel stood at the Altar of the Temple, having a golden censer in his hand.

Answer. For His Angel is with you.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For His Angel is with you.

SECOND NOCTURN.

First Antiphon. [3] When I came unto you, by the will of God I came; bless Him, and give Him thanks.

Ps. xviii. The heavens declare, &c., (*p.* 17.)

Second Antiphon. [4] The Angel of the Lord, which went before the camp of Israël, removed, and went behind them.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 46.)

Third Antiphon. [5] The Angel of the LORD encampeth round about them that fear Him, and delivereth them.

Ps. xxxiii. I will bless the LORD, &c., (*p.* 78.)

Verse. The smoke of the incense ascended up before the Lord—

Answer. Out of the Angel's hand.

[1] This Responsory is the continuation of the preceding Lesson.
[2] Cf. Baruch vi. 3-6. [3] Tob. xii. 18. [4] Exod. xiv. 19. [5] Ps. xxxiii. 8.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*On Ps.* xc.)

"HE hath given His Angels charge over thee." A wonderful graciousness, and a wonderful outpouring of love. For who hath given charge? And what charge? Unto whom? And over whom? Let us carefully consider, my brethren, let us carefully hold in mind this great charge. For who hath given this charge? To Whom belong the Angels? Whose commandments do they obey, and Whose will do they do?

"He hath given His Angels charge over thee, to keep thee in all thy ways," and that not carelessly, for "they shall bear thee up in their hands." The Highest Majesty, therefore, hath given charge unto Angels, even His Angels. Unto these beings so excellently exalted, so blessed, so near to Himself, even as His own household, unto these hath He given charge over thee. Who art thou? "What is man, that Thou art mindful of him? or the son of man, that Thou visitest him?" (Ps. viii. 5.) Even as though man were not "rottenness, and the son of man, a worm." (Job. xxv. 6.) But what charge hath He given them over thee? "To keep thee in all thy ways."

Fourth Responsory.

[1] As the Lord liveth, His Angel hath kept me in my way that I went thither, and in my sojourning there, and in mine home-coming again hither.

Verse. And the Lord hath not suffered me that am His handmaid to be defiled.

Answer. His Angel hath kept me in my way that I went thither, and in my sojourning there, and in mine home-coming again hither.

Fifth Lesson.

WHAT respect, what thankfulness, what trust, ought this word to work in thee! Respect for their presence, thankfulness for their kindness, trust in their safe-keeping. Walk carefully, as one with whom are Angels, as hath been laid in charge upon them, in all thy ways. In every lodging, in every nook, have reverence for thine Angel. Dare not to do in his presence what thou wouldst not dare to do in mine. Or dost thou doubt whether he be indeed present, because thou seest him not? What if thou heardest him? What if thou touchedst him? What if thou smelledst him? Behold, not by sight alone is the presence of things made manifest.

Fifth Responsory.

[2] The Angel of the Lord came down into the furnace together with Azariah and his fellows, and smote the flame of the fire out of the furnace, so that the fire touched them not at all, neither hurt them.

Verse. Blessed be their God, Who sent His Angel, and delivered His servants that trusted in Him!

Answer. So that the fire touched them not at all, neither hurt them.

Sixth Lesson.

LET us also, brethren, dearly love His Angels, as them with whom we are one day to be co-heirs, and who in the meanwhile are leaders and guardians set over us by the Father.

[1] Judith, xiii. 20.

[2] Dan. iii. 49, 95.

With such guardians, whereof shall we be afraid? They that keep us in all our ways, can neither be conquered nor corrupted, far less can they corrupt. They are trusty, they are wary, they are mighty. Whereof shall we be afraid? Only let us follow them, only let us cleave unto them, and we "shall abide under the shadow of the God of heaven." As often then as the gloom of temptation threateneth thee, or the sharpness of tribulation hangeth over thee, call upon Him That keepeth thee, thy Shepherd, thy Refuge in times of trouble, call upon Him, and say: "Lord, save us; we perish." (Matth. viii. 25.)

Sixth Responsory.

[1] In all their affliction He was not [2] afflicted, and the Angel of His presence saved them.

Verse. In His love and in His pity He redeemed them; and He bare them and carried them all the days of old.

Answer. And the Angel of His presence saved them.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And the Angel of His presence saved them.

THIRD NOCTURN.

First Antiphon. [3] The LORD sent His Angel, which cut off all the mighty of valour, and the leaders and captains in the camp of the King of Assyria.

Ps. xcv. O sing unto the LORD, &c. (*p.* 148.)

Second Antiphon. Worship the Lord, all ye His Angels! Zion heard, and was glad.

Ps. xcvi. The LORD reigneth, &c., (*p.* 149.)

Third Antiphon. Bless the LORD, all ye His Angels, that excel in strength, that do His commandments, to hearken unto the voice of His word.

Ps. cii. Bless the LORD, (*p.* 160.)

Verse. Before the Angels will I sing praise unto Thee.

Answer. I will worship toward Thy holy Temple, and praise Thy Name.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xviii. 1.)

AT that time: Came the disciples unto JESUS, saying: Who is the greatest in the kingdom of heaven? And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Comm. on* Matth. xviii.)

"Unless ye become as little children," saith the Lord, "ye shall not enter into the kingdom of heaven," that is, unless by the uprooting of bodily and mental depravity, we bring our souls to the innocency of childhood. But He giveth the name of children to all such as believe by the hearing of faith. Children follow their father, love their mother, know not how to wish evil to their neighbours, are not careful for earthly riches; they insult not, they hate not, they lie not, they believe what they are told, and take for truth

[1] Isa. lxiii. 9.
[2] So the Hebrew, but the Jewish tradition, as in Isa. ix. 3, (see vol. i. p. 272,) attributes the negative to an eccentric spelling, and reads, "In all their affliction He was afflicted."
[3] 2 Par. (Chron.) xxxii. 21.

what they hear. Us then it behoveth to return to the simpleness of little children, for when we are well rooted therein, we shall so far bear about in ourselves an image of the sublime simpleness of the Lord JESUS.

Seventh Responsory.

[1] When Maccabeus and they that were with him heard that [Lysias] besieged the holds, they and all the people with lamentation and tears besought the Lord that He would send a good Angel to deliver Israël.

Verse. So they went forth together with a willing mind, and, as they were at Jerusalem, there appeared before them on horseback one in white clothing.

Answer. A good Angel to deliver Israël.

Eighth Lesson.

"WOE unto the world because of offences!" The lowliness of the Passion is an offence unto the world. Such is the state of stupidity to which man's ignorance hath reduced itself, that it turneth away from the Lord of Eternal Glory, because of the unsightliness of the Cross! And what is so certain to bring woe unto the world as to turn away from Christ? And therefore He saith: "It must needs be that offences come," because his fulfilling the lowliness of the Passion was the predestined mean whereby He was to give us eternal life.

Eighth Responsory.

[2] O Lord, Thou didst send Thine Angel in the time of Hezekiah, King of Judah, and didst slay in the host of Sennacherib an hundred, fourscore, and five thousand. Wherefore now also, O Lord of heaven, send Thy good Angel before us, for a fear and dread of the might of Thine arm.

Verse. That those be stricken with terror that come with blasphemy against Thy holy people.

Answer. Now also, O Lord of heaven, send Thy good Angel before us, for a fear and dread of the might of Thine arm.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Now also, O Lord of heaven, send Thy good Angel before us, for a fear and dread of the might of Thine arm.

Ninth Lesson.

"TAKE heed that ye despise not one of these little ones that believe in Me." He hath laid on us a most meet tie to constrain us to love one another, especially such as indeed believe in the Lord. "For I say unto you that in heaven their Angels do always behold the face of My Father Which is in heaven. For the Son of Man is come to save that which was lost." From these words we see, first, that the Son of Man saveth; secondly, that the Angels do see God; and thirdly, that the Angels of these little ones have the wardship over the prayers of the faithful. That the Angels have this wardship is taught us absolutely. The Angels therefore do every day offer to God the prayers, which they which are saved, do make to Him in the Name of Christ. Therefore it is dangerous for a man to despise them, seeing that these are they by whose watchful service and ministry his wishes and requests are presented before the throne of the eternal and unseen God.

[1] 2 Macc. xi. 6, 8.

[2] 2 Macc. xv. 22-24.

LAUDS.

First Antiphon. God hath given His Angels charge over thee, * to keep thee in all thy ways.

Second Antiphon. Let us praise the Lord, Whom the Angels do praise, unto Whom Cherubim and Seraphim do cry, "Holy, Holy, Holy."

Third Antiphon. In heaven their Angels do always behold the face of My Father, * Which is in heaven.

Fourth Antiphon. Blessed be God, * Who sent His Angel, and delivered His servants that trusted in Him.

Fifth Antiphon. Praise ye God, * all His Angels—Praise ye Him, all His hosts!

Chapter. (Exod. xxiii. 20.)

BEHOLD, I send Mine Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice.

Hymn.[1]

RULER of the dread immense!
Maker of this mighty frame!
Whose eternal Providence
Guides it, as from Thee it came!

Low before Thy throne we bend;
Hear our supplicating cries;
And Thy light celestial send,
With the freshly dawning skies.

King of Kings! and Lord most high!
This of Thy dear love we pray,—
May Thy Guardian Angel nigh
Keep us from all sin this day.

May he crush the deadly wiles
Of the envious Serpent's art,
Ever spreading cunning toils
Round about the thoughtless heart.

May he scatter ruthless war,
Ere to this our land it come;
Plague and famine drive afar;
Fix securely peace at home.

Father, Son, and Holy Ghost,
One eternal Trinity!
Guard by Thy Angelic host
Us, who put our trust in Thee. Amen.

Verse. O my God, before the Angels will I sing praise unto Thee.

Answer. I will worship toward Thy holy Temple, and praise Thy Name.

Antiphon at the Song of Zacharias. [2] The Angel that talked with me came again, and waked me, as a man that is wakened out of his sleep.

Prayer throughout the Office.

O GOD, Who in Thine unspeakable Providence hast been pleased to give Thine holy Angels charge over us, to keep us, mercifully grant unto our prayers, that we be both ever fenced by their wardship here, and everlastingly blessed by their fellowship hereafter. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. God hath given, &c., (*First Antiphon at Lauds.*)

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Thomas, Bishop of Hereford, in England, of whom mention was made yesterday.

Upon the same 3rd day of October, were born into the better life—

At Rome, at the Bear-and-Cap, the

[1] Translation by the late Rev. E. Caswall.

[2] Zech. iv. 1.

holy martyr Candidus, [in the third century.]

Upon the same day, the holy martyrs Denis, Faustus, Caius, Peter, Paul, and four others, [in the third century.] They originally suffered much under the Emperor Decius, and then, under the Emperor Valerian, were put to a long course of torments by the President Emilian.

Among the antient Saxons, [in Westphalia,] the two holy [English] brethren, both named Ewald, [about the year 695,] [one surnamed the white, and the other the black.] They were priests, and had gone to preach Christ in that country, where they suffered martyrdom, being murdered by the heathen. A bright light was seen around their bodies by night to show where they were, and of what worthiness.

In Africa, holy Maximian, Bishop of Bagaia, who again and again suffered great cruelties at the hands of the Donatists, and was at last thrown off the top of a lofty tower, and left for dead, but afterwards fell asleep in the Lord, famous for his glorious confession.

In Palestine, the holy Confessor Hesychius, [in the fourth century,] a disciple of holy Hilarion, and his companion in his journeyings.

At Brogne, in the diocese of Namur, in Belgium, [in the year 959,] holy Gerard, [Founder and] Abbat, [of the monastery at that place, who introduced a new and most exact discipline into many monasteries of Flanders, Champagne, Lorraine, and Picardy. He reformed some abbayes in Flanders.]

Chapter at the end. (Exod. xxiii. 22.)

BUT if thou wilt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries, and Mine Angel shall go before thee.

TERCE.

Antiphon. Let us praise, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory as on p. 599.

SEXT.

Antiphon. In heaven their Angels, &c., (*Third Antiphon at Lauds.*)

Chapter. (Exod. xxiii. 21.)

THINK not lightly of him, for he will not pardon your transgressions; and My Name is in him.

Short Responsory as on p. 600.

NONE.

Antiphon. Praise ye God, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory as on p. 600.

SECOND VESPERS.

All as the First, except the following.

Last Psalm.

Ps. cxxxvii. I will praise Thee, &c., (*p.* 197.)

Antiphon at the Song of the Blessed Virgin. Holy Angels our Keepers, shield us in the battle, that we perish not in the awful judgment.

A Commemoration is made of the following. Prayer from his Office.

OCTOBER 3.

St Thomas, Bishop [of Hereford,] Confessor.

Double.

All from the Common, (p. 399,) except the following.

Prayer throughout. (Taken from the Salisbury Missal.)

O GOD, Who hast ennobled Thy Church by the Angel-like purity and glorious manliness of blessed Bishop Thomas, mercifully grant unto us Thy servants, for his sake, that we may one day be joined, as he is, unto the fellowship of Angels. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (From the Process and Bull of his Canonization.)

THOMAS was born of the noble family of Cantelupe, and studied letters first in England, and then at Paris and Orleans. After his return home he was made Chancellor of the University of Oxford, and afterwards Chancellor of the whole kingdom. He did not allow the cares of the world to hinder his watchfulness for the salvation of his soul. Early in the morning he performed his sacred office, and afterwards set himself to business, and after his hours of work were over, he spent a great part of the night in prayer and reading. His self-denial in eating and drinking, his tenderness toward the poor, his chastity, and his other graces were so excelling as to make all men's eyes and tongues busy with him.

Fifth Lesson.

HE was appointed Bishop of Hereford, and gave his utmost care to discharge the duties of the shepherd of souls. His main care was to visit his diœcese, to reform sinners either by public preaching or private correction, to hear the confessions of the people, and to administer to children the Sacrament of Confirmation. Upon himself he was very sparing, but was open-handed with his goods towards the poor, and in all things so gracious that he earned to be held by all men as the father of his flock.

Sixth Lesson.

AT the Synod of Reading he had a dispute with his Archbishop, Peckham, and, as the conflict thickened, he appealed to the Pope, who honourably welcomed him when he went to Italy. A little while after, he fell sick unto death at Florence, and when he had duly received the Sacraments of the Church, and recommended his soul most earnestly to God, he went to heaven in the year of salvation 1282, and of his own age the sixty-third. In England he became very famous as a saint, and John XXII. inscribed his name as such.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary, (p. 411.)*

MARTYROLOGY.

Upon the 4th day of October, were born into the better life—

At Assisi, in Umbria, the holy Confessor Francis, [1182-1226,] Founder of the Order of Friars Minor, whose life, full of holiness and miracles, hath been written by holy "Buona-Ventura."

At Corinth, holy Crispus and Caius, [first century,] of whom the holy Apostle Paul maketh mention in writing unto the Corinthians.

In Egypt, the holy brethren Mark and Marcian, [in the year 304,] and a multitude of other holy martyrs which is almost countless, both of men and of women, of old and of young; some after stripes and some after horrid torments of divers kinds were burnt, some cast into the sea, a few beheaded, many starved to death, others crucified (some of these with their head downward), and so earned a most blessed crown of martyrdom.

At Damascus, the holy Bishop and martyr Peter, [in the year 742;] he was accused of teaching the faith of Christ, before the Prince of the Hagarenes. His tongue, hands, and feet were cut off, and he was fastened to a cross, and there finished his testimony.

At Alexandria, the holy Priests and Deacons Caius, Faustus, Eusebius, Chaeremon, Lucius, and their Companions, of whom some suffered martyrdom in the persecution under the Emperor Valerian, and others by serving the martyrs gained the martyr's reward.

At Athens, holy Hierotheus, a disciple of the blessed Apostle Paul.

At Bologna, [in the fifth century,] the holy Confessor Petronius, Bishop [of that see,] who was famous for his teaching, his miracles, and his holiness.

At Paris, [in the year 666,] the holy Virgin Aurea, [Abbess at Paris.]

Vespers of the following.

OCTOBER 4.

St Francis,[1] Confessor.

Greater Double.

All from the Common Office for a Confessor not a Bishop, (p. 415,) except the following.

Prayer throughout the Office.

O GOD, Who didst use the worthy deeds of Thy blessed servant Francis as a mean whereby to make Thy Church again the mother of children, grant that we like him may set little price by earthly things, and attain unto a portion of those good things which Thou givest in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of the preceding. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Wisd. iv. 7, &c., (*p.* 416.)

SECOND NOCTURN.

Fourth Lesson.

FRANCIS was born at Assisi in Umbria, [in the year of our Lord 1182.] From his early youth he followed the example of his father,

1 "Francesco," *i.e.*, Frenchman. His real name was John, but the people of Assisi gave him the nickname of "Frenchman" because he spoke French well.

[Peter Bernardone,] and busied himself with merchandise. It befell one day that, contrary to his usage, he had thrust from him a beggar, who cried for money for Christ's sake, when, being cut to the heart with regret, he gave him large alms, and promised to God from that day forth never to deny to any that asked of him. He fell after this into a grievous sickness, and from the time that he was healed thereof, he gave himself more earnestly to works of love for his neighbour. At length he became fain in this sort to be perfect, even as the Lord hath said in the Gospel, (Matth. xix. 21,) and gave to the poor whatsoever he had. His father would not have it so, and brought him before the Bishop of Assisi, that he might renounce all right to any inheritance. He cheerfully gave up all to his father, even to his clothes, telling them that now he should be able with more utter dependence to say: "Our Father, Who art in heaven—"

Fifth Lesson.

[UPON the 24th day of February, in the year 1209,] he heard read the words of the Gospel: "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes." (Matth. x. 9, 10.) Thereupon he determined that that should be his rule of living. He took off his shoes, and contented himself with one coat. When he had gathered twelve comrades, he founded the Order of Friars Minor.[1] He went to Rome in the [same] year, to get from the Apostolic See a confirmation of his Order. When he came Pope Innocent III. thrust him away. Thereafter he dreamt that he saw the Church of the most Holy Saviour falling, and whom he had cast forth bearing it up with his shoulders. He bade therefore that he should be sought for and brought again before him, welcomed him kindly, and approved all the Rule which he had established. Francis therefore sent his Friars into all quarters of the world to preach the Gospel of Christ. He himself was fain to find some occasion of martyrdom, and therefore made a voyage into Syria, [in the year 1219,] but the Sultan treated him with the greatest kindness, offering him many gifts, and, since he could do no good, he returned again to Italy.

Sixth Lesson.

[TOWARDS the Feast of the Assumption of the Blessed Virgin Mary, in the year 1224,] when there had already been built many houses of Friars of his Order, he withdrew himself into a most secret place upon Mount Alverno, and began to fast for forty days in honour of the holy Archangel Michael. [2] Upon the Feast-day of the Uplifting of the Holy Cross, [as he was praying upon the side of the mountain,] he saw a vision of a crucified Seraph, which left in his hands and feet holes with nails therein, and in his side a great wound. Holy "Buona-Ventura" hath left it in writing that he once heard Pope Alexander IV., when preaching, testify that he had himself seen these marks. It was a sign of such love of Christ toward him as stirred up the great wonder of all men. Two years there-

[1] *I.e.*, "the lesser brethren," a name assumed out of humility in regard to the Dominicans.

[2] This absolute date of Sept. 14, appears to rest upon the authority of an anonymous vision at a later date, and is difficult to reconcile with the original historians. It is hardly consistent with the statement of the Breviary on Sept. 17, and is rejected by the Bollandists in parr. 590, 591, of their preliminary remarks to the Life of St Francis.

after he fell sick unto death, and was fain to be carried into the Church of St Mary-of-the-Angels, that he might give up the breath of life in the same place where God had breathed into him the breath of the life of grace.[1] Being there [laid on the earth, sprinkled with ashes, and covered with an old habit,] he exhorted the Friars to be poor and lowly, and to cleave to the faith of the Holy Church of Rome. [He then caused the Gospel of St John to be read from the words "Now before the feast of the Passover" to the end,] after which he began to recite the 141st Psalm: "I cried unto the LORD with my voice," and in uttering the words, "the righteous wait for me, till Thou deal bountifully with me," he gave up the ghost. It was the 4th[2] day of October, [in the year 1226.] He was famous for miracles, and Pope Gregory IX. added his name to the list of the Saints.

THIRD NOCTURN.

Lessons from Matth. xi. 25, *with the Homily of St Austin*, (*p.* 429.)

MARTYROLOGY.

Upon the 5th day of October, were born into the better life—

At Messina, in Sicily, [in the year 546,] the holy monk Placidus, a disciple of the blessed Abbat Benedict, his brothers Eutychius and Victorinus, and the Virgin Flavia, their sister, along with Donatus, the Deacon Firmatus, Faustus, and thirty other monks, all martyrs, who were massacred for Christ's faith's sake, by the pirate Manucha.

Upon the same day, [in the year 171,] blessed Thraseas, Bishop of Eumenia, who achieved his martyrdom at Smyrna.

At Treves, the holy martyrs Palmatius and his Companions, who underwent martyrdom under the President Rictiovarus, in the persecution under the Emperor Diocletian.

On the same day, the holy Virgin Charitina, under the Emperor Diocletian and the Consular Domitius. She was tormented with fire, and cast into the sea, whence she came forth unharmed, then her hands and feet were cut off, and her teeth shaken, and she gave up her soul in prayer to God.

At Auxerre, the holy Deacon Firmatus, [in the fifth or sixth century,] and the Virgin Flaviana his sister.

At Ravenna, the holy Confessor Marcellinus, Bishop of [that see.]

At Valence, in Gaul, holy Apollinaris, [about the year 520,] Bishop [of that see;] his life was famous for his graces, and his death was marked by signs and wonders.

Upon the same day holy Attilan, Bishop of Zamora, whose name Urban II. numbered with those of the Saints.

At Leon, [in the year 1006,] in Spain, holy Froilan, Bishop of that city, famous for his zeal in spreading the monastic life, his goodness toward the poor, and other graces and wonders.

At Rome, the holy widow Galla, daughter of the Consul Symmachus; after the death of her husband she passed many years at the church of blessed Peter, intent upon prayer, alms, fastings, and other holy works. Holy Pope Gregory hath written of her right blessed passage hence.

At Second Vespers a Commemoration is made of the following, from the Common Office for Many Martyrs. Prayer, "O God, by Whose mercy, &c.," (*p.* 392.)

[1] It was in that Church that he heard the text from Matth. x. 10.
[2] *I.e.*, after Vespers on Saturday, the 3rd.

OCTOBER 5.

St Placidus and his Comrades, Martyrs.

Simple.

All from the Simple Office for Many Martyrs, (p. 397,) except the following.

Prayer throughout the Office. "O God, by Whose mercy, &c.," (*p.* 392.)

MATTINS.

First and Second Lessons from Scripture according to the Season.

Third Lesson.

PLACIDUS was the son of Tertullus, one of the noblest persons of Rome. He was offered to God [by his father] when a child [only seven years of age,[1]] and given over to holy Benedict, in whose teaching and Rule of monks he so profited that he was reckoned among the chiefest of his disciples. By him he was sent into Sicily, where he founded near the Port of Messina a Church and monastery in honour of St John the Baptist, and lived therein with his monks in wonderful holiness. Thither there came to see him his brothers Eutychius and Victorinus and his virgin sister Flavia, and while they were together, there landed there a certain brutal pirate, named Manucha, who took the monastery, and when he could in no wise prevail upon Placidus and the others to deny Christ, he commanded him, his brothers, and his sister to be cruelly murdered. With them Donatus, Firmatus a Deacon, Faustus, and thirty other monks brought the conflict of testimony to the blessed end of martyrdom, upon the fifth day of October, in the year of salvation 509.[2]

MARTYROLOGY.

Upon the 6th day of October, were born into the better life—

In Calabria, [in the year 1101,] the holy Confessor Bruno, Founder of the Order of Monks of the Charterhouse.

At Laodicea, the blessed martyr Sagaris, Bishop [of that see,] who was one of the disciples of the Apostle Paul.

At Capua, [in the fourth century,] the holy martyrs Marcellus, Castus, Emilius, and Saturninus.

At Agen, in Gaul, [towards the end of the third century,] the holy Virgin and martyr Faith, by whose example blessed Caprasius was so stirred up to suffer martyrdom, that he finished his contending with joy.

Likewise the holy martyr Erotis, in whom the love of Christ was so kindled that she triumphed over the flames of fire.

At Treves is kept the memorial of a great multitude of martyrs, which man can scarcely number, who for Christ's faith's sake were put to death in divers ways by the President Rictiovarus in the persecution under the Emperor Diocletian.

At Auxerre, the holy martyr Romanus, Bishop [of that see, who succeeded Eleutherius and was Bishop three years.]

At Oderzo, [about the year 660,] holy Magnus, Bishop [of that see,] whose body lieth at Venice.

At Naples, [in the year 1791,] holy Mary Frances, of the Five Wounds of

[1] This practice was forbidden by a Decretal of Innocent III.

[2] There is a good deal of difficulty about the dates and the identification of persons. See Alban Butler, who, in his text, places the oblation of St Placidus in 522, and his death in 546.

our Lord JESUS Christ, of the Third Order of Bare-footed Friars Minor of St Peter of Alcantara; she was famous for graces and miracles, and Pope Pius IX. enrolled her name among those of the holy virgins.

OCTOBER 6.

St Bruno, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 415,) except the following.

Prayer throughout the Office.

BE we holpen, O Lord, we beseech Thee, by the prayers of Thine holy Confessor Bruno, that we who by our sins have so grievously offended against Thy Majesty, may for his sake and at his petition obtain forgiveness of our trespasses. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

BRUNO, the Founder of the Charterhouse Monks, was born at Cologne, [about the year of our Lord 1030.] From his earliest years he was a very grave child, turning away from childish things, and that so manifestly, that by the grace of God the tokens of holiness already pointed him out as a Father of monks, and a restorer of the life of hermits. His parents, who were eminent for rank and goodness, sent him to Paris, where he studied so well in Philosophy and Theology, that he took the degree of Doctor in both faculties; and a short while after, for his famous graces, he was made a Canon of Rheims.

Fifth Lesson.

AFTER some years, he, and six comrades, forsook the world and betook themselves to Hew, the holy Bishop of Grenoble, who, when he learned the reason of their coming, and believing them to have been figured by seven stars which he had seen that night in a dream falling at his feet, gave them a grant of land in some very wild mountains in his Diœcese, which are called the Chartreuses. Thither Bruno and his companions, together with Hew, withdrew themselves, [in the year 1084,] and led for some years the life of hermits. Pope Urban II., who had formerly been his disciple [at Rheims,] commanded him to come to Rome, [in 1089,] and amid the afflictions which then scourged the Church, held him for some time as his counsellor. But at last Bruno, who had refused the Archbishoprick of Reggio, got his leave to go away.

Sixth Lesson.

IN his love of the wilderness, he betook himself to a certain desert place in the Diœcese of Squillaci, in the uttermost coasts of Calabria, [whither he went in 1090.] He was praying there one day in a cave, when the hounds of Roger, Sovereign Earl of Sicily and Calabria, who was out a-hunting, came and bayed at the door of it. Thus was he found by this

Prince, who was moved by his holiness, and began to cherish him and his comrades, and treat them very kindly. The Earl's goodness was rewarded, for when he was one time laying siege to Capua, and one Sergius, who was first groom of his bedchamber, had made a plot to betray him, Bruno, who was still living in the desert above mentioned, appeared to him in a dream, and delivered him from the danger which was hanging over him. At length Bruno, full of graces and good works, and famous for godliness not less than for learning, fell asleep in the Lord, [upon the 6th day of October, in the year 1101,] and was buried in the monastery of St Stephen, founded by the same Earl Roger, where he is still held in great honour.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory*, (*p.* 422.)

MARTYROLOGY.

Upon the 7th day of October, were born into the better life—

At Rome, upon the Ardeatine Way, [in the year 336,] the holy Confessor, Pope Mark, [who succeeded Sylvester I., and reigned 8 months and 20 days.]

In the district called Rasaphe, in Syria, the holy martyrs Sergius and Bacchus, noble Roman officers under the Emperor Maximian. Bacchus was lashed with strips of raw hide till his whole body was cut into ribbons, and so, still confessing Christ, gave up the ghost. Sergius had his legs tortured in the boots, but remaining firm in the faith, sentence was given on him that he should be beheaded. The place where he sleepeth was called after him Sergiopolis instead of Rasaphe, [by command of the Emperor Justinian,] and thither Christians do greatly resort on account of famous miracles.

At Rome, the holy martyrs Marcellus and Apuleius, who were first disciples of Simon Magus, but afterward, seeing the wonders which the Lord wrought by the Apostle Peter, became disciples of the Apostle, and, after he had suffered, won the crown of martyrdom under the Consular Aurelian. They are buried not far from the city.

At Rasaphe also, the holy Virgin Julia, who gained martyrdom under the President Marcian.

At Padua, the holy Virgin and martyr Justina, who was baptized by blessed Prosdocimus, a disciple of the holy Apostle Peter. Forasmuch as she stood firm in the faith of Christ, the President Maximus caused her to be run through with the sword, and she passed away hence to be ever with the Lord.

At Bourges, [about the year 560,] the holy Priest and Confessor Augustus.

At Rheims, [in the sixth century,] the holy Priest Helanus.

Upon the same day[1] is made the memorial of St Mary, styled of Victory, the yearly observance of which memorial the Supreme Pontiff blessed Pius V. ordained on account of the famous victory gained by the Christians over the Turks upon this day in the sea-fight of Lepanto, by the help of the aforesaid Mother of God, and Gregory XIII. instituted the yearly solemn feast of the same most Blessed

[1] There is no direction as to what should be done supposing October 7 should be the first Sunday in the month, but the more reasonable course would seem to be in that case to omit this clause of this Martyrology, as the announcement of the Feast of the Rosary would already have been read at the beginning, and the details are contained in the Sunday Office.

Virgin to be kept upon the first Lord's Day in this present month of October.

At Second Vespers a Commemoration is made of the following. Prayer as below.

OCTOBER 7.

St Mark, Pope and Confessor.

Simple.

All from the Common Office, (p. 413,) except the following.

Prayer throughout the Office.

GRACIOUSLY hear our supplications, O Lord, and for the sake of Thy Blessed Confessor and Bishop Mark, grant to us in Thy mercy both pardon and peace. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Vespers a Commemoration is made of the holy Martyrs Sergius, Bacchus, Marcellus, and Apuleius. Antiphon and Verse and Answer from the Common Office for Many Martyrs, and

Prayer.

CAUSE there to come upon us, O Lord, a grace from the blessed and worthy wrestling of Thine holy Martyrs Sergius, Bacchus, Marcellus, and Apuleius, fanning ever in us the fire of the love of Thyself. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

First and Second Lessons from Scripture according to the Season.

Third Lesson.

THIS Mark was a Roman, who sat as Pope in the reign of the Emperor Constantine the Great. He ordained that the Bishop of Ostia, by whom the Bishop of Rome is consecrated, should use the Pallium. He built two Churches, one in the city and the other on the Ardeatine Way, which Constantine enlarged and richly gifted. Mark lived as Pope eight months, and was buried in the Cemetery of Balbina.[1]

At Lauds a Commemoration is made of the Holy Martyrs. Prayer as above.

MARTYROLOGY.

On the 8th day of October we keep the Feast of the holy Widow Bridget, [Princess of Nericia.] After many pilgrimages to holy places she died at Rome, full of the Spirit of God, upon the 23rd day of July, [in the year 1373,] but her body was taken to Sweden upon the 7th day of October.

Upon the same 8th day of October, were born into the better life—

The holy old man Simeon, of whom it is written in the Gospel that he took the Lord JESUS up in his arms.

At Cæsarea, in Palestine, the holy Virgin and martyr Reparata. Forasmuch as she would not offer sacrifice to idols, she was put to divers torments, and then beheaded, under the Emperor Decius. Her soul was seen to leave her body and soar heavenward in a bodily shape like a dove.

At Thessalonica, the holy Proconsul Demetrius, who brought many to believe in Christ, and was martyred

[1] Elected Jan. 18, in the year 336, died Oct. 7.

by being pierced through with lances, by command of the Emperor Maximian. There also the holy martyr Nestor.

At Seville, in Spain, the holy martyr Peter.

At Laodicea, the holy Priest Artemon, who under the Emperor Diocletian received the crown of martyrdom by fire.

In the country of Lyons, the holy Virgin and martyr Benedicta.

At Ancona, holy Palatias and Laurentia, who were carried into exile by command of the President Dion, in the persecution under the Emperor Diocletian, and died of exhaustion and suffering.

At Rouen, [in the fifth century,] the holy Confessor Evodius, Bishop [of that see.]

At Jerusalem, [about the year 460,] holy Pelagia, surnamed the Penitent.

SECOND LORD'S DAY IN OCTOBER.

Motherhood of the Blessed Virgin.

Greater Double.

All from the Common Office for her Feast, (p. 436,) except the following.

On the Saturday is read at the beginning of the Martyrology,

On the morrow we keep the Feast of the Motherhood of the Blessed Virgin Mary.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Verse. Blessed art thou among women.

Answer. And blessed is the Fruit of thy womb.

Antiphon at the Song of the Blessed Virgin. Let us keep glad holiday in honour of the Motherhood of the Blessed Mary, always a Virgin.

A Commemoration is made of the Sunday.

MATTINS.

Invitatory. Let us keep holiday in honour of the Motherhood of the Blessed Virgin Mary. * Let us worship Christ, her Son, and her Lord, and ours.

Hymn.[1]

THE Saviour left high Heaven to dwell
Within the Virgin's womb,
And there arrayed Himself in Flesh,
Our Victim to become.

She unto us divinely bore
Salvation's King and God,
Who died for us upon the Cross,
Who saves us in His Blood.

She too our joyful hope shall be,
And drive away all fears,
Offering for us to her dear Son
Our contrite sighs and tears.

That Son, He hears His Mother's prayer,
And grants, ere it be said;
Be ours to love her and invoke
In every strait her aid.

Praise to the Glorious Trinity
While endless times proceed,
Who in that bosom pure of stain
Sowed such immortal seed. Amen.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xxiv. 5.)

I CAME out of the mouth of the Most High before there was any creature. I caused the unfading light

[1] Translation by the late Rev. E. Caswall.

to arise in the heavens, and covered all the earth as a cloud. I dwelt in high places, and my throne was in the cloudy pillar. I alone compassed the circuit of heaven, and pierced unto the bottom of the deep. I walked in the waves of the sea, and stood in all the earth, and in every people and in every nation I had dominion. And in my power I trod under my feet the hearts of all that are excellent and that are lowly. And in all these I sought rest, and I will abide in the inheritance of the Lord.

First Responsory.

O Holy Virgin Mary, happy art thou, and right worthy of all praise, for out of thee rose the Sun of righteousness, even Christ our God, by Whom we are saved and redeemed.

Verse. Let us keep glad holiday in honour of the Motherhood of the Blessed Virgin Mary.

Answer. For out of thee rose the Sun of righteousness, even Christ our God, by Whom we are saved and redeemed.

Second Lesson.

SO the Creator of all things gave me a commandment and said—(and He that made me rested in my tabernacle)—and He said: Dwell thou in Jacob, and inherit in Israël, and strike thy roots amid My chosen people. I was created from the beginning, before the world; and I shall never fail. And in the holy tabernacle I served before Him. And so I was established in Zion, and likewise in the holy City was I given to rest, and in Jerusalem was my power. And I took root among the honourable people, even in the portion of my God as His own inheritance, and mine abiding was in the full assembly of the Saints.

Second Responsory.

From thee, still maiden undefiled, the Saviour came a little Child. He the Lord Who ruleth o'er earth and o'er heaven for ever, being made man, was enclosed in the blest sides of thy womb.

Verse. Blessed art thou among women, and blessed is the Fruit of thy womb.

Answer. He the Lord Who ruleth o'er earth and o'er heaven for ever, being made man, was enclosed in the blest sides of thy womb.

Third Lesson.

I WAS exalted like a cedar in Lebanon, and like a cypress-tree upon Mount Zion. I was exalted like a palm-tree in Kadesh, and like a rose-tree in Jericho. I was exalted like a fair olive-tree in the fields, and like a plane-tree by the water in the broad ways. I gave a sweet smell like cinnamon and aromatic balm. I yielded a pleasant odour like the best myrrh. Like storax, and galbanum, and onyx, and myrrh, like the unfelled woods of Lebanon, and like the unadulterated balsam, so did I perfume the place of mine abode. As the turpentine-tree I stretched out my branches, and my branches are the branches of honour and grace. As the vine brought I forth pleasant savour.

Third Responsory.

[1] Many daughters have gotten riches, but thou excellest them all. O holy

[1] Prov. xxxi. 29.

Mother of God, thou art become beautiful and gentle in thy gladness.

Verse. May all that are keeping the Feast of thine holy Motherhood feel the might of thine assistance.

Answer. O holy Mother of God, thou art become beautiful and gentle in thy gladness.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. O holy Mother of God, thou art become beautiful and gentle in thy gladness.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*1st for Christmas.*)

HIS Mother was chosen a Virgin of the kingly lineage of David, and when she was to grow heavy with the sacred Child, her soul had already conceived Him before her body. She learned the counsel of God announced to her by the Angel, lest the unwonted events should alarm her. The future Mother of God knew what was to be wrought in her by the Holy Ghost, and that her modesty was absolutely safe. For why should she, unto whom was promised all sufficient strength through the power of the Highest, have felt hopeless merely because of the unexampled character of such a conception? She believeth, and her belief is confirmed by the attestation of a miracle which hath already been wrought. The fruitfulness of Elizabeth, before unhoped for, is brought forward that she might not doubt that He Who had given conception unto her that was barren, would give the same unto her that was Virgin. And so the Word of God, the Son of God, Who was in the beginning with God, by Whom all things were made, and without Whom was not anything made that was made, to deliver man from eternal death, was made man.

Fourth Responsory.

Let us tell again of the right worthy Motherhood of the glorious Virgin Mary. The same is she whose lowliness the Lord regarded, she who by the message of an Angel conceived the Saviour of the world.

Verse. Let us sing praise to Christ on this the solemn Feast-day of the wondrous Mother of God.

Answer. The same is she whose lowliness the Lord regarded, she who by the message of an Angel conceived the Saviour of the world.

Fifth Lesson. (*2nd for Christmas.*)

OUR Lord JESUS Christ, descending from His throne in heaven, but leaving not that glory which He hath with the Father, cometh into this lower world by being born after a new order and in a new birth. He cometh after a new order, in that He Who is unseen among His own, was seen among us; the Incomprehensible was fain to be comprehended, and He That is from everlasting to everlasting began to be in time. He was the Offspring of a new birth; conceived of a maiden, born of a maiden, without the passion of any fleshly father, without any breach of His Mother's virginity, since such a birth beseemed the coming Saviour of mankind, Who was to have in Him the nature of man's being, and to be free of any defilement of man's flesh. Though He sprung not as we spring, yet is His nature as our nature; we believe that He is free from the use and custom of men; but it was the

power of God which wrought that a maiden should conceive, that a maiden should bring forth, and yet abide a maiden still.

Fifth Responsory.

Blessed art thou of the Lord, O daughter, for through thee have we been given to eat of the tree of life. Thou, without ensample before thee, didst make thyself well-pleasing in the sight of our Lord JESUS Christ.

Verse. Despise not our petitions in our necessities, but deliver us from all dangers, O holy Mother of God.

Answer. Thou, without any ensample before thee, didst make thyself well-pleasing in the sight of our Lord JESUS Christ.

Sixth Lesson.

THE power of the Spirit of God was set to raise up what was cast down, to bind up what was broken, and to bestow abounding strength of modesty for the overcoming of the enticements of the flesh, and therefore it behoved that that power should first be poured forth to preserve that coy cloister, that holy hostel which had pleased Him, and that the sinless Offspring should keep His Mother maiden as she had been before, so that virginity, which in all others cannot survive motherhood, might, by being re-created, serve as a model to others. Moreover, doth it not seem a counsel of the very deepest wisdom, that Christ chose to be born of a virgin? To the end, that is, that the devil might not know that salvation for man had sprung into being, and might think the Child no otherwise born than other children, because the spirituality of the conception escaped his notice, and so it appeared to him to be an ordinary conception like others. To bring this about, the Christ was born of a Virgin, who had been made fruitful by the Holy Ghost: and whereas conception is affected in no other mother without some of the filthiness of sin, this solitary mother drew purification from conception.

Sixth Responsory.

Blessed art thou among women and blessed is the Fruit of thy womb. Whence is this to me, that the Mother of my Lord should come to me?

Verse. He That is mighty hath regarded the lowliness of His handmaiden, and hath done to me great things.

Answer. Whence is this to me, that the Mother of my Lord should come to me?

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Whence is this to me, that the Mother of my Lord should come to me?

THIRD NOCTURN.

Verse. He That is mighty hath done to me great things.

Answer. His mercy is on them that fear Him, from generation to generation.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (ii. 43.)

AT that time: As they returned, the Child JESUS tarried behind in Jerusalem, and His parents knew not of it. And so on.

Homily by St Bernard, Abbat [of Clairvaux.] (*1st Hom. in praise of the B.V.M.*)

"Son, why hast Thou thus dealt with us?" Mary called God, the Lord of Angels, her son. Which of the angels would have dared to do so? It is enough for them, and they reckon it a great thing, that, being naturally spirits, they should receive the grace of being made and called angels, as witness David: "Who maketh spirits His angels."[1] But Mary, knowing herself to be His Mother, doth boldly apply the word "Son" to that Majesty Whom the angels do serve with awe; neither doth God despise to be called what He hath made Himself. For a little after, the Evangelist saith: "And He was subject unto them." Who to whom? God to men. I say that God, unto Whom the angels are subject, and Who is obeyed by the Principalities and Powers, was subject to Mary.

Seventh Responsory.

Blessed art thou, O Virgin Mary, Mother of God, thou that hast believed the Lord, for there hath been a performance in thee of those things which were told thee. Therefore God hath blessed thee for ever.

Verse. Grace is poured into thy lips; plead for us with the Lord our God.

Answer. Therefore God hath blessed thee for ever.

Eighth Lesson.

MARVEL thou at both these things, and choose whether to marvel most at the sublime condescension of the Son, or at the sublime dignity of Mary. Either is amazing, either marvellous. That God should obey this woman, is a lowliness without parallel; that this woman should rule over God, an exaltation without match. In praise of virgins, and of virgins only, is it sung that "These are they which follow the Lamb whithersoever He goeth," (Apoc. xiv. 4.) Of what praise then thinkest thou that she must be worthy who even leadeth the Lamb? O man, learn to obey. O earth, learn to submit. O dust, learn to keep down. It is of thy Maker that the Evangelist saith: "And He was subject unto them." Blush, O proud ashes! God humbleth Himself; and dost thou exalt thyself? God is subject unto men; and wilt thou, by striving to rule over men, set thyself before thy Maker? (*Here the Lesson is broken, if a Ninth Lesson of the Feast be needed.*) O happy Mary, lowly and virgin; and wondrous virginity, which motherhood destroyed not, but exalted; and wondrous lowliness, which the fruitful virginity took not away, but ennobled; and wondrous motherhood, which was both virgin and lowly. Which of them is not wondrous? which of them is not unexampled? and which of them doth not stand alone? The wonder would be if thou wert not puzzled at which to wonder most — motherhood in a virgin, or virginity in a mother; a motherhood so exalted, or lowliness in such exaltation. But indeed more marvellous than any one of these things is the combination of them all, and without all comparison, it is more excellent and more blessed to have received them all, than to have received any one of them alone. What wonder is it that God, of Whom we see and read, that "He is wonderful in His

[1] Meant for a quotation from Ps. ciii. 5, Heb. i.

holy places," (Ps. lxvii. 36,) should have shown Himself wonderful in His Mother? O ye that be married, honour this incorruption in corruptible flesh; O, holy maidens, gaze in wonder at motherhood in a maid; O, all mankind, take pattern by the lowliness of the Mother of God.

Eighth Responsory.

Rejoice with me, &c., (*p.* 440,) *with this addition.*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And I have brought forth from my bowels God and Man.

The Ninth Lesson is the Homily of the Sunday.

LAUDS.

First Antiphon. Blessed art thou, * O Virgin Mary, who hast borne the Creator of all.

Second Antiphon. Thou hast given birth * to Him Who made thee, and thou remainest a virgin for ever.

Third Antiphon. All generations shall call me blessed, * for the Lord hath regarded the lowliness of His handmaiden.

Fourth Antiphon. He That is mighty hath done to me great things, * and holy is His Name.

Fifth Antiphon. The daughters of Zion saw her, * and called her blessed; the queens also, and they praised her.

Chapter. (Ecclesiasticus xxiv. 12.)

HE that made me rested in my tabernacle and said unto me, Dwell thou in Jacob, and strike thy roots among My chosen people.

Hymn.[1]

MOTHER of Almighty God,
Suppliant at thy feet we pray,
Shelter us from Satan's fraud,
Safe beneath thy wing this day.

'Twas by reason of our Fall
In our first Forefather's crime,
That the mighty Lord of all
Raised thee to thy rank sublime.

O then upon Adam's race
Look thou with a pitying eye,
And entreat of JESUS grace,
Till He lay His anger by.

Honour, glory, virtue, merit,
Be to Thee, O Virgin's Son,
With the Father and the Spirit,
While eternal ages run. Amen.

Verse. The root of Jesse hath blossomed: the Star is arisen out of Jacob.

Answer. The Virgin hath given birth to the Saviour.

Antiphon at the Song of Zacharias. O holy Mary, &c., (*p.* 437,) *and say,* May all that tell of thy marvellous Motherhood feel the might of thine assistance.

Prayer throughout.

O GOD, Who didst will that Thy word should, by the message of an Angel, take flesh in the womb of the Blessed Virgin Mary, grant unto us, we beseech Thee, that all we who do believe her to be in very deed the Mother of God, may be holpen by her prayers in Thy sight. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Sunday.

[1] Translation by the late Rev. E. Caswall.

The Antiphons at Prime, Terce, Sext, and None, are the First, Second, Third, and Fifth from Lauds, respectively, and the Chapter at Terce is that from Lauds.

SECOND VESPERS.

All as the First, except

Antiphon at the Song of the Blessed Virgin. Maiden Mother of God, thy Motherhood was a message of joy to the whole world, for out of thee arose the Sun of righteousness, even Christ our God.

Commemoration of the Sunday.

OCTOBER 8.

St Bridget, Princess of Nericia, Widow.

Double.

All from the Common Office for an Holy Woman neither Virgin nor Martyr, (p. 464,) except the following.

Prayer throughout the Office.

O LORD our God, Who, through Thine Only-begotten Son, didst cause Thy blessed hand-maid Bridget to see certain things which are naturally known not on earth but in heaven, grant unto us Thy servants at her motherly prayers, to be one day blessed for ever in the vision of Thine eternal glory. Through the same our Lord JESUS Christ, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

BRIDGET was the daughter of princely and godly parents, and was born in Sweden, [in the year of our Lord 1304.] Her life was a very holy one. When she was still in the womb, her mother was for her sake saved from shipwreck. When she was ten years old, she heard a sermon upon the sufferings of the Lord, and the following night she saw JESUS on the Cross, covered with fresh Blood, and heard Him speaking to her of His same sufferings. From that time forth the thought of them touched her so keenly, that she could never again call them to mind without weeping.

Fifth Lesson.

[WHEN she was sixteen years of age] she was given in marriage to Ulpho, Prince of Nericia. She moved her husband to godly works, as well by her noble ensample as by her earnest words. She expended the most motherly care upon the up-bringing of her children.[1] She opened an hospital, in which she carefully tended the poor, especially the sick, and would wash and kiss their feet. She made a pilgrimage with her husband to Compostella, to visit the grave of the holy Apostle James. On their way back Ulpho fell grievously sick at Arras, and St Denys appeared in the night

[1] She was very blessed in her children. Of eight, two sons died in innocence, and two in the holy war in Palestine, two daughters served God faithfully in the married state, and two as nuns, of whom one is a canonized Saint.

to Bridget, to tell her as well that her husband would be healed, as divers other things to come.

Sixth Lesson.

[IN the year 1344] her husband died, after having become a Cistercian monk. Bridget, having heard the voice of Christ in a dream, took upon herself an harder way of life. During her life God made known to her many hidden things. She founded the monastery of Wastein, under the Rule of the Holy Saviour, a Rule which she had received from the Lord Himself.[1] By the command of God she went to Rome, where she stirred up many by her example to seek the love of God. Thence she went to Jerusalem, and then returned again to Rome. From this pilgrimage she caught a fever, of which she lay sick an whole year in sharp sufferings, and then, laden with good works, and after foretelling the day of her own death, she departed from earth to heaven, [upon the 23rd day of July, in the year 1373.] Her body was taken to the monastery of Wastein. She was famous for miracles, and Boniface IX. enrolled her name among those of the Saints.

THIRD NOCTURN.

Lessons from Matth. xiii. 44, *with the Homily of St Gregory*, (*p.* 467.)

MARTYROLOGY.

Upon the 9th day of October, were born into the better life—

At Paris, the holy martyrs Denys the Areopagite, Bishop [of that city,] Rusticus the Priest, and Eleutherius the Deacon. Denys was baptized by the Apostle Paul, and ordained the first Bishop of Athens. He afterward came to Rome, whence he was sent by the Roman Pontiff, the blessed Clement, to preach in Gaul. He came to Paris, where for some years he faithfully executed the task laid upon him; then the Prefect Fescenninus, when he had put him to divers kinds of grievous torments, caused him to be beheaded, along with his two Companions, and so the three together finished their testimony.

Upon the same day is made memorial of the holy Patriarch Abraham, the father of all them that believe.

Upon the same day, were born into the better life—

At Julia, in the country of Parma, upon the Claudian Way, under the Emperor Maximian, the holy martyr Domninus. He was seeking to escape from the fury of the persecutors, but they that came in pursuit of him ran him through with the sword, and he fell gloriously.

At Monte Casino, [in the year 834,] the holy Abbat Deusdedit, who was cast into prison by the tyrant Sicard, and there died of hunger and wretchednesss.

In Hainault, [about the year 680,] the holy Confessor Gislen, Bishop, who resigned his see and lived as a monk in a monastery founded by himself, and was famous for many graces.

At Valencia, in Spain, holy Louis Bertrand, of the Order of Friars Preachers, who was filled with the spirit of the Apostolate, and confirmed by innocency of life and many signs the Gospel which he preached to the Americans.

At Jerusalem, holy Andronicus and Athanasia his wife.

[1] "But this circumstance," says Alban Butler, "is neither mentioned by Boniface IX. in the Bull of her canonization, nor by Martin V. in the Confirmation of her Order, and the Popes, when they speak of this Rule, mention only the approbation of the Holy See."

At Antioch, the holy Abbess Publia. As the Emperor Julian the Apostate was passing by, she and her Virgins sang those words of David: "The idols of the heathen are silver and gold," and "Let them that make them become like unto them,"[1] wherefore the Emperor commanded her to be buffeted and sharply rebuked.

At Second Vespers a Commemoration is made of the following. Prayer from the ensuing Lauds.

OCTOBER 9.

The Holy Martyrs Denys, Bishop [of Paris,] Rusticus, and Eleutherius.

Semi-double.

All from the Common Office for Many Martyrs, (p. 382,) except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.[2]

Fourth Lesson.

DENYS was an Athenian, one of the Judges of the Court of the Areopagus, and a man of varied and deep learning. There is a story concerning him that on the day when the Lord Christ was nailed to the Cross, and when he saw the unnatural eclipse of the sun, Denys said: Either the God of nature is suffering, or the frame-work of the world is breaking up. When the Apostle Paul came to Athens, and was taken and brought unto the Areopagus, and gave an account of the faith which he preached, affirming that Christ had risen from the dead, and that all the dead likewise are to live again, "some mocked, and others said: We will hear thee again of this matter. So Paul departed from among them. Howbeit, certain men clave unto him, and believed: among the which was Dionysius the Areopagite." (Acts xvii. 32-34.)

Fifth Lesson.

DENYS was baptized by the Apostle, and set over the Church of the Athenians. He came afterwards to Rome, and was sent by Pope Clement into Gaul, to preach the Gospel. There followed him to Paris one Rusticus a Priest, and Eleutherius a Deacon. He turned many to Christ, and was therefore hided with rods by command of Fescennius the Præfect, and, forasmuch as he still went on bravely preaching Christ, he was tortured with fire upon a grating, and put to divers other torments, and his comrades likewise.

Sixth Lesson.

THEY bore their torments bravely and cheerfully, and then Denys, being over an hundred years of age,

[1] This no doubt means the whole passage from verse 12 to 16 of Ps. cxxxiv., which accounts for the Emperor's displeasure.

[2] See Alban Butler, from whom it will appear, among other things, that the St Denys honoured on this day flourished and suffered as Bishop of Paris about the end of the third century. His identification with the person mentioned in Acts xvii. 34, and the ascription to either of the writings called after that person, are rejected by most writers.

and his two comrades with him, suffered by the axe upon the 9th day of October. This is that Denys concerning whom the old story is told that after his head was cut off he took it in his hands and walked two thousand paces, carrying it all the while. He was the author of some marvellous books, clear proofs of a mind fixed in heaven, upon "The Names of God," upon "The Orders in Heaven and in the Church," upon "The Mystic Theology," and divers others.

THIRD NOCTURN.

Lessons from Luke xii. 1, *with the Homily of the Venerable Bede*, (*p.* 396.)

Prayer throughout the Office.

O GOD, Who, as upon this day, didst make Thy blessed Witness and Bishop Denys strong to wrestle and to suffer, and Who wast pleased to give unto him, for fellow-workers in declaring Thy glory among the heathen, Thy servants Rusticus and Eleutherius, grant unto us, we beseech Thee, to be like unto them in esteeming the good things of this world but lightly, and in fearing not at all the evil things of the same. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

Upon the 10th day of October, were born into the better life—

At York, in England, [in the year 644,] holy Paulinus, Archbishop of that see. A disciple of the blessed Pope Gregory. Gregory sent him into England along with others to preach the Gospel, and he brought King Edwin and all his people to believe in Christ.

In the island of Crete, blessed Pinytus, noble among Bishops. He flourished as Bishop of Gnossus, under the Emperors Marcus Antoninus Verus and Lucius Aurelius Commodus, and hath left us in his writings a living image of himself as in a looking-glass.

At Cologne, the holy martyr Gereon, with three hundred and eighteen others, who patiently suffered beheading for true godliness' sake in the persecution under the Emperor Maximian.

In the same country, the holy martyrs Victor and his Companions.

At Bonn, in Germany, [in the fourth century,] the holy martyrs Cassius and Florence, and many others.

At Nicomedia, [in the year 303,] the holy martyrs Eulampius, and the Virgin Eulampia his sister. When Eulampia heard her brother being tortured for Christ's sake she sprang into the midst of the crowd, and embraced him, and joined herself to him. Then they both were put together into a vessel of boiling oil, but were nowise hurt thereby, by the which wonder two hundred others were brought to believe in Christ, and these two hundred, along with the brother and sister, were all beheaded together, and so finished their testimony.

At Piombino, in Tuscany, [at the end of the sixth century,] the holy Confessor Cerbonius, Bishop [of that see,] who was famous for miracles, both in life and in death, as witness holy Gregory.

At Verona also, holy Cerbonius, Bishop of Verona.

At Capua, [about the middle of the ninth century,] holy Paulinus, Bishop [of that see.]

Vespers are of the following.

OCTOBER 10.

St Paulinus, Archbishop [of York,] Confessor.

Double.

All from the Common Office, (p. 399,) except the following.

Prayer throughout. "Grant, we beseech Thee, &c."

At First Vespers a Commemoration of St Denys and his Companions. Prayer from their Office.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (*From the Venerable Bede's History*, i. 29, ii. 9, 14, 20, iii. 14.)

PAULINUS was sent by the most blessed Pope Gregory in answer to a request of Augustine, to be his helper. He was ordained a Bishop by Justus, Archbishop of Canterbury, to go with the Virgin Ethelburga, whom Edwin, King of the North-umbrians, had espoused to wife. When he was come into that country, he toiled much, not only to keep his own people in the faith, but also by preaching to turn the heathen thereto. For some years it came to very little, but at last the King, after weighing the matter much and long, yielded to Paulinus, and put away his idols.

Fifth Lesson.

THEREFORE King Edwin, with all the chief men of his race, and a great multitude of the people, accepted the faith and the holy laver of the new birth, and were baptized at York, where afterwards was built the Church of St Peter the Apostle, and where also he gave to his teacher Paulinus his episcopal See. It is said that so great was then the eagerness of faith among the North-umbrian people, that at one time Paulinus did nothing for thirty-six days together, from morning even until night, but teach the word of Christ to the multitude who flowed unto him from all round about, and when he had taught them, washed them from their sins in the river Glenny. However, he baptized very often in the river Swale, which run-neth by the town of Catterick, for it was not possible to build any houses of prayer at that time of the birth of the Church in those parts.

Sixth Lesson.

WHEN King Edwin was dead, and the country of the Northum-brians all troubled, there seemed no help for it but to flee, and Paulinus and Ethelburga went back by ship to Kent. There he found the Church of Rochester without a shepherd, and took charge thereof, but keeping still the Pallium, which Pope Honorius had sent to him at York. While he governed the Church of Rochester he passed away to be with the Lord, upon the 10th day of October in the year 644, and was buried in the church of the blessed Apostle Andrew, which King Ethelbert had built in that city.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 406.)

MARTYROLOGY.

On the morrow we keep the feast of holy Francis Borgia, General of the Society of Jesus, of whom mention

is made upon the last day of September, and who is memorable for hardness of living, the gift of prayer, renunciation of the world, and the refusal of high places in the Church.

Upon the same 11th day of October, were born into the better life—

At Tarsus, in Cilicia, the holy martyrs Tharacus, Probus, and Andronicus, who suffered a long and foul imprisonment in the persecution under the Emperor Diocletian, were three times interrogated under torture and punishment, and, still confessing Christ, were beheaded, and so obtained a glorious triumph.

In the country of the Vexin, under the President Fescenninus, the holy martyrs Nicasius, Bishop of Rouen, the Priest Quirinus, the Deacon Scubiculus, and the Virgin Pientia.

Likewise the holy martyrs Anastasius the Priest, Placidus, Genesius, and their Companions.

In the Thebaid, holy Sarmatas, a disciple of the blessed Abbat Antony, who was slain by the Saracens for Christ's sake.

At Besançon, in Gaul, the holy martyr Germanus, Bishop [of that see.]

At Uzès, in Gaul, [in the sixth century,] the holy Confessor Firmin, Bishop [of that see.]

In Ireland, [in the year 600,] holy Kenneth, Abbat [of Aghaboe.]

At Lier, in Belgium, [in the eighth century,] the holy Confessor Gummar.

At Rennes, in Gaul, [in the ninth century,] the holy Confessor Emilian.

At Tarsus, in Cilicia, the holy sisters Zenais and Philonilla, who were kinswomen of the blessed Apostle Paul according to the flesh, and his disciples in the faith.

At Verona, [in the fifth century,] the holy Virgin Placidia.

At Second Vespers is made a Commemoration of the following. Prayer from his Office.

OCTOBER 11.

St Francis Borgia, Confessor.

Semi-double.

All from the Common Office for a Confessor not a Bishop, (p. 415,) except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

FRANCIS, fourth Duke of Gandia, was the son of John Borgia, Duke of Gandia, and of Joan of Aragon, daughter of Alphonso, natural son to Ferdinand V. surnamed the Catholic, King of Aragon. [He was born at Gandia, in the kingdom of Valencia, in the year of our Lord 1510.] He passed his boyhood at home in great innocence and godliness, and was still more remarkable for his Christian graces and the hardness of his living, at the Court of the Emperor Charles V., and as Vice-Roy of Catalonia. [On May the 1st, 1539] died the Empress Isabella, and Francis, [as her master of the horse,] was commanded to attend her body to Granada, where it was to be buried. [At Granada the coffin was opened, in order that he might swear to the magistrates of the city that it was indeed the body of the late Empress,] and the sight of the awful change which death had made in her coun-

tenance[1] so thrilled him with the thought of our mortality and corruption, that he bound himself by vow, as soon as he lawfully might, to give up all things, and to serve the King of kings only. From that time he so advanced in Christian graces, that his life might be called the miracle of princes, showing, in the midst of a vast mass of business, an image of perfection attained in a cloister.

Fifth Lesson.

HIS wife, Eleanora de Castro, died [on the 27th of March, 1546,] and [in 1551] he entered the Society of JESUS, that therein he might hide himself more safely, and bar by the obligation of a vow the path to dignities.[2] He was the worthy leader of many princes who have embraced a life of hardship, and Charles V. himself when he resigned the Empire did not deny that he had been moved and shown the way by Francis. In his struggle after austerity Francis, by fasting, by iron chains, by the roughest of hair-cloth, by long and bloody flagellations, and by denying himself any but very little sleep, reduced his body to the last degree, but would still spare no toil to overcome himself and to save souls. Thus full of ghostly strength, he was appointed by holy Ignatius, [in the year 1554,] Commissary-General of the Society in Spain, Portugal, and the Indies, and [on the 2nd of July, 1565,] notwithstanding all the precautions he could take to prevent it, he was chosen by the general Congregation of the Society to be General, being the third who held that office. In this position his wisdom and holiness of life greatly endeared him to Princes and Popes, and besides founding or enlarging very many houses in divers places, he sent brethren into the kingdom of Poland, into the islands of the Ocean, and into the provinces of Mexico and Peru, and into other lands also Apostolic men who spread the Roman Catholic faith by their preaching, their sweat, and their blood.

Sixth Lesson.

HE thought so little of himself that he gave himself the nickname of "Francis the sinner." By the Popes he was oftentimes offered the dignity of Cardinal of the Roman Church, but the lowly firmness with which he refused it could never be overcome. In his cheap esteem of the world and of himself his chief pleasures were to clean the house, to beg for food from door to door, and to wait upon the sick in hospitals. He spent many hours every day, oftentimes eight and sometimes ten, in prayer and meditation. An hundred times every day he worshipped God upon his knees. He never missed the opportunity of offering the Holy Liturgy, and the fire from God which burnt within him sometimes shone forth in his countenance when he was lifting the Sacred Host, or preaching. By an inward power given him from God he could tell where the most Holy Body of Christ, under the Eucharistic veils, was kept. [In 1570, the year before the victory of Lepanto,] the blessed Pius V. sent Francis with the Cardinal Alexandrini on an embassy [into France, Spain, and Portugal,] to unite the Christian Princes against Turkey. His vital

[1] It was so disfigured that no one knew it, and he could only swear to its identity because, from the care he had taken, he was sure no one could have changed it on the road.

[2] By permission of the Emperor, he was allowed to pass on to his son, while still alive, the Marquessate of Lombay, which had been conferred on him, and the Dukedom which he had inherited from his father.

strength was then nearly worn out, but, through obedience, he undertook the toil of the journey. He became much worse during the travelling, and on his return brought to a blessed end at Rome, as had been his desire, the pilgrimage of this life, [a little before midnight between the last day of September and the first of October,] in the sixty-second year of his own life, and that of salvation 1572. Holy Teresa, who used his advice, called him an holy man, and Gregory XIII., a faithful servant. He was famous for many and great signs and wonders, and Clement X. at last numbered him among the Saints.

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of St Jerome*, (*p.* 355.)

Prayer throughout the Office.

O LORD JESUS, Who art Thyself the Ensample and the Reward of true humility, we beseech Thee that as Thou didst make Thy blessed servant Francis glorious in following Thee by setting earthly greatness at nought, so Thou wouldest grant unto us likewise to share in the same imitation and glory: Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Wilfred, Bishop of York.

Upon the same 12th day of October, were born into the better life—

At Rome, the holy martyrs Evagrius, Priscian, and their Companions.

At Ravenna, on the Laurentine Way, [in the persecution under the Emperor Diocletian,] the holy martyr Edistius.

In Lycia, under the same Emperor Diocletian, the holy martyr Domnina.

In Africa are commemorated four thousand nine hundred and sixty-six holy martyrs and Confessors in the Vandal persecution under the Arian King Hunneric. Some of these were Bishops of the Churches of God, and some of them Priests and Deacons, but with them were joined multitudes of the other faithful. For defending the Catholic truth they were driven into exile in the terrible desert; many of them were cruelly taken by the Moors, goaded to run at the point of the spear, and beaten with stones; others had their feet tied together, and were dragged like corpses through hard and sharp places, until all their limbs were mangled; and then were tortured to death in divers ways. Pre-eminent among them were the Bishops Felix and Cyprian.

At Celeia, in Pannonia, [in the fourth century,] holy Maximilian, Bishop [of Lorch.]

At Milan, [in the third century,] the holy Bishop Monas. During the discussion as to the choosing of a Bishop there, a light from heaven shone upon him, and through that wondrous sign he was made Bishop of that church.

At Verona, holy Salvin, Bishop.

In Syria, the holy Priest and Confessor Eustace.

At Ascoli, in the March of Ancona, [in the year 1604,] the holy Confessor Seraphim, of the Order of Friars Minor Capuchins, who was marked by holiness of life and by lowliness, and whose name the Supreme Pontiff Clement XIII. enrolled with those of the Saints.

Vespers are of the following.

OCTOBER 12.

St Wilfred, Archbishop [of York,] Confessor.

Double.

All from the Common Office, (p. 399,) except the following.

Prayer throughout the Office. (Taken from the Salisbury Missal.)

O GOD, Whose grace did make blessed Bishop Wilfred to set a bright example by many excellent works, mercifully grant unto us the help of his patronage, whose teaching hath instructed us to relish things holy. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration of St Francis Borgia.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (From Bede's History, v. 19.)

WILFRED came from the Monastery of Lindisfarne, and went first to Kent, and then to Rome, where he carefully learnt from the Archdeacon Boniface what were the rites of the Church and the monastic customs which were in use in the Apostolic See. When he returned home King Alchfrid was wishful that a man of such learning and godliness might be attached to himself personally as Priest and Teacher; and Wilfred therefore, when he was about thirty years of age, was ordained Bishop at Paris, and a little while after, his adversaries gave way, and he was set over the whole country of the Northumbrians.

Fifth Lesson.

IN the reign of King Egfrid he was thrust out of his See, and as he was on his way to Rome he landed in Friesland, where he taught the word of life to many thousand savages, and washed them in the waters of salvation. When he came to Rome, his cause was tried in presence of Pope Agatho and many Bishops, and by judgment of all, Wilfred was found innocent and worthy to be Bishop. He came back again to Britain, and there turned the land of the South Saxons from idols to Christ, and sent ministers of the word of God into the Isle of Wight.

Sixth Lesson.

IN the second year of Aldfrid, who reigned after Egfrid, he regained his See, but after five years he fell under fresh accusation, and was banished by the king. He pleaded his cause at Rome, before the Apostolic Pope John, in a council of many Bishops, and in the presence of his accusers, and the above-named Pope wrote to the kings of the English to see that he was put back in his See, since he had been unjustly condemned. This was afterward done in the Synod on the Nid in the reign of Osred, the son of Oldred. He lived four years in peace, and then died at Oundle in Northamptonshire. His body was buried in the church of Ripon with the honour which was due to so great a Bishop, in the year of Christ 709.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary*, (*p.* 411.)

MARTYROLOGY.

On the morrow we keep the feast of holy Edward, King of England, who died upon the 5th day of January, but whose feast is kept upon the 13th day of October, which is that of the translation of his body.

Upon the same 13th day of October, were born into the better life—

At Troas, in Asia Minor, holy Carpus, the disciple of the blessed Apostle Paul.

At Cordova, in Spain, [in the persecution under the Emperor Diocletian,] the holy martyrs Faustus, Januarius, and Martial, who were first racked, then had their eyebrows, ears, and noses cut off, and their teeth drawn, and at last completed their suffering martyrdom by fire.

At Thessalonica, the holy martyr Florence, who was put to divers tortures and then burnt.

In Austria, [in the eleventh century,] the holy martyr Colman.

At Ceuta, in Morocco, [in the year 1221,] seven holy martyrs belonging to the Order of Friars Minor—namely, Daniel, Samuel, Angelo, Domnus, Leo, Nicolas, and Hugolin; for their preaching of the Gospel and their confutation of the Mohammedan religion, the Saracens inflicted upon them insults, chains, and stripes, and then beheaded them; and so they gained the palm of martyrdom.

At Antioch, [towards the end of the second century,] the holy Patriarch Theophilus, the sixth after the blessed Apostle Peter, who held the bishopric of that church.

At Tours, [in the fifth century,] the holy Confessor Venantius, Abbat [of St Martin's Monastery.]

At Subiaco, in Latium, the holy Virgin Chelidonia.

Vespers are of the following.

OCTOBER 13.

St Edward, King of England, Confessor.

Double of the Second Class, with an Octave.

All from the Common Office for a Confessor not a Bishop, (*p.* 415,) *except the following.*

Prayer throughout the Office.

O GOD, Who hast set upon the head of Thy blessed Confessor King Edward a crown of everlasting glory, grant unto us, we beseech Thee, so to use our reverence for him here upon earth, as to make the same a mean whereby to come to reign with him hereafter in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of St Wilfred. Prayer from his Office.

FIRST NOCTURN.

Lessons from Wisd. iv. 7, *as in the Common.*

SECOND NOCTURN.

Fourth Lesson.

EDWARD, surnamed the Confessor, was the nephew of the holy King Edward the Martyr, and him-

self the last Anglo-Saxon King.[1] That he should succeed to the Kingdom was shown by the Lord in a trance to a most holy man named Brithwald. When he was ten years old the Danes, who were ravaging England, sought him, to put him to death, and he was driven into exile to dwell with his mother's brother, [Richard II.] Duke of Normandy, at whose Court [and that of his successors, Richard III., Robert surnamed "the Devil," and William the Bastard] he lived among all the allurements of vice a life of such uprightness and innocency as made all men to marvel. He was a burning and shining light for love of God and the things of God, very gentle-hearted, and quite free from any lust for power. Of him the saying is preserved, That he would liefer not be a King than win a kingdom through slaughter and blood.

Fifth Lesson.

WHEN the [Danish] tyrants, who had robbed his brothers Edmund and Alfred of life and kingdom, were passed away, Edward was called back into his own country and with the hearty good-will and rejoicing of all, took the kingdom [in the year 1042, being then about forty years old.] He set himself to repair the breaches which wars had made, and began with the things of God. Of the Churches of the Saints, he built some altogether, and renewed others and gifted them with incomes and privileges, being chiefly fain that religion should rise from the low estate whereinto it had fallen. He was brought by the nobles of his Court to marry, but it is constantly said by all writers that in matrimony he remained a virgin with a virgin bride. So great was his love toward Christ, and so strong his faith, that somewhiles when the Mass was in saying, he won to see Him, with countenance full of grace, and glory of God's light. By reason of the abundance of his charity he was styled everywhere the father of orphans and of the poor, and he was never happier than when he had spent upon the needy the whole of his kingly treasures.

Sixth Lesson.

HE was famous for the gift of prophecy, and foretold by inspiration from heaven many things that were to befall England. Of this gift the following is a remarkable instance. Sweyn, King of the Danes, was embarking on ship-board with the mind to invade England, when he fell into the sea and was drowned, and God made known his death to Edward at the very same moment that it happened. He had a wonderful love toward John the Evangelist, so that he was used never to refuse anything for the which he was asked in his name. The Evangelist appeared to him one while in tattered raiment, and, in his own name, asked him for an alms. It befell that the King had no money, wherefore he took a ring from off his finger and gifted him therewith. Not long afterward, the Evangelist sent the same ring back to him by a pilgrim, with a message concerning his death, which was then at hand. The King therefore commanded that prayers should be made for him, and then fell blessedly asleep in the Lord, upon the very day which had been foretold to him by the Evangelist, that is to say, upon the 5th day of

[1] The writer of this biography seems to reckon Harold II. as a mere usurper.

January, in the year of salvation 1066. He was famous for miracles, and in 1161 Pope Alexander III. numbered him among the Saints. But Innocent XI. commanded that his memory should be celebrated with a public Office throughout the whole Church, upon the 13th day of October, being that day whereon in the year 1102 his body had been lifted, and found uncorrupt and sweet-savoured.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory*, (*p.* 422.)

MARTYROLOGY.

Upon the 14th day of October, were born into the better life—

At Rome, upon the Aurelian Way, the blessed martyr Pope Kallistus. By command of the Emperor Alexander he was long starved in prison, and cudgelled every day, then he was cast headlong out of a window of the house wherein he was warded, and drowned in a well, and so earned the triumph of victory.

At Cæsarea, in Palestine, the holy Virgin and martyr Fortunata. In the persecution under the Emperor Diocletian she overcame the rack, fire, beasts, and other torments, and gave up her soul to God. Her body was brought later to Naples, in Campania.

Also the holy martyrs Carponius, Evaristus, and Priscian, brothers of the aforesaid Fortunata, who were slain with the sword, and so received their crown.

Also the holy martyrs Saturninus and Lupus.

At Rimini, [in the fourth century,] the holy martyr Gaudentius, Bishop [of that see.]

At Todi, the holy Bishop Fortunatus, who, as is stated by blessed Gregory, was distinguished by the grace of an extraordinary power in driving away unclean spirits.

At Würzburg, [in the eighth century,] holy Burchard, the first Bishop of that see.

At Bruges, in Flanders, [toward the end of the fourth century,] holy Donatian, Bishop of Rheims.

At Treves, [in the sixth century,] holy Rusticus, Bishop [of that see.]

On the same day, [in the year 1060,] deceased blessed Dominic, called Loricatus, [that is, the mail-wearer, from the coat of mail which he wore as a penance.]

In Latium, the holy Confessor Bernard.

At Second Vespers a Commemoration is made of the following. Prayer from his Office.

OCTOBER 14.

St Kallistus, Pope and Martyr.

Double.

All from the Common Office for a Martyr, (*p.* 366,) *except the following.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

KALLISTUS was a Roman, and ruled the Church in the time of the Emperor Antoninus Helioga-

balus. He confirmed the institution of the Ember Fasts, the observance of which hath been received by tradition from the Apostles. He built the Church of St Mary-beyond-the-Tiber, and enlarged the old burying-place on the Appian Way, wherein are buried so many holy Priests and Martyrs, and which hath since been called, on account of this enlargement, the Cemetery of Kallistus.

Fifth Lesson.

IT was by his reverence that the body of the blessed Priest and Martyr Calepodius, which had been cast into the Tiber, was carefully looked for, and, when it had been found, honourably buried. He baptized Palmatius, of Consular, and Simplicius, of Senatorial rank, and likewise Felix and Blanda, all of whom in the end underwent martyrdom. On this account he was thrown into prison, where he wonderfully healed a soldier named Privatus, who was full of sores, and so gained him to Christ; and this Privatus had hardly received the faith, before he was lashed to death with scourges loaded with lead.

Sixth Lesson.

KALLISTUS sat as Pope five years, one month, and twelve days. He held five Ordinations in the month of December, wherein he ordained sixteen Priests, four Deacons, and eight Bishops. After being long starved, and repeatedly flogged, he was pitched head-foremost down a well, and so crowned with martyrdom, under the Emperor Alexander. His body was carried to the Cemetery of Calepodius on the Aurelian Way, at the third mile-stone from the city, upon the 14th day of October, but was afterwards taken to the Church of St Mary-beyond-the-Tiber, which had been built by himself. There it lieth beneath the High Altar, and is held in great reverence of all men.

THIRD NOCTURN.

Lessons from Matth. x. 26, *with the Homily of St Hilary*, (*p.* 379.)

LAUDS.

Prayer throughout the Office.

O GOD, Who seest that in our own weakness we do continually fall, make, in Thy mercy, the ensamples of Thy holy children a mean whereby to renew in us the love of Thyself. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Octave of St Edward.

MARTYROLOGY.

Upon the 15th day of October, were born into the better life—

At Avila, in Spain, the holy Virgin Theresa, the mother and mistress of the brethren and sisters of the Order of Carmelites of the Stricter Observance.

At Rome, upon the Aurelian Way, the holy martyr Fortunatus.

At Cologne, three hundred holy martyrs, who finished the course of their contending in the persecution under Maximian.

At Carthage, the holy martyr Agileus, on whose feast-day holy Augustine preached to the people a discourse concerning him.

In Prussia, [at the beginning of the eleventh century,] the holy martyr

Bruno, Bishop of the Ruthenians, who was preaching the gospel in those parts when he was taken by wicked men, who cut off, first his hands and feet, and then his head.

At Lyons, [in the fourth century,] holy Antiochus, Bishop [of that see,] who vigorously administered the office of the bishoprick to which he had been called, and inherited a kingdom in heaven.

At Treves, [in the fifth century,] the holy Confessor Severus, Bishop [of that see.]

At Strasburg, [in the year 1027,] the holy Virgin Aurelia.

At Cracow, holy Iadwiga, Grand Princess of Poland, who gave herself up to the serving of the poor, and was famous ever for miracles. Pope Clement IV. enrolled her name among those of the Saints, and Innocent XI. sanctioned her festival for the 17th day of this present month of October.

In Germany, [in the eighth century,] holy Thecla, Abbess [of Kitzingen.]

THIRD LORD'S DAY IN OCTOBER.

The Purity of the Blessed Virgin Mary.

Greater Double.

All as in the Common Office for Feasts of the Blessed Virgin, (p. 436,) except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Hymn.[1]

BLEST Guardian of all virgin souls!
Portal of bliss to man forgiven!
Pure Mother of Almighty God!
Thou hope of earth, and joy of heaven!

Fair Lily, found among the thorns!
Most beauteous Dove with wings of gold!
Rod from whose tender root upsprang
That healing Flower long since foretold!

Thou Tower, against the dragon proof!
Thou Star, to storm-toss'd voyagers dear!
Our course lies o'er a treacherous deep;
Thine be the light by which we steer.

Scatter the mists that round us hang,
Keep far the fatal shoals away;
And while through darkling waves we sweep,
Open a path to life and day.

O JESU, born of Virgin bright!
Immortal glory be to Thee;
Praise to the Father infinite,
And Holy Ghost eternally. Amen.

Verse. Let us tell with rejoicing of the Maidenhood of the Blessed Virgin.

Answer. That she may pray for us to our Lord JESUS Christ.

Antiphon at the Song of the Blessed Virgin. [2] No defiled thing can fall into her, she is the brightness of the everlasting light, and the unspotted mirror of the power of God.

Commemoration of the Sunday.

MATTINS.

Invitatory. Let us keep the Feast of the Maidenhood of the Mother of God. * Let us worship Christ, her Son, and her Lord and ours.

Hymn.[1]

STAR of Jacob, ever beaming
With a radiance all divine,
Mid the happy stars of Heaven
Glows no purer ray than thine.

All in stoles of snowy brightness,
Unto thee the Angels sing,
Unto thee the virgin choirs,
Mother of th' eternal King.

[1] Translation by the late Rev. E. Caswall.

[2] Wisd. vii. 25, 26.

Joyful in thy path they scatter
Roses white and lilies fair,
Yet with thy chaste bosom's whiteness
Rose nor lily may compare.

Oh that this low earth of ours,
Answering th' angelic strain,
With thy praises might re-echo,
Till the Heavens replied again.

Honour, glory, virtue, merit,
Be to Thee, O Virgin's Son,
With the Father and the Spirit,
While eternal ages run. Amen.

FIRST NOCTURN.

Verse. [1] All good things together came to me with her.

Answer. And innumerable riches by her hands.

First Lesson.

The Lesson is taken from the Song of Songs.[2] (ii. 1.)

[*THE Bride.*] I am a rose of the plain and a lily of the valley.

[*The Bridegroom.*] As the lily among thorns, so is my love among the daughters.

[*The Bride.*] As the apple-tree among the trees of the wood, so is my beloved among the sons. Under the shadow of him who is my delight, I sat down, and his fruit was sweet to my taste. He brought me into the wine-cellars, he established his love upon me. Revive me with flowers, stay me up with apples, for I am swooning with love. His left hand is under my head, and his right hand doth embrace me—

[*The Bridegroom.*] I charge you, O ye daughters of Jerusalem, by the hinds, and the roe-bucks of the field, that ye stir not up nor awake my love till she please!

[*The Bride.*] The voice of my beloved! Behold, he cometh!—leaping upon the mountains, skipping upon the hills! My beloved is like a gazelle or a young roe-buck! Behold, he standeth behind our wall, looking through the windows, peeping through the lattice. Behold, my beloved is calling unto me—

[*The Bridegroom.*] Rise up, make haste, my love! my dove! my beautiful one! and come away!

First Responsory.

[3] My beloved is mine, and I am his, who feedeth among the lilies. Thou art beautiful, O my love, winsome and comely as Jerusalem, terrible as a fenced camp set in battle array.

Verse. My dove, my undefiled is but one. The daughters of Zion saw her and called her blessed; the queens also, and they praised her.

Answer. Thou art beautiful, O my love, winsome and comely as Jerusalem, terrible as a fenced camp set in battle array.

Second Lesson.

[*THE Bridegroom.*] O how beautiful art thou, my love, how beautiful art thou! Thine eyes are like dove's eyes, [glancing] out from [the loveliness] that lieth hid [beneath thy veil.][4] Thine hair is like flocks of goats that have come up from Gilead.[5] Thy teeth are like flocks of sheep that have been shorn, that have come up from the washing, whereof

[1] Wisd. vii. 11.

[2] This Song of Songs is a Dramatic Pastoral, composed of the dialogue of two lovers. In the text, though not in the original, their speeches are separated, as the English language has not the same power of distinguishing Gender as the Hebrew or even the Latin.

[3] Cant. ii. 16; vi. 3, 4, 8, 9.

[4] The present Hebrew is simply: "Thine eyes are like doves' eyes within thy veil."

[5] Apparently long, thick, and deep black.

every one is with lamb with twins, and none is barren among them.[1] Thy lips are like a fillet of crimson, and thy speech is sweet. Like a piece of pomegranate, so are thy cheeks, [shining red] out from [the loveliness] that lieth hid [behind thy veil.] Thy neck is like the tower of David, which is built with battlements, and a thousand bucklers hang from it, all shields of valiant men. Thou art all fair, my love, and there is no spot in thee.

Second Responsory.

[2] Rise up, make haste, my love, my dove, my fair one, and come away! for lo the winter is past, the rain is over and gone, the flowers appear on the earth.

Verse. I will arise and go about the city; in the streets and in the broadways, I will seek him whom my soul loveth.

Answer. For lo the winter is past, the rain is over and gone, the flowers appear on the earth.

Third Lesson.

[*THE Bridegroom.*] Come from Lebanon, my spouse! Come from Lebanon, come and thou shalt be a queen! [come] from the springs of the Amana,[3] from the peaks of Senir and Hermon, from the lions' dens, from the mountains of the leopards! Thou hast wounded my heart, my sister, my spouse, thou hast wounded my heart with one of thine eyes, with one of the hairs on thy neck. How beautiful are thy breasts, my sister, my spouse! Thine embraces are better than wine, and the smell of thy perfumes than all spices! Thy lips, O my spouse, are a rich honey-comb, honey and milk are under thy tongue, and the smell of thy garments is like the smell of frankincense. A garden enclosed is my sister, my spouse — a garden enclosed, a fountain sealed.

Third Responsory.

[4] I charge you, O daughters of Jerusalem, if ye see my beloved, that ye tell him that I am faint with love. What is thy beloved like, O thou fairest among women?

Verse. [5] My beloved is white and ruddy, one among thousands. This is my beloved, and this is my friend, O daughters of Jerusalem.

Answer. What is thy beloved like, O thou fairest among women?

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. What is thy beloved like, O thou fairest among women?

SECOND NOCTURN.

Verse. After thy delivery thou still remainest a Virgin undefiled.

Answer. Mother of God, pray for us.

Fourth Lesson.

The Lesson is taken from the Book upon Virgins, written by St Ambrose, Bishop [of Milan.] (*Book* ii.)

SET before yourselves, as the ideal of virginity, the life of Blessed Mary, which reflecteth, as in a look-

[1] *I.e.*, very white, and in an even compact lot, the teeth of the upper and lower rows corresponding as in pairs.

[2] Cant. ii. 10-12; iii. 2.

[3] The same river otherwise called Abana (now Barada) which rises in the Anti-Lebanon and runs through Damascus. Senir is a part of Mount Hermon. The whole reads as if Shelomith had been a Highland girl from this part of the country. In a subsequent passage she is described as a wild, bright mountain torrent leaping from these hills.

[4] Cant. v. 8.

[5] Cant. v. 10.

ing-glass, the beauty of chastity, and the loveliness of self-government. Hence ye may take the pattern of your life, for here are to be seen, set forth as in a model, all those things which ye should learn—what to correct, what to flee, what to hold. The first incentive of the learner is the position of the teacher. Whose position is higher than that of the Mother of God? who brighter than she whom the light chose? what purer than she who conceived a body without bodily connection?

Fourth Responsory.

The most Blessed Virgin Mary is a garden enclosed, a fountain sealed; she is the Queen of Angels, the Lady of the world. The same is she through whom God came down to earth that men might go up into heaven.

Verse. To thee we cry, banished sons of Eve, Virgin most holy, remember us.

Answer. The same is she through whom God came down to earth that men might go up into heaven.

Fifth Lesson.

WHAT shall I say about the rest of her great qualities? She was a Virgin not in body only, but in mind also; the purity of her thoughts had been deflowered by no evil suggestion, she was lowly in heart, serious in words, wise in head; she spoke little, and took great delight in reading; she placed her hopes not in uncertain riches, but in the prayers of the poor; she was earnest in her pursuits, and modest in conversation; she was used to consider not what men might think of her, but what God might think; she hurt none, and wished well to all; she shrank from boasting, she followed reason; she loved whatsoever was best.

Fifth Responsory.

So pure was Blessed Mary, that she won to be the Mother of the Lord; God made her whom He had chosen, and chose her of whom He would be made.

Verse. The same is the star arisen out of Jacob, whose light shineth in all the world.

Answer. God made her whom He had chosen, and chose her of whom He would be made.

Sixth Lesson.

The Lesson is taken from the Sermons of St Peter Chrysologus, Archbishop [of Ravenna.] (*Serm.* 143.)

SHE gave glory to Heaven, she gave God to earth, she gave faith to the Gentiles, she gave an end to sin, she gave order to life, she gave discipline to manners. The Virgin accepted the grace which was brought to her by the Angel, and then forthwith gave in return everlasting salvation. Virgin blessed indeed, whose are at once the grace of Maidenhood and the crown of Motherhood. Virgin blessed indeed, who won such grace as to conceive from Heaven, and kept untouched the wreath of her guilelessness. Virgin blessed indeed, who received the grace of bearing a divine Offspring, and remaineth the sovereign of purity in all states of life.

Sixth Responsory.

How shall this be, seeing I know not a man? The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing which shall

be born of thee shall be called the Son of God.

Verse. And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word.

Answer. And the power of the Highest shall overshadow thee.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. That Holy Thing that shall be born of thee shall be called the Son of God.

THIRD NOCTURN.

Verse. Thou hast found grace with God.

Answer. Holy Mother of God, guileless maiden.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God, unto a city of Galilee named Nazareth, to a virgin espoused to a man. And so on.

Homily by St Bernard, Abbat [of Clairvaux.] (*Luke* i. 26.)

None can doubt that she who is the Queen of Virgins will be the foremost of all to sing that song which it will be given to virgins alone to sing in the kingdom of God. And I think that in singing that song which they alone will sing, but which they will sing all, hers will be the sweetest and the clearest voice, whose notes will make glad the city of our God. To utter such notes as hers, to sing such a song as hers, will none other be found worthy even among those virgins, and that music will be kept for her alone, who alone hath the boast of being Mother, and Mother of the Son of God. She hath wherewith to boast, I say, not in itself that she is mother, but in that He whom she bare was her son. Of a surety God (and it was God whom she bore) who was to give to His Mother a glory which in the heavenly places is all her own, was careful to prevent her on earth, with a grace which was all her own, even that grace whereby in some way which cannot be uttered, she conceived without touch and bore without change.

Seventh Responsory.

There shall come forth a rod out of the stem of Jesse, and a flower shall grow out of his roots. Behold the Virgin shall conceive, and bear a Son, and His name shall be called Emmanuel.

Verse. Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost.

Answer. Behold the Virgin shall conceive and bear a Son, and His name shall be called Emmanuel.

Eighth Lesson.

IT became God to be born of none but a virgin. It became a Virgin Mother to be the Mother of God. It became the Creator of mankind, as about to be born a Man, made of a woman, to choose unto Himself out of all, and indeed to create for Himself, such a Mother as He knew beseemed Him, and would please Him. He was pleased, therefore, that she should be a Virgin out of whom, being herself stainless, He should come forth Stainless to purge away all stains. He was pleased that she should be lowly out of whom He should come forth, Who is meek and lowly in Heart, to set an example

unto all, in Himself, of needful and healthful graces. He granted her the power of motherhood while yet maiden, having already Himself breathed into her the love of virginity, and granted unto her the reward of her lowliness. And that she who was to conceive and bear the Holy of Holies might be holy in body, she received the gift of virginity; and that she might be holy in mind, she received the gift of lowliness.

If a Ninth Lesson of the Feast is required, the Eighth is divided here.

O Virgin most wonderful and most worshipful, O woman worthy of a worship all thine own, worthy to be wondered at above all women, thou that renewest them that were before thee, and quickenest them that come after thee! "The Angel was sent unto a Virgin"—a virgin in body, a virgin in mind, a virgin by profession, a virgin such as the Apostle would have her be, "holy both in body and in spirit," a virgin not newly found, nor by hazard, but elect from everlasting, foreknown by the Most High, and made ready by Him, kept by Angels, foreshadowed by Patriarchs, and foretold by Prophets.

Eighth Responsory.

O blessed Mary, Mother of God, Temple of the Lord, Sanctuary of the Holy Ghost, thou without any ensample before thee, didst make thyself well-pleasing in the sight of our Lord JESUS Christ.

Verse. Thou hast given birth to Him Who created thee, and thou remainest a Virgin for ever.

Answer. Thou without any ensample before thee didst make thyself well-pleasing in the sight of our Lord JESUS Christ.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou without any ensample before thee didst make thyself well-pleasing in the sight of our Lord JESUS Christ.

The Ninth Lesson is the Homily of the Sunday.

LAUDS.

First Antiphon. As the lily among thorns, * so is my love among the daughters.

Second Antiphon. My beloved is mine * and I am his, who feedeth among the lilies.

Third Antiphon. O how beautiful art thou, * my love, how beautiful art thou.

Fourth Antiphon. My dove, * my undefiled is but one.

Fifth Antiphon. When the daughters of Zion saw her, * they cried out that she was most blessed.

Chapter. (Wisdom iv. 1.)

O HOW lovely and glorious is the generation of the chaste, for the memorial thereof is immortal, because it is known with God and with men.

Verse. In thy comeliness and in thy beauty.

Answer. Go forward, fare prosperously, and reign.

Antiphon at the Song of Zacharias. O Mary, how holy and how spotless is thy virginity. I am too dull to praise thee, for through thee we have received our Redeemer, even our Lord JESUS Christ.

Prayer throughout the Office.

GRANT, we beseech Thee, O Almighty God, that as we do keep a feast to proclaim with worship and gladness how that the Virginity

of the most pure Virgin Mary was all whole and undefiled, so we may be holpen by her prayers, that we may become pure both in body and in spirit. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Commemoration of the Sunday.

The Antiphons at Prime, Terce, Sext, and None, are the first, second, third, and fifth from Lauds respectively, and the Chapter at Terce is taken from Lauds.

SECOND VESPERS.

All as the First, except

Antiphon at the Song of the Blessed Virgin. O blessed Mary, Mother of God, Virgin for ever, Sanctuary of the Holy Ghost, thou, without any ensample before thee, didst make thyself well-pleasing in the sight of our Lord JESUS Christ.

Commemoration of the Sunday.

OCTOBER 15.

St Theresa, Virgin.

Double.

All from the Common Office for a Virgin not a Martyr, (p. 451,) except the following.

FIRST VESPERS.

These, as regards St Theresa, begin with the Chapter.

Hymn.[1]

THOU partest from thy father's home,
As herald of the King most High,
Eager, Theresa, far to roam,
And give the heathen Christ, or die.

But thee a gentler death awaits,
A sweeter anguish shall be thine,
When thou shalt sink, as penetrates
The spear-wound made by Love Divine.

May He, Love's sacrifice alone,
Kindle our hearts with equal glow,
And save the nations, now His own,
From all the flames of hell below.

Praise to the Father and the Son,
And to the Holy Spirit be,
Immortal Godhead, Three in One,
Now, and throughout eternity. Amen.

Prayer throughout the Office.

GRACIOUSLY hear us, O God of our salvation, and grant that as we do rejoice for the Feast-Day of Thy blessed hand-maiden Theresa, so we may feed to our ghostly health upon her heavenly teaching, and better ourselves by the ensample of her godly conversation. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Kallistus. Prayer from his Office.

Then of the Octave of St Edward.

MATTINS.

Hymn.

O LORD of hosts, my God, my King!
Thine altars gave the hallowed rest
Wherein while yet to earth she clung
Thy dove Theresa made her nest.

But now Thy love hath called her hence
To that glad city to depart
Whereof no shrine by walls confined,
But Thou Thyself the Temple art.

Behind the convent lattice heard
The Bridegroom came to call to-day—
"The rain-storms o'er, the winter past,
My love, from Carmel wing thy way!"

[1] Translation by the Rev. Dr Littledale.

Earth's Carmel left, on Zion's heights—
Zion that is above and free—
With virgin souls, O Lamb of God,
In vesture white, she follows Thee.

Angels and Saints in glory swell
Thy marriage-song on high,
But Faith on earth, with Love uncrowned
Can but in Hope reply. Amen.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THE virgin Theresa was the daughter of a father and mother, equally honourable on account of their birth and of their godliness, [and was born] at Avila [in the kingdom of Old Castile] in Spain, [on the 28th day of March, in the year of our Lord 1515.] She was brought up from the dawn of her life in the fear of God, and when still only seven years old she gave a startling fore-cast of the holy earnestness of her later years. The reading of the acts of the holy martyrs so inflamed and excited her imagination, that she ran away from her father's house, with the design of going to Morocco and the hope there to lay down her life for the glory of Christ JESUS and the salvation of souls. [Upon the bridge over the Adaja, near the town,] she was met by an uncle and brought back to her mother, and was fain to slake her thirst for martyrdom by giving to the poor all the alms she could, and by other godly exercises, though still ever bewailing with tears that the highest prize had been snatched from her. [In the twelfth year of her age,] her mother died, and she besought the most blessed Virgin to be a mother to her in her stead. This she gained; thenceforth she lived always as a daughter under the shelter of the Mother of God. In the twentieth year of her age she withdrew herself among the nuns of St Mary-of-Mount-Carmel. There she dwelt for two-and-twenty years, tormented by grievous sicknesses and divers temptations, and so bravely served her time in the hardest ranks of Christ's army, starved even of that comforting knowledge of God's reconciled love, wherein His holy children are so commonly used even upon earth to rejoice.

Fifth Lesson.

STRENGTHENED in the graces of an angel, the wideness of her love embraced in its tender care the salvation of other souls as well as of her own. To this end, under the blessing of God, and the approbation of Pius IV., she set, first before women and then before men, the observance of the stern Rule of the Old Carmelites. The blessing of the Almighty and merciful Lord did indeed rest most evidently upon this design. This penniless virgin, helped by no man, and in the teeth of many that were great in this world, was enabled to build two-and-thirty houses. The darkness of unbelievers and misbelievers drew from her unceasing tears, and she willingly gave up her own body to God to be tortured, to soften the fury of His indignation against them. His own love so blazed in her heart that she attained to see an Angel run her through with a fiery spear, and Christ Himself take her by the hand, and to hear Him say: "Henceforth thou shalt love Mine honour as a wife indeed." At His inspiration she took the extremely difficult vow to do always that which should seem to her to be most perfect.

She wrote much, full of heavenly wisdom, whereby the minds of the faithful are enkindled to long for the Fatherland above.

Sixth Lesson.

EARNEST as were the ensamples of graces which she had shown, and grievous as was the state of her body, afflicted by disease, she still burnt with the desire of tormenting it. She tortured it with sackcloth, chains of spikes, handfuls of nettles, and heavy scourging. She rolled herself sometimes among thorns, and was used to cry to God: "Lord! to suffer —or to die." As long as she remained exiled from the heavenly Fountain of eternal life, her life was to her a lingering death. She was eminent for the gift of prophecy, and God did indeed so pour forth His bounties upon her, that she often cried to Him in entreaty not to bless her so as to make her forget her sins. It was worn out rather by the fever of her love than by the wasting of disease that she sank upon her deathbed at Alva. She foretold the day of her own death, received the Sacraments of the Church, and exhorted her disciples to peace, love, and strictness in observing the Rule, and then her soul, like a pure dove, winged its flight to rest with God, on the 15th day of October in the year 1582, New Style,[1] being then 67 years of age. At her death she had a vision of Christ JESUS surrounded by Angels. A dead tree hard by the cell instantly broke into foliage. Her body is untouched by corruption even unto this day, and lieth in a sort of perfumed oil, regarded with godly reverence. She was famous for miracles both before and after her death, and was numbered by Gregory XV. among the Saints.

THIRD NOCTURN.

Lessons from Matth. xxv. 1; *with the Homily of St Gregory*, (*p.* 455.)

At Lauds, Hymn as at First Vespers. A Commemoration is made of the Octave of St Edward.

MARTYROLOGY.

Upon the 16th day of October, were born into the better life—

In Africa, two hundred and seventy holy martyrs, all crowned alike.

There also the holy martyrs Martinian and Saturian, and two of their brethren. They were slaves of a certain Vandal, and were brought to believe in Christ by the holy Virgin Maxima, who was their fellow-slave. In the persecution under the Arian king, Genseric, on account of their steadfastness in the Catholic faith, they were first beaten to the very bone with knotty cudgels, but for as much as they were so treated of a long while, and were always found sound and well the next day, they were banished. In their banishment they turned many barbarians to believe in Christ, and obtained from the Roman Pontiff a priest and other ministers to baptize them; wherefore at last they were dragged to death through thorny places in the woods, being fastened by the feet behind chariots. Maxima overcame in many contendings, but God set her at liberty, and she became the mother of many virgins in a monastery, and fell asleep in an holy death.

Likewise the holy martyrs Saturn-

[1] She died in the year and at the day in which the Kalendar was changed, about 9 P.M. on the evening of the 4th Oct., as we generally reckon, but the First Vespers of the next day, counted the 15th, being passed, that day is the one to which her death belongs according to the Church reckoning.

inus, Nereus, and three hundred and sixty-five others.

At Cologne, under the Emperor Julian the Apostate, the holy martyr Eliphius.

Likewise, [in the seventh century,] the holy martyr Berchar, Abbat [of Montier-en-Der.]

In the country of Bourges, [in the eighth century,] holy Ambrose, Bishop of Cahors.

At Maintz, [in the year 787,] the holy Confessor Lullus, Bishop [of that see.]

At Trèves, holy Florence, Bishop [of that see.]

At Arbon, in Switzerland, [in the seventh century,] the holy Abbat Gall, a disciple of blessed Columbanus.

At Second Vespers, Hymn as at First Vespers, and a Commemoration is made of the Octave of St Edward.

OCTOBER 16.

Fourth Day within the Octave of St Edward.

Semi-double.

All as on the Feast, except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.]

HEAR what an evidence of good it is that God judged him worthy of that great position. When Christ had arisen from the dead, what said He unto Peter? "He saith to him . . . Simon, son of Jonas, lovest thou Me? He saith unto Him: Yea, Lord, Thou knowest that I love Thee. He saith unto him: Feed My sheep." (John xxi. 16.) And this He said, not only that we might know how well Peter loved Him, but also that He might reveal to us what tenderness He hath toward His sheep. Therefore, if any man will please Him, let him have a care of His sheep, let him seek the common good, let him look unto the salvation of his brethren.

Fifth Lesson.

THERE is no work dearer to God than this, and therefore it is that He saith in another place, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." (Luke xxii. 31, 32.) What return therefore seeketh He of Peter for that tender care which He hath of him? Even that he should have the like care of others; for He saith: "And when thou art converted, strengthen thy brethren." Neither is there anything else which so showeth who is a faithful lover of Christ, as that one should have a care of his brethren, and be at pains for their salvation.

Sixth Lesson.

LET all monks hear this. They have taken their stand upon the high places of the mountains, and have crucified themselves unto the world, that they may do their best to help them that are set over the Churches, and to lessen their cares by prayer, by peace-making, and by love; knowing that unless they, by the grace of God, in all ways help them who are

placed amid so many dangers, and succour to the best of their power them that have the care of so much business, although they dwell afar off, their own provision is perished from them, and their wisdom shipwrecked against the rock.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xii. 35.)

AT that time: JESUS said unto His disciples: Let your loins be girded about, and your lights burning. And so on.

Homily by St Austin, Bishop [of Hippo.]

To depart from evil, do good, and hope for an eternal reward, these three good things are mentioned in the Acts of the Apostles, where it is written that[1] "Paul taught them concerning chastity, and justice, and the hope of eternal life." The words, "Let your loins be girded about," have to do with chastity; "and your lights burning," with justice; and "which is the hope of eternal life,"[2] with looking for the coming of the Lord. Therefore "depart from evil," this is chastity, this is to have the loins girded about; "do good," this is justice, this is to hold the burning lamp; "seek peace and pursue it," this is to look for the world to come.

Eighth Lesson.

WE have these precepts and promises; why seek we good days upon earth, where we cannot find them? For I know that ye seek them when ye are sick or when ye are in those tribulations whereof there be so many in this world, for when life is drawing to an end, the old are full of complaints and have no pleasures; amid all the tribulations wherewith mankind is fretted, men seek nothing but good days, and they desire long life, which they cannot have here.

Ninth Lesson.

WHAT is the life of a man, even such a life as is called a long one here? Listen not to me, but with me. For He saith unto us, "Come, ye children, hearken unto me, I will teach you the fear of the LORD." Behold, what it is he is fain to teach, and for what the fear of the Lord is good. He saith, "What man is he that desireth life, that loveth to see good days?" We all answer, "We desire it." Let us hear what followeth: "Keep thy tongue from evil, and thy lips from speaking guile." Say now, (I will let each answer me,) "I will." If thou dost this, thou mayest safely look for life and good days; seek peace and pursue it, and then thou mayest look up unto the Lord and say, "I have done that which Thou hast commanded, give me that which Thou hast promised."

MARTYROLOGY.

On the morrow we keep the feast of the holy widow Iadwiga, Grand Princess of Poland, who fell asleep in the Lord upon the 15th day of this present month of October.

Upon the same 17th day of October, were born into the better life—

At Antioch, the holy martyr Heron, a disciple of blessed Ignatius, after whom he was made Bishop of that

[1] The only passage in the Acts of the Apostles which at all resembles these words seems to be xxiv. 25: "He reasoned of justice, and chastity, and of judgment to come."

[2] It does not appear whence these words are taken.

city. He followed in all godliness in the steps of his master, and for the love of Christ laid down his life for the sheep committed to his care.

Upon the same day, [in the persecution under the Emperor Diocletian,] the holy martyrs Victor, Alexander, and Marian.

In Persia, [in the fifth century,] the holy martyr Mamelta. She was turned to the faith from the worshipping of idols by a warning from an angel, was stoned by the Gentiles, and drowned in the depths of a lake.

At Constantinople, the holy monk Andrew of Crete. He was often beaten under the Emperor Constantine Copronymus for his honouring of holy images, and at length, after one of his feet had been cut off, he gave up the ghost.

At Orange, in Gaul, [in the sixth century,] holy Florentine, Bishop [of that see,] who was famous for many graces, and fell asleep in the Lord.

At Capua, [in the same sixth century,] holy Victor, Bishop [of that see,] famous for his learning and holiness.

Vespers are of the following.

OCTOBER 17.

St Iadwiga, [Grand Princess of Poland,] Widow.

Semi-double.

All from the Common Office for an Holy Woman neither Virgin nor Martyr, (p. 464,) except the following.

Prayer throughout the Office.

O GOD, Who didst teach Thy blessed hand-maid Iadwiga to turn away from the glory of the world, and with all her heart to take up her Cross and follow Thee, teach us, for her sake and after her ensample, to hold light the perishing pleasures of this present world, and cleaving ever unto Thy Cross to rest in the end more than conquerors over all things that would hurt us. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of the Octave of St Edward.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

IADWIGA, a Princess, in whom the splendour of her family was outshone by the radiant innocency of her life, was the daughter of Bertold and Agnes, Marquess and Marchioness of Moravia,[1] and sister to Gertrude, wife of Andrew, King of Hungary, and mother of the holy Elizabeth of Thuringia. From her earliest childhood she was a very grave child, and had already done with childish things when, at twelve years of age, she was given in marriage by her father and mother to Henry, Grand Prince of Poland.[2] In marriage she kept the bed in all holiness undefiled, and brought up in the fear of God the children that were therein begotten of her. [After the birth of her sixth child,] she was fain to give herself more continually to God, and induced her husband to agree to a mutual vow

[1] Alban Butler says this is a mere mistake of copyists for Meran.
[2] He was Duke of Silesia at the time of the marriage, and only became Grand Prince of Poland in 1233.

of separation of bed-fellowship. After his death [in 1238,] by the inspiration of God, Whom she besought in unceasing prayer, she clad herself for godliness' sake in the habit of a Cistercian nun in the monastery [which had been finished] at Trebnitz [in 1219.][1] She continued absorbed in God. She remained engaged in the Divine Office and hearing Masses from sunrise till noon, and trod mightily under foot the old enemy of man.

Fifth Lesson.

SHE could not bear to hear talk of worldly things, unless they had to do with the things of God or the saving of souls. She was very wise in business, not doing too much, nor unseasonably, and withal courteous and gentle toward all men. She got a great victory over herself by maltreating her flesh with fasting, watching, and rough clothing. She was an ensample of the higher Christian graces and of a godly nun, by the wisdom of her counsels, and the straightforwardness and peacefulness of her mind. It was her use to rank herself after all others, and cheerfully to undertake lower offices than those of the other nuns. She ministered to the poor even upon her knees, and washed and kissed the feet of lepers, having such command over herself as not to recoil from their sores oozing with matter.

Sixth Lesson.

HER long-suffering and endurance were very marvellous, especially when her son Henry, Duke of Silesia, to whom she bore a mother's love, was killed by the Tartars [in 1241.] His death drew from her rather thanksgiving to God than tears for him. [She died upon the 15th day of October, in the year 1243.] She was famous for miracles. One while, being called on, she restored to life a boy who had fallen into the water, been dashed against the wheels of a mill, and wholly crushed. This and the like being duly proved, Clement IV. numbered her name among those of the Saints, and allowed her Feast-day to be kept in Poland, in which country, being Patroness, she hath most honour, upon the 15th of October; which permission was given to the whole Church by Innocent XI. for the 17th day of the same month.

THIRD NOCTURN.

Lessons from Matth. xiii. 44, *with the Homily of St Gregory*, (*p.* 467.)

At Lauds a Commemoration is made of St Edward.

MARTYROLOGY.

Upon the 18th day of October, were born into the better life—

The blessed Evangelist Luke, who suffered many things for Christ's Name's sake, and died in Bithynia, full of the Holy Ghost. His bones were first brought to Constantinople, and thence to Padua.

At Antioch, holy Asclepiades, Patriarch [of that see,] who was one of the noble multitude of martyrs who suffered gloriously under Macrinus.

In the country of Beauvais, the holy martyr Justus, who, while he was yet a lad, was slain under the President Rictiovarus in the persecution under the Emperor Diocletian.

At Neo-Cæsarea, in Pontus, the holy martyr Athenodorus, Bishop [of that see.] He was brother of holy Gregory the Wonder-worker, was famous for his teaching, and was

[1] It was begun in 1203. The Saint never took monastic vows.

crowned with martyrdom in the persecution under the Emperor Aurelian.

On the bank of the Euphrates, in Mesopotamia, [at the end of the fourth century,] the holy hermit Julian.

At Rome, the holy Confessor Paul of the Cross, founder of the Congregation styled the Congregation of the Cross and Passion of our Lord Jesus Christ. He was famous for his marvellous innocency and devotion to penance, and kindled with an exceeding love toward Christ crucified. Pope Pius IX. enrolled his name among those of the Saints, and appointed for his festival the 28th day of April.

At Rome also, [in the third century,] holy Tryphonia, widow of Decius Cæsar. She is buried in the Catacombs beside holy Hippolytus.

Vespers are of St Luke, without any Commemoration of St Iadwiga or of the Octave of St Edward.

OCTOBER 18.

St Luke, Evangelist.

Double of the Second Class.

All from the Common Office for Apostles, (*p.* 346,) *except the following.*

Prayer throughout the Office.

O LORD, we beseech Thee, that there may plead for us Thine holy Evangelist Luke, who, for Thy Name's sake, bore about always in his body the death of the Cross.[1] Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Ezek. i. 1, (*p.* 363.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book on Ecclesiastical Writers, written by St Jerome, Priest [at Bethlehem.]

LUKE was a physician of Antioch, who, as appeareth from his writings, knew the Greek language. He was a follower of the Apostle Paul, and his fellow-traveller in all his wanderings. He wrote a Gospel, whereof the same Paul saith: "We have sent with him the brother, whose praise is in the Gospel throughout all the Churches" (2 Cor. viii. 18.) Of him, he writeth unto the Colossians, (iv. 14): "Luke, the beloved physician, greeteth you." And again, unto Timothy, (II. iv. 11): "Only Luke is with me." He also published another excellent book intituled "The Acts of the Apostles," wherein the history is brought down to Paul's two-years sojourn at Rome, that is to say, until the fourth year of Nero, from which we gather that it was at Rome that the said book was composed.

Fifth Lesson.

THE silence of Luke is one of the reasons why we reckon among Apocryphal books "The Acts of Paul

[1] Cf. 2 Cor. iv. 10. The meaning in the text is obscure. What became of the Evangelist after the martyrdom of the holy Apostles Peter and Paul is quite uncertain. (See Alban Butler.) The phrases used in the Martyrology would seem to imply a denial of the statement of St Hippolytus that he was crucified at Elæa in the Peloponnesus. Perhaps the collect means to say that though it is not true that he suffered such a martyrdom physically, yet he suffered a life-long martyrdom in intention and in endurance of hardships, making true of him what St Paul says of himself in 2 Cor. iv. 10. The fact of his having no eve is perhaps also an indication that he was not regarded as a martyr.

and Thekla," and the whole story about the baptism of Leo. For why should the fellow-traveller of the Apostle, who knew other things, be ignorant only of this? At the same time there is against these documents the statement of Tertullian, almost a contemporary writer, that the Apostle John convicted a certain Priest in Asia, who was a great admirer of the Apostle Paul, of having written them, and that the said Priest owned that he had been induced to compose them through his admiration for Paul, and that he was deposed in consequence. There are some persons who suspect that when Paul in his Epistles useth the phrase, "According to my Gospel" (Rom. ii. 16, 2 Tim. ii. 8,) he meaneth the Gospel written by Luke.

Sixth Lesson.

HOWBEIT, Luke learned his Gospel not from the Apostle Paul only, who had not companied with the Lord in the flesh, but also from other Apostles, as himself declareth at the beginning of his work, where he saith: "They delivered them unto us, which from the beginning were eye-witnesses and ministers of the word," (i. 2.) According to what he had heard, therefore, did he write his Gospel. As to the "Acts of the Apostles," he composed them from his own personal knowledge. He was never married. He lived eighty-four years. He is buried at Constantinople, whither his bones were brought from Achaia in the twentieth year of Constantine, together with the reliques of the Apostle Andrew.

THIRD NOCTURN.

Lessons from Luke x. 1, *with the Homily of St Gregory*, (*p.* 365.)

At Lauds no Commemoration is made of the Octave of St Edward.

MARTYROLOGY.

Upon the 19th day of October, were born into the better life—

At Arenas, in Spain, the holy Confessor Peter of Alcántara, of the Order of Friars Minor, whose name Clement IX. enrolled among those of the saints on account of his wonderful spirit of penance and his many miracles.

At Rome, under the Emperor Mark Antonine, the holy martyrs Ptolemy and Lucius. Of these it is recorded by Justin Martyr that Ptolemy brought a lewd woman to believe in Christ, and taught her to honour chastity, for the which cause he was accused by an unclean man before Urbicius the Prefect. He suffered a long and foul imprisonment, and at length made a public confession of Christ's teaching, and was sentenced to death. Lucius blamed the sentence and openly avowed himself also to be a Christian, for the which cause he was sent to death likewise, and with them was sent a third under the same condemnation.

At Antioch, the holy martyrs Beronicus, the Virgin Pelagia, and forty-nine others.

In Egypt, in the persecution under the Emperor Maximin, the holy soldier Varus. He used to visit seven holy monks that were kept in prison, and to minister to them, and when one of them died he chose to be substituted in his place, and along with the others he suffered great cruelties, and gained the palm of martyrdom.

At Evreux, [at the end of the seventh century,] the holy Confessor Aquilinus, Bishop [of that see.]

In the country of Orleans, [toward the end of the sixth century,] deceased holy Veran, Bishop [of Cavaillon.]

At Salerno, [in the fifth century,] holy Eusterius, Bishop [of that see.]

In Ireland, [at the end of the sixth century,] the holy Confessor Ethbin,

[sometime] Abbat [of Taurac in Brittany.]

At Oxford, in England, [in the eighth century,] the holy Virgin Frideswide, [Patroness of that city. She was daughter of the Prince of that territory, and founded at Oxford a nunnery in honour of St Mary and all the saints, the direction of which was committed to her care.]

At Second Vespers a Commemoration is made of the following. Prayer from Lauds.

OCTOBER 19.

St Peter of Alcántara, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 415,) except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

PETER was born at Alcántara, [a small town in the Province of Estramadura,] in Spain, [in the year of our Lord 1499.] His father, [Alphonso Garavito, was a lawyer and Governor of the town,] and his mother [was] of good extraction. The holiness of his life was foreshadowed from his earliest years. In the sixteenth year of his age he entered the Order of Friars Minor, wherein he showed himself a pattern to all. He undertook the work of preaching in obedience to his Superiors, and thereby brought many to turn away from sin to true repentance. He conceived a great desire to bring back the observance of the Rule of St Francis to the uttermost straitness of old times, and to that end, supported by God's help, and armed with the approval of the Apostolic See, he founded [in the year 1555] a new stern and poor house near Pedraso, from which the harder way of life, therein happily begun, spread marvellously through divers Provinces of Spain even to the Indies. He was an helper to holy Theresa, with whom he was like-minded, in bringing about the Reformation of the Carmelites. She was taught of God that no one should ask anything in the name of Peter without being heard, and was used to ask him to pray for her, and to call him a Saint while as he was yet alive.

Fifth Lesson.

HE humbly excused himself from accepting the courtesies of princes, by whom his advice was sought as that of an oracle, and declined to become the Confessor of the Emperor Charles V. He was a very careful keeper to poverty, and contented himself with a single tunic than which none was worse. Purity he carried to such a point that when he was lying sick of his last illness, he would not allow the brother who ministered to him to touch him, how lightly soever. He brought his body into bondage by unceasing watching, fasting, scourging, cold, nakedness, and all manner of hardships, having made it a promise never to allow it any rest in this world. The love of God and his neighbour, which was shed abroad in his heart, somewhiles burnt so that he was fain to run from his cell into the open air to cool himself.

Sixth Lesson.

IT was marvellous how his thoughts became altogether rapt in God, so that somewhiles it befell that he neither ate nor drank for the space of several days. He was oftentimes seen to rise into the air, shining with an unearthly glory. He passed dry-shod over torrents. When his brethren were in the last state of need, he fed them with food from heaven. A staff which he fixed in the earth grew presently into a green fig-tree. Once while he was travelling by night in the midst of an heavy snow-storm, and took refuge in a ruined and roofless house, then the falling snow made a roof over him lest he should be overwhelmed. Holy Theresa beareth witness that he had the gift of prophecy and of the discerning of spirits. At length, in the 63rd year of his own age, [and of salvation 1562,] at the hour which he had himself foretold, [upon the 18th day of October,] he passed away to be for ever with the Lord, cheered in his last moments by a wonderful vision and by the presence of Saints. At the instant of his death, blessed Theresa, then afar off, saw him carried to heaven. He appeared to her afterwards, and said: "O what happy penance, to have won for me such glory!" After his death he became famous for very many miracles, and Clement IX. inscribed his name among those of the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 32, *with the Homily of the Venerable Bede*, (*p.* 428.)

LAUDS.

Prayer throughout the Office.

O GOD, Who hast been pleased to set before us in Thy blessed Confessor Peter a wondrous ensample of penance and of a mind unfathomably rapt in Thee, let, we beseech Thee, the same Thy servant pray for us, and him do Thou accept, that we may so die unto earthly things, as to take lively hold on heavenly things. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Octave of St Edward.

MARTYROLOGY.

The morrow is the Octave of the holy Confessor Edward.

[1] Upon the same 20th day of October, were born into the better life—

At Avia, near Aquila, in the Abruzzi, [in the third century,] the blessed martyr Maximus the Levite. From his desire to suffer he showed himself when the persecutors sought for him, when he was interrogated he answered with steadfastness, was tortured upon the rack, then cudgelled, and at last thrown down from an high place, and so slain.

At Agen, in Gaul, the holy martyr Caprasius. He had escaped from the fury of the persecution, and was lying hid in a cave, when he heard how the blessed Virgin Faith was suffering for Christ's sake. Then he was stirred up to bear suffering likewise, and he prayed the Lord that if He judged him also to be worthy of the glory of martyrdom He would cause a spring

[1] In the original, the Martyrology upon this day begins with the notice of St John of Kenty, but as his Feast is kept in England, not upon October 20, but upon October 22, the notice is here transferred accordingly.

of clear water to break forth from the rock of the cave, which thing when the Lord granted, Caprasius went back confidently to the field of battle, and gained the crown of martyrdom by a noble contention.

At Antioch, the holy Augustal Prefect Artemius, who had been distinguished for the highest military service under the Emperor Constantine the Great, but when he rebuked the Emperor Julian the Apostate for his cruelty toward the Christians, Julian commanded him to be cudgelled, tortured, and beheaded.

At Cologne, the holy Virgins Martha and Saula, and others, all martyrs.

At Minden, [in the third century,] the holy martyr Bishop Felician.

At Paris [is commemorated the translation of the reliques of] the holy martyrs George the Deacon and Aurelius, [of whom mention is made upon the 27th day of July.]

In Portugal, suffered [in the seventh century,] the holy Virgin and martyr Irene.

At Rheims, deceased, [about the year 600,] the holy Confessor Sindulph.

Vespers are of the following, from the Chapter inclusive.

OCTOBER 20.

Octave of St Edward.

Double.

All as on the Feast, except the following.

The First Vespers as regards the Octave of St Edward begin with the Chapter.

A Commemoration is made of St Peter of Alcántara. Prayer from his Office.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat, [of Clairvaux,] (*2nd on St Victor.*)

DEARLY beloved brethren, rejoice in the Lord, Who amid the unceasing gifts of His fatherly love, hath bestowed upon the world a man, by whose ensample many may be saved; again I say, rejoice, because God hath set him in the midst, and drawn him nigh unto Himself, that by his pleading many more may be saved. He was seen on earth, to be a model; he hath been raised to heaven, to be a help. Here he teacheth us how we may have life, there he calleth us unto glory. He hath stirred us up unto the work, and he is a mean unto the kingdom. He is a good bedesman who hath now nothing left to ask for himself, and so can give us all the earnestness of his entreaties and the fruit of his petitions. He hath no need any more, and therefore what can he ask for himself?

Fifth Lesson.

THIS is the day of his glorious transit, the day of the gladness of his heart, let us rejoice and be glad in it. He hath entered in into the strength of the Lord; for now he is more able to save. This day did [Edward] lay down the body, and enter lightly, because unencumbered, into the holy places; being made like unto them, in the glory of the saints; having looked down upon the world and triumphed over the prince of the world, he went up as a conqueror above the world, and received from the hand of the Lord a crown of victory. He went up with vast furnishing of good works, illustrious for conquest, and glorious for miracles. The

old soldier hath entered into the comfort and peace which he hath earned, and is set down to rest; without care, as regards himself, but careful for us. O what holiness, revered even by Angels, affecting deeply though diversely both the good and the bad, the good to flee unto it, and the bad to flee from it; neither would it be easy for me to say whether holiness is more surely pointed at by the desire of the one or by the dread of the other.

Sixth Lesson.

O VETERAN, who hast now exchanged the stern toil of the Christian warfare for the blessed rest of Angels, look down upon thine unwarlike and unskilful comrades, who are uttering thy praises in the midst of hostile swords and spiritual wickedness. O [Edward,] how godly, how sweet, how gracious is it, while we are in this place of affliction and the body of this death, to sing of thee, to honour thee, to entreat thee. Thy name and thy memorial are a rich honey-comb in the lips of prisoners. Honey and milk are under their tongue who rejoice when they are mindful of thee; ah, then, thou strong champion, thou kind patron, thou faithful advocate, arise to help us, that we may rejoice in freedom, and that thou mayest boast of the fulness of thy victory.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xii. 35.)

AT that time: JESUS said unto His disciples: Let your loins be girded about, and your lights burning. And so on.

Homily by St Fulgentius, Bishop [of Ruspa.] (*On the Confessors.*)

If we consider these words of the Lord only according to the letter, we could find in them no spiritual profit, for what good is it to the saving of the soul if a man should tie up his bodily loins, or light a candle? Therefore by the loins we must understand the lust of the flesh, and by the light, Christian faith and love. When therefore the Lord commandeth us to have our loins girded about, beyond doubt He biddeth us to restrain the lusts of the flesh; when He saith that we should have our lights burning, He commandeth us to give forth the light of the true faith, and to glow with works of holy love.

Eighth Lesson.

LET us compare with the words of the Prophets what we have taken from the Gospel, for it is the same God who hath established both Testaments, both are the gift of one Lord, and albeit the mysteries of these two Testaments differ according to their epochs, the doctrine of man's salvation whereby we are forbidden to sin, and commanded to work good works, is the same in both. By Isaiah the Lord saith these words unto all, "Put away the evil of your doings from before Mine eyes; cease to do evil, learn to do well." (i. 16.) And what is it to have our loins girded about, but to cease to do evil? What is it to have our lights burning, but to learn to do well?

Ninth Lesson.

THE loins of the faithful are girded about when they repress their evil lusts, when they keep down their sinful thoughts, when the will withstandeth lechery, when they deny their lewd motions, when they spurn

unclean indulgence, when they rise above avarice and robbery, when they leave their neighbour unhurt, when they conquer pride, when they overcome envy. The lights of the faithful burn, when they keep the rule of the true faith, when they abide steadily in the bosom of our Mother the Church, when they reck little of earthly things and desire greatly heavenly things, when they are careful to keep peace, when they have a pure love one toward another, when in honour they prefer one another, when they go forward in lowliness and meekness of heart, when willingly and cheerfully they work works of mercy, and when in all their good works they seek not to please men but to please God.

MARTYROLOGY.

Upon the 21st day of October, were born into the better life—

At Cologne, the holy Ursula and her Companions, who, for their steadfastness in Christianity and chastity, were massacred by the Huns, and so closed their earthly life by martyrdom. Very many of their bodies are buried at Cologne.

In Cyprus, the holy Abbat Hilarion, of whom holy Jerome hath written the life, full of graces and wonders.

At Ostia, the holy martyr Asterius, a Priest who suffered under the Emperor Alexander, as is written in the acts of the passion of the blessed Pope Kallistus.

At Nicomedia, the holy martyrs Dasius, Zoticus, Caius, and twelve others, soldiers, who were diversly tormented, and then drowned in the sea, [under the Emperor Diocletian.]

At Maronia, in Syria, near Antioch, [in the fourth century,] the holy monk Malchus.

At Lyons, holy Viator, the servant of the blessed Justus, Bishop of Lyons.

At Laon, holy Cilinia, mother of the blessed Remy, Bishop of Rheims.

Vespers are of the following.

OCTOBER 21.

St Ursula, and her Companions, Virgins and Martyrs.

Greater Double.

All from the Common Office, (*p.* 451,) *except the following. At both Vespers and at Lauds, Antiphon*, "Trim your lamps, &c.," *and Prayer*, "Grant unto us, &c." (*p.* 458.)

At First Vespers a Commemoration is made of the Octave of St Edward, and then of St Hilarion from the Common Office for a Confessor not a Bishop, (*p.* 415.) *Prayer*, "O Lord, we beseech Thee, &c.," (*p.* 429.)

FIRST NOCTURN.

Lessons from 1 Cor. vii. 25, (*p.* 452.)

SECOND NOCTURN.

Fourth Lesson.

ABOUT the middle of the fifth century, when Attila, chief of the Huns, had been defeated at Chalons in his first invasion of Gaul, he returned into Pannonia, and before crossing the Rhine attacked the noble city of Cologne, and from hatred to the Catholic religion, which greatly flourished therein, he gave it up to sack and slaughter. The savages, burning with lust, cruelly assaulted the young virgins who were abiding there on their journey from Britain,

among whom the most famous by name is the virgin Ursula, who exhorted her companions to endure all torments, and rather to suffer the most cruel death than to submit to the loss of their virginity.

Fifth Lesson.

THIS noble band of virgins therefore, while they steadily resisted the Huns, were by them for some part slain with the sword, for some part pierced with arrows, and for some part felled with bludgeons, and Ursula, bending as a glorious victim over the piles of her slaughtered companions, as over heaps of heavenly pearls, red with the bloodshed for faith and chastity, led triumphantly into heaven the army crowned with these double crowns. After the horde of barbarians were departed, they that survived of the dwellers at Cologne gathered together the bodies of the virgins and the other citizens that had suffered martyrdom, and buried them with all honour.

Sixth Lesson.

UPON the field stained with their blood, wherein the bodies of the martyrs had been laid to rest, was built a Church, which, in the middle of the seventh century, was already called that of the Holy Virgins, and there from reverence for them no other human body was thenceforth allowed to be buried. To this Church, in the ninth century, was attached a monastery wherein, in the beginning of the tenth century, the nuns that were flying for fear of the Hungarians found refuge, and this place hath ever been abundantly endowed and devoutly frequented by the chief citizens of that illustrious city. The Church hath oftentimes been restored, but the walls are still to be seen even to this day, everywhere adorned with shrines of the martyrs, while the greater part of their relics are enclosed within the hollow walls of the Choir or lie under the pavement. In a chapel adjoining are countless heads of the virgins marked in part by traces of their martyrdom, and in part covered with hair matted with blood. Unto these sacred pledges [of a blessed eternity] the faithful in past times made devout pilgrimages.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matth. (xxv. 1.)

AT that time: JESUS spake unto His disciples of this parable: The kingdom of heaven shall be likened unto the virgins which took their lamps and went forth to meet the bridegroom and the bride. And so on.

Homily by St Austin, Bishop [of Hippo.] (93*rd on the Words of the Lord.*)

The lamps of the wise virgins burnt with oil from within, with security of conscience, with inward glory, with love in the heart. And the lamps of the foolish virgins also at one time burnt. With what then did they burn? With the praises of men. But when they arose—that is to say, when they shall have arisen in the resurrection of the dead—they begin to trim their lamps—that is to say, to make themselves ready to render unto God an account of their works.

(*If Nine Lessons are required of the Feast this Lesson is divided here.*)

But there will be no one to give praise there; every man will be taken up with his own business; no

man will think of any but of himself; and so there will be no one to sell oil, and the lamps will be gone out. Therefore is it written, that the foolish virgins turned unto the wise, saying: "Give us of your oil, for our lamps are gone out." For they would seek to make their lamps shine with that wherewith they had shone before, even oil given by others, and to walk in the praises of others.

Eighth Lesson.

"AND the door was shut." And what signifieth this that was said unto them, "I know you not"? Doth not He Who knoweth all things know them? Why therefore is it said unto them, "I know you not." "I reject you. I condemn you in my conduct. I know you not, my conduct knoweth no fault." This is a great thing. He knoweth no fault, and He judgeth faults. He knoweth no fault in His own doing; He judgeth it by His reprobation. Thus is it said, "I know you not." And the five wise virgins went in with the bridegroom to the marriage. My brethren, how many soever ye be in the name of Christ, be ye the five wise ones, but not five human beings. Be ye the five wise virgins, as having the wisdom of that number. For the hour will come. It will come when we know not, it will come at midnight-watch. Thus endeth the Gospel: "Watch, therefore, for ye know neither the day nor the hour."

Ninth Lesson. (*Of St Hilarion.*)

HILARION was born of heathens at Tabatha in Palestine, [about the year of our Lord 291.] He was sent to study at Alexandria, where he bore a fair name for life and wit. There he embraced the religion of JESUS Christ, and made wonderful head-way in faith and love. He went oftentimes to Church, was careful in fasting and prayer, and set no price upon the pleasures and lusts of the world. When the name of Antony became famous in Egypt, Hilarion made a journey into the desert on purpose to see him. There he dwelt with him two months, to the end that he might learn all his way of life, and then returned home. After the death of his father and mother, he gave all that he had to the poor. Before he had completed the fifteenth year of his age, he went into the desert, and built there a little house, scarcely big enough to hold him, and wherein he was used to sleep on the ground. The piece of sackcloth wherewith alone he clad himself he never washed and never changed, saying that hair-cloth was a thing not worth the trouble of cleanliness. He took great interest in reading and meditating on the Holy Scriptures. His food was a few figs and some porridge of vegetables, and this he ate not before set of sun. His self-control and lowliness were beyond belief. By these and other arms he overcame divers and fearful attacks of the devil, and drave out countless evil spirits from the bodies of men in many parts of the world. He had built many monasteries, and was famous for miracles, when, in the eightieth year of his age, he fell sick. When he was gasping for his last breath, he said: "Go out—what art thou afraid of? Go out, my soul!—wherefore shrinkest thou? Thou hast served Christ hard on seventy years—and art thou afraid of death?" And so with these words he gave up the Ghost.

At Lauds a Commemoration is made of St Hilarion. All from the Common Office. Prayer as before.

MARTYROLOGY.

On the morrow we keep the Feast of the Holy Confessor John of Kenty, in Poland, glorious for graces and miracles, whose name the Supreme Pontiff Clement XIII. enrolled among those of the Saints, [and of whom mention is made upon the 24th day of December.]

Upon the same 22nd day of October, were born into the better life—

At Jerusalem, the blessed Bishop Mark, a man of great eminence and learning, who was the first Gentile to be entrusted with the government of the Church of Jerusalem, and who in no long time gained the palm of martyrdom under the Emperor Antonine.

At Adrianople, in Thrace, the holy martyrs Philip, Bishop [of Heraclea,] the Priest Severus, Eusebius, and Hermes, who, under the Emperor Julian the Apostate, were imprisoned and flogged, and then burnt.

Likewise, the holy martyrs the Bishop Alexander, the soldier Heraclius, and their Companions.

At Fermo, in the March of Ancona, [in the third century,] the holy Bishop and martyr Philip.

At Huesca, in Spain, [in the ninth century,] the holy sisters Nunilo and Alodia, two Virgins who were punished with death by the Saracens for their confession of the faith, and so suffered martyrdom.

At Cologne, holy Cordula, one of the Companions of holy Ursula, who had hidden herself in terror at the sight of the sufferings and slaughter of the others, but repented thereof, and on the next day showed herself openly, and received the crown of martyrdom, the last of them all.

At Hierapolis, in Phrygia, holy Abercius, who was illustrious in the time of the Emperor Mark Antonine.

At Rouen, holy Melanius, Bishop [of that see,] who was ordained by holy Pope Stephen I., and sent thither to preach the Gospel.

In Tuscany, [towards the end of the ninth century,] the holy Irishman Donatus, [Bishop of Fiesole.]

At Verona, [in the sixth century,] the holy Confessor Verecundus, Bishop [of that see.]

At Jerusalem, the holy Mary Salome, concerning whom it is written in the Gospel that she was careful about the burying of the Lord.

At Second Vespers a Commemoration is made of St John of Kenty. Prayer from his Office.

FOURTH SUNDAY IN OCTOBER.

Patronage of the Blessed Virgin Mary.

Greater Double.

At the beginning of the Martyrology, on the preceding Saturday, is read—

The morrow is the Feast of the Patronage of the Blessed Virgin Mary.

All from the Common Office for her Festivals, (p. 436.)

At First and Second Vespers and at Lauds a Commemoration is made of the Sunday. The Ninth Lesson at Mattins is from the Homily of the Sunday.

In the Antiphon, "O holy Mary," *at First Vespers, and the Seventh Responsory, is said,* "May all that are keeping feast in honour of thine holy patronage, feel the might of thine assistance."

OCTOBER 22.

St John of Kenty, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 415,) except the following.

MATTINS.

Hymn.[1]

O GLORY and high boast
Of Poland's ancient race!
True father of thy fatherland!
True minister of grace.

'Twas thine the law of God
To preach and to obey;
Oh, pray that we obedient be;
Nor from its precepts stray!

To th' Apostolic shrines
A pilgrim oft wast thou;
Oh guide aright, through this dark night,
Our pilgrimage below!

Thou to Jerusalem
Didst go for love, and there
The traces of thy Lord adore,
And wash with many a tear.

O sacred wounds of Christ!
Deep in our hearts remain!
May we through you the promise true
Of life eternal gain!

Thy flesh with fastings torn,
With cruel scourgings rent,
'Twas thine to live, O blessed Saint,
A spotless penitent.

Oh, may we follow thee,
With chaste and sinless soul!
And by the Spirit's might, the storms
That vex our hearts, control!

The poor in winter's snow
Thy raiment oft received;
Them that were hungered and athirst
Thy father's heart relieved.

Thou who didst naught deny
To those who sought thine aid,
Thy native land from harm defend,
Her bounds from hostile raid!

Praise to the Father, Son,
And Holy Ghost be given,
And by Thy servant's prayers be won
For us the joys of heaven! Amen.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS John was the son of godly and respectable parents named Stanislaus and Anne, and was born [in the year of our LORD 1397,] in the town of Kenty, a place in the diœcese of Crakow in Poland, from which he took the Latin name of Cantius. By his gentleness, innocency, and seriousness he gave great hopes even from his childhood. He studied Philosophy and Theology in the University of Crakow, wherein he rose step by step to be a Professor and teacher of those sciences wherein he lectured many years, not only enlightening the minds of his hearers, but stirring up in them all godliness, instructing them by ensample as well as by word. Having taken Priests' orders, he ceased not to busy himself with letters, but added thereto the striving after Christian perfection. He grieved exceedingly that God should be offended on all hands, and offered up to Him, day by day, not without many tears, the Unbloody Sacrifice for a propitiation for himself and for his people. He was for some years a faithful Parish Priest at Ilkusi, but after a while gave it up for fear of

[1] The translation of the first five verses is by the late Rev. E. Caswall; that of the last five is adapted from the same author's version for First Vespers.

the danger of souls, and accepted the call of the University to take up again his Professorship.

Fifth Lesson.

WHAT time was left him over from his work, he gave up partly to the profit of his neighbour, more especially in preaching, and partly in prayer, wherein he is said sometimes to have had heavenly visions and messages. The sufferings of Christ took such hold upon him, that he sometimes passed whole nights without sleep in thinking thereon, and that he might more keenly realize them, he made a pilgrimage to Jerusalem. There he was seized with such a passionate longing to be a martyr, that he preached Christ crucified even to the Turks. He went four times to Rome to the thresholds of the Apostles, on foot, and laden with a wallet, partly to do honour to the Apostolic See, for which he had a great reverence, and partly (to use his own expression) that he might clear off the pains of his own purgatory by use of the Pardons for sin which are there daily offered. In one of these journeys he was set upon by highway robbers, who plundered him, and having asked him if he had any more, whereto he answered, Nay, left him and fled. Then he remembered that he had some gold pieces sewn up in his clothes. So he ran after the robbers with shouts, and offered them these also, but they were so amazed at the simplicity and charity of the holy man, that they gave him back even that which they had already taken. To hinder scandal-mongering, he wrote up upon the walls, after the ensample of holy Austin, certain texts, to be an unceasing warning to himself and others. He gave his own bread to the hungry, and clothed the naked, not with bought raiment only, but by stripping himself of his own garments and shoes, himself meanwhile letting down his own cloak to trail upon the ground, lest any should see that he returned home barefoot.

Sixth Lesson.

HE slept very little, and that upon the ground; his clothing was enough only to clothe his nakedness, and his food to keep him alive. He kept his virgin purity guarded like a lily among thorns by rough hair-cloth, scourging, and fasting. For about thirty-five years before his death he never tasted flesh-meat. At length, when he was full of days and good works, he felt that death was near, and made himself ready to meet it by a long and careful preparation, and to be the freer, he gave to the poor everything that was left in his house. Strengthened by the Sacraments of the Church, and "having a desire to depart, and to be with Christ," he took flight to heaven upon the 24th day of December, [in the year of our Lord 1473.] He was famous for miracles both before and after his death. His body was carried into the University Church of St Anne, hard by his dwelling, and there honourably buried. The popular reverence and the crowds around his sepulchre grew greater day by day, till he hath come to be held in honour as one of the chiefest holy defenders of Poland and Lithuania. At the glory of more wonders, Pope Clement XIII., upon the 16th day of July, in the year 1767, with solemn pomp, enrolled his name among those of the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory*, (*p.* 422.)

LAUDS.

Hymn.[1]

SAINT of sweetest majesty!
What a potent voice is thine!
At thy prayer diseases fly,
Fading health revives again.

Oft with wasting fever wan,
Lingering at their latest breath,
Dying men by thee are drawn
From the very jaws of death.

Oft the stores of golden grain,
Hurried down the swollen flood,
At thy prayer return again,
Guided by the hand of God!

Such, O happy Saint in light,
Such thy help in hour of need,
Oh, then from the heavenly height
Hearken now and intercede.

Everlasting Three in One!
Everlasting One in Three!
Grant us through Thy Saint the boon
Of a blest eternity. Amen.

Prayer throughout the Office.

GRANT, we beseech Thee, O Almighty God, that we may so follow after the ensample of Thy blessed Confessor John in learning ever more and more the knowledge which maketh Thy Saints, and in showing mercy to our neighbour, that Thou for the same Thy servant's sake mayest forgive us our trespasses. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

On the morrow we keep the solemn feast of Our Most Holy Redeemer, whose venerable image was taken by barbarians and carried off into Africa, where it was treated with mocking and insults, and then was cast away into a lion's den. It was bought back for money by the bare-footed Friars of the Order of the Most Holy Trinity, and brought to Spain, where it is distinguished everywhere for signs and wonders, and is worshipped[2] and honoured with great earnestness by the people under the Most Holy Name of Jesus of Nazareth.

Upon the same 23rd day of October, were born into the better life—

At Ossuna, near Cadiz, in Spain, the holy martyrs Servandus and Germanus. Under the Imperial Vicar Viator, in the persecution under the Emperor Diocletian, they suffered stripes, a foul imprisonment, hunger and thirst, and a long and toilsome journey, which they were forced to make loaded with irons, and in the end finished the course of their martyrdom by being beheaded. Germanus is buried at Merida and Servandus at Seville.

At Antioch, in Syria, the holy Priest Theodore. In the persecution under the Emperor Julian, the impious apostate, he was arrested and racked, and after many and terrible sufferings, wherein he was partly burnt by the putting of lamps to his sides, he was beheaded, and so finished his martyrdom, still steadfast in the confession of Christ.

At Granada, in Spain, is commemorated the blessed martyr Peter Paschal, Bishop of Jaen, of the Order of the Blessed Mary of Ransom for the Redemption of Captives, who

[1] Translation by the late Rev. E. Caswall.

[2] *Adoratur.* The Roman Martyrology contains nothing whatever regarding this image, and the above is accordingly extracted from the Trinitarian Martyrology. Although this feast, as indicated, is unknown to the Roman Service Books properly so called, the Office is found in the appendix to some editions of the Missal and Breviary, and the diœcese of Rome is one of those places where it has been inserted in the local kalendar. It was introduced into England in 1843, but the translator has failed to ascertain what is the local connection, nor has he succeeded in finding any account of this image in any book which he has been able to consult.

suffered upon the 6th day of December, [in the year 1300.]

Upon the same 23rd day of October, were also born into the better life—

At Constantinople, [in the year 878,] the holy Archbishop Ignatius, who suffered much at the hands of the Cæsar Bardas, because he rebuked him for having put away his wife, and was sent into exile, but was restored by Nicholas I., Pope of Rome, and in the end fell asleep in peace.

At Bordeaux, [in the fifth century,] the holy Confessor Severinus, Bishop of Cologne, [and afterward of Bordeaux.]

At Rouen, [in the seventh century,] holy Romanus, Bishop [of that see.]

At Salerno, [in the fifth century,] holy Verus, Bishop [of that see.]

In the country of Amiens, [in the eighth century,] the holy Priest Domitius.

At Poitiers, the holy Confessor Benedict.

At Willach, in Pannonia, the holy Confessor John of Capistrano, of the Order of Friars Minor, illustrious for the holiness of his life and for his zeal for the propagation of the Catholic faith, who by his prayers and miracles procured the defeat of a vast army of Turks, and delivered the fortress of Belgrade from beleaguerment. We keep his feast upon the 28th day of March.

Vespers are of the following.

OCTOBER 23.

Feast of our Most Holy Redeemer.

Greater Double.

All as on Sundays, except the following.

FIRST VESPERS.

First Antiphon. The LORD shall send the rod of His strength out of Zion, and He shall reign for ever and ever.

Ps. cix. The LORD said, &c., (*p.* 176.)

Second Antiphon. The LORD sent redemption unto His people; He hath commanded His covenant for ever.

Ps. cx. I will praise Thee, &c., (*p.* 177.)

Third Antiphon. [1] The LORD is my goodness, and my fortress, my strength, and my Deliverer.

Ps. cxv. I believed, &c., (*p.* 185.)

Fourth Antiphon. With the LORD there is mercy, and with Him is plenteous redemption.

Ps. cxxix. Out of the depths, &c., (*p.* 192.)

Fifth Antiphon. In whatsoever day I call upon Thee, answer me: Thou wilt strengthen my soul exceedingly.

Ps. cxxxvii. I will praise Thee &c., (*p.* 197.)

Chapter and Prayer from Lauds.

Hymn.[2]

CREATOR of the starry pole,
Saviour of all who live,
And light of every faithful soul,
JESU, these prayers receive.

Who sooner than our foe malign
Should triumph, from above
Didst come, to be the medicine
Of a sick world, in love;

[1] Ps. cxliii. 2.

[2] Translation by Cardinal Newman.

And the deep wounds to cleanse and cure
Of a whole race, didst go,
Pure Victim, from a Virgin pure,
The bitter Cross unto.

Who hast a Name, and hast a Power,
The height and depth to sway,
And Angels bow, and devils cower,
In transport or dismay;

Thou too shalt be our Judge at length;
Lord, in Thy grace bestow
Thy weapons of celestial strength,
And snatch us from the foe.

Honour and glory, power and praise,
To Father, and to Son,
And Holy Ghost, be paid always,
The Eternal Three in one. Amen.

Verse. [1] Lord, Thou hast redeemed us by Thy Blood.

Answer. And hast made us unto our God a kingdom.

Antiphon at the Song of the Blessed Virgin. [2] But My salvation shall be for ever, and My righteousness from generation to generation. Alleluia.

A Commemoration is made of St John of Kenty.

At Compline, Prime, Terce, Sext, and None, the last verse of the Hymn is altered in honour of the Incarnation.

MATTINS.

Invitatory. Where in heaven JESUS reigns, Angels bow before Him. * Come ye also, sons of earth, come ye and adore Him.

Hymn.[3]

WHO madest all and dost control,
Lord, with Thy touch divine,
Cast out the slumbers of the soul,
The rest that is not Thine.

Our hearts and hands by night, O Lord,
We lift them in our need;
As holy Psalmists give the word,
And holy Paul the deed.

Look down, Eternal Holiness,
And wash the sins away
Of those, who, rising to confess,
Outstrip the lingering day.

JESU, the Virgin-born, to Thee
Eternal praise be given,
With Father, Spirit, One and Three
Here as it is in heaven. Amen.

FIRST NOCTURN.

First Antiphon. I cried unto the LORD with my voice, and He heard me out of His holy hill.

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

Second Antiphon. O LORD our Ruler, how excellent is Thy Name in all the earth!

Ps. viii. *beginning with the words*, "For Thy glory is exalted, &c.," (*p.* 7.)

Third Antiphon. The LORD is in His holy temple: the LORD'S throne is in heaven.

Ps. x. In the LORD, &c., (*p.* 9.)

Verse. [4] Redeem me, O Lord, and be merciful unto me.

Answer. In the congregations will I bless Thee, O LORD.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (li. 1.)

HEARKEN to Me, ye that follow after righteousness, and seek the LORD! Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

[1] Apoc. v. 9, 10.
[2] Isa. li. 6, 8.
[3] Translation by Cardinal Newman.
[4] Ps. xxv. 11, 12.

Look unto Abraham your father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him. Therefore the LORD shall comfort Zion; He also will comfort all her waste places: and He will make her wilderness a place of delights, and her desert like the garden of the LORD. Joy and gladness shall be found therein, thanksgiving, and the voice of praise. Hearken unto Me, My people, and give ear unto Me, O My nation; for a law shall proceed from Me, and I will make My judgment to rest for a light of the people. My Righteous One is near, My Saviour is gone forth, and Mine arms shall judge the people: the isles shall wait upon Me, and on Mine arm shall they trust.

First Responsory.

I saw the Lord sitting, &c., (*p.* 286.)

Second Lesson.

LIFT up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall perish in like manner: but My salvation shall be for ever, and My righteousness shall not pass away. Hearken unto Me, ye that know righteousness, My people in whose heart is My law: fear ye not the reproach of men, neither be ye afraid of their revilings. For the worm shall eat them up like a garment, and the moth shall eat them like wool; but My salvation shall be for ever, and My righteousness from generation to generation.

Second Responsory.

Look down, O Lord, &c., (*p.* 286.)

Third Lesson.

AWAKE, awake, put on strength, O arm of the LORD! Awake, as in the ancient days, in the generations of old. Art thou not it that hath cut the Insolent one, that hath wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep? that hath made the depths of the sea a way for the ransomed to pass over? And now the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; sorrow and mourning shall flee away. I, even I, am He That comforteth you. Who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall wither as grass? And forgettest the LORD thy Maker, That hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day before the face of the fury of the oppressor, who made himself as though he were ready to destroy? Where is now the fury of the oppressor? He shall quickly come that shall open, and he shall not kill unto utter destruction, neither shall his bread fail. But I am the LORD thy God.

Third Responsory.

[1] O God, Which satest in the throne judging right, be Thou a refuge for the poor, a refuge in times of trouble. For Thou alone beholdest mischief and spite.

Verse. The poor leaveth himself unto Thee; Thou wilt be the helper of the fatherless.

Answer. For Thou alone beholdest mischief and spite.

Verse. Glory be to the Father,

[1] Ps. ix. 5; x. 14.

and to the Son, and to the Holy Ghost.

Answer. For Thou alone beholdest mischief and spite.

SECOND NOCTURN.

First Antiphon. [1] We have drunk in Thy loving-kindness, O God, in the midst of Thy temple.

Ps. xix. The LORD hear thee, &c., (*p.* 18.)

Second Antiphon. [2] Thou art Thyself my King, Who commandest deliverances for Jacob.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 46.)

Third Antiphon. [3] Offer unto God the sacrifice of praise, and pay thy vows unto the Most High.

Ps. xlv. God is our Refuge, &c., (*p.* 97.)

Verse. [4] Remember us, O LORD, with the favour that Thou showest unto Thy people.

Answer. O visit us with Thy salvation.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great,] (*1st on the December Fast, and almsgiving.*)

DEARLY beloved brethren, if we study attentively the history of the creation of our race, we shall find that man was made in the image of God, that his ways also might be an imitation of the ways of his Maker. This is the natural, real, and highest dignity to which we are capable of attaining, that the goodness of the Divine nature should have a reflection in us, as in a glass. As a mean of reaching this dignity, we are daily offered the grace of our Saviour, for as in the first Adam all men are fallen, so in the Second Adam can all men be raised up again. Our restoration from the consequences of Adam's fall is sheer mercy of God, and nothing else; we should not have loved Him unless He had first loved us, (1 John iv. 19,) and scattered the darkness of our ignorance by the light of His truth.

Fourth Responsory.

The Lord is at my right hand, I shall never be moved. Therefore my heart is glad, and my tongue rejoiceth.

Verse. The LORD is the portion of mine inheritance, and of my cup.

Answer. Therefore my heart is glad, and my tongue rejoiceth.

Fifth Lesson.

FOR His great love then wherewith He hath loved us, (Eph. ii. 4,) God reneweth His likeness in us. And, moreover, in order that He may find in us the reflection of His goodness, He giveth us that whereby to work along with Himself, (Who worketh all in all,) lighting, as it were, candles in our dark minds, and kindling in us the fire of His love, to make us love not Himself only, but likewise, in Him, whatsoever He loveth. For if among men that friendship is well founded which is founded upon like ways of living, and like ways of living do produce some love one toward another even among the reprobate, how much should we yearn and strive not to do anything that is out of harmony with God's ways? The Prophet saith (Ps. xxix. 6), "For there is terror in His anger, and in His favour is life." And it is

[1] Ps. xlvii. 10. [2] Ps. xliii. 5. [3] Ps. xlix. 14. [4] Ps. cv. 4.

only by copying His will that we can attain to be made partakers of His nature. (2 Pet. i. 4.)

Fifth Responsory.

[1] With the Lord there is mercy, and with Him is plenteous redemption.

Verse. He saveth such as be of a contrite spirit.

Answer. And with Him is plenteous redemption.

Sixth Lesson.

WHEN the Lord saith (Luke x. 27): "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself"—let the faithful soul learn from her Maker and Master His own unfailing love, and unite her will entirely with the will of Him in Whose dealings there is never any the least departure either from the uprightness of justice or from the tenderness of mercy. However great be a man's toils, or however many his troubles, he hath always a good reason for bearing them patiently, if he understand that his trials are sent to him either to correct or to prove him.

Sixth Responsory.

[2] They remembered that God is their strength, and the High God is their Redeemer.

Verse. And He fed them according to the integrity of His heart.

Answer. And the High God is their Redeemer.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And there was very great gladness among the people.

THIRD NOCTURN.

First Antiphon. [3] But as for me, I have called upon God, and the LORD shall save me.

Ps. lx. Hear my cry, &c., (*p.* 113.)

Second Antiphon. He only is my God and my Saviour; my salvation, and my refuge for ever.

Ps. lxxiv. Unto Thee, O God, &c., (*p.* 129.)

Third Antiphon. Behold, O God our shield! and look upon the face of Thine Anointed.

Ps. lxxxiii. How lovely are Thy tabernacles, &c., (*p.* 142.)

Verse. [4] Thou hast declared Thy strength among the people.

Answer. Thou hast with Thine arm redeemed Thy people.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (iii. 13.)

AT that time: JESUS said unto Nicodemus: No man hath ascended up to heaven, but He That came down from heaven, even the Son of Man, Which is in heaven. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Tract on John* iii.)

No man hath ascended up to heaven, but He That came down from heaven. For He came down; and died; and, by His death, delivered us from death. Death slew Him, and He slew death. And ye know, my brethren, how that it was through the devil's envy that death entered into the world. "For God made not death," saith the Scripture, "neither

[1] Ps. cxxix. 7. [2] Ps. lxxvii. 35. [3] Ps. liv. 17. [4] Ps. lxxvi. 15, 16.

hath He pleasure in the destruction of the living, for He created all things that they might have their being." (Wisd. i. 13, 14.) But what is there said? "Nevertheless through envy of the devil came death into the world." (ii. 24.) Man was not driven to come to the death which the devil offered, for the devil had no power to drive him; but he had great skill in cajoling him. If thou hadst not assented, the devil could have done nothing to thee; it was thine own consent, O man, which brought thee to death. Of dying creatures are born dying creatures, and of them that once could not die are made beings that must die. From Adam all men are born to die; but JESUS, the Son of God, the Word of God, by Whom all things were made, the Only-begotten Son, co-equal to the Father, was made so that He could die, for "the Word was made Flesh, and dwelt among us." If then He accepted death, and crucified death upon His cross, dying creatures are freed from death. The which thing also, the Lord hath us to wit, was in a figure wrought among them of old time.

Seventh Responsory.

Blessed is the people, &c., (*p.* 288.)

Eighth Lesson.

"AND," saith He, "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." What was figured by that serpent which was lifted up? The death of the Lord upon the cross. For as by the serpent came death, by the image of the serpent was represented death. Death-giving is the bite of the serpent, life-giving the death of the Lord.[1] The serpent is looked upon that the serpent may be vanquished. What signifieth this? A death is looked upon that death may be vanquished. But whose death is it that is looked upon? Life's death. For is not Christ the Life? And yet Christ died.

Eighth Responsory.

[2] One Seraph cried unto another—Holy, Holy, Holy, is the LORD God of hosts: the whole earth is full of His glory.

Verse. [3] There are Three That bear record in heaven, the Father, the Word, and the Holy Ghost: and these Three are One.

Answer. Holy, Holy, Holy, is the LORD God of hosts:—

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The whole earth is full of His glory.

Ninth Lesson.

AND now, brethren, if we would be healed of sin, let us look upon Christ crucified: for He saith, that, "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." Even as they who looked upon the serpent which Moses lifted up in the wilderness were healed of the bite of the serpent, even so they who by faith look unto Christ crucified are healed of the bite of sin. But they of old time were delivered from death to receive life temporal, whereas here He saith that they have

[1] There is an untranslatable pun upon *morsus* (a bite) and *mors* (death).
[2] Isa. vi. 3.
[3] 1 John v. 7.

eternal life. This is the difference between the shadow and the substance; the shadow gave temporal life, the substance giveth eternal life.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [1] Sing unto the LORD, * for He hath done excellent things; make this known in all the earth.

Second Antiphon. Behold, God is my salvation, I will not be afraid, * for He is become my salvation. Alleluia.

Third Antiphon. With joy shall ye draw water out of the wells of the Saviour, * and ye shall say: Praise the LORD, and call upon His Name.

Fourth Antiphon. [2] Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ.

Fifth Antiphon. Cry out and shout, thou inhabitant of Zion, * for great is the Holy One of Israël in the midst of thee.

Chapter. (Tob. iii. 13.)

BLESSED be Thy Name, O God of our fathers, for although Thou hast been angry, yet wilt Thou show mercy, and in the time of tribulation Thou forgivest the sins of such as call upon Thee.

Hymn.[3]

O THOU pure light of souls that love!
True joy of every human breast!
Sower of life's immortal seed!
Our Maker, and Redeemer blest!

What wondrous pity Thee o'ercame
To make our guilty load Thine own,
And, sinless, suffer death and shame,
For our transgressions to atone!

O still may pity Thee compel
To heal the wounds of which we die;
And take us in Thy light to dwell
Who for Thy blissful Presence sigh.

Be Thou our Guide, be Thou our goal,
Be Thou our pathway to the skies,
Our joy when sorrow fills the soul,
In death our everlasting prize.

Verse. [4] LORD, Thou hast been our refuge—

Answer. In all generations.

Antiphon at the Song of Zacharias. [5] Lo, this is our God; * we have waited for Him, and He will save us; we have waited for Him, we will be glad and rejoice in His salvation. Alleluia.

Prayer throughout the Office.

O GOD, Who hast appointed Thine Only-begotten Son Redeemer of the world, and through His overcoming of death hast mercifully renewed us unto life, grant that we, being mindful of such benefits, may cleave unto Thee with an everlasting love, and worthily partake of the fruits of Thy redemption. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Sing unto the Lord, &c., (*First Antiphon at Lauds.*)

In the Short Responsory is said,

Verse. Thou That hast redeemed the world.

[1] Isa. xii. 5, 2, 3, 4, 6. [2] Apoc. xii. 10. [3] Translation by the late Rev. E. Caswall. [4] Ps. lxxxix. 1. [5] Isa. xxv. 9.

MARTYROLOGY.

On the morrow, we keep the feast of the holy Archangel Raphael.

Upon the same 24th day of October, were born into the better life—

At Venosa, in Apulia, the holy martyrs Felix, Bishop [of Tubzoca or Thibira,] in Africa; the Priests Audactus and Januarius; and the Readers Fortunatus and Septimus. In the time of the Emperor Diocletian they long suffered bonds and imprisonment in Africa and Sicily under the Procurator Magdellian, and, forasmuch as Felix refused to give up the holy books as commanded by the edict of the Emperor, they were at last slain with the sword.

In the city of Nagran, in Yemen, [in the sixth century,] under the Jewish tyrant Dunaan, in the time of the Emperor Justin, the holy martyrs Aretas and his three hundred and forty Companions.

After them was burnt a Christian woman; and her son, aged five years, could neither be cajoled nor threatened into ceasing to confess Christ, but cast himself into the fire wherein his mother was being burnt.

At Cologne, [in the fifth century,] the holy martyr Evergistus, Bishop [of that see.]

At Constantinople, [in the year 447,] the holy Archbishop Proclus.

In Brittany, [in the year 575,] holy Magloire, Bishop [of Dol,] whose body lieth at Paris.

In the monastery of Vertou, [in the year 601,] the holy Abbat Martin.

In Campania, holy Mark the Hermit, whose illustrious works are recorded by holy Gregory.

Chapter at the end. (Apoc. iv. 11, v. 9.)

THOU art worthy, O Lord our God, to receive glory and honour and power, for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation, and hast made us a kingdom unto our God.

TERCE.

Antiphon. Behold, God, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Redeem me, O Lord, and be merciful unto me.

Answer. Redeem me, O Lord, and be merciful unto me.

Verse. In the congregation will I bless Thee, O LORD.

Answer. Be merciful unto me.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Redeem me, O Lord, and be merciful unto me.

Verse. Remember us, O Lord, with the favour that Thou showest unto Thy people.

Answer. O visit us with Thy salvation.

SEXT.

Antiphon. With joy shall ye draw, &c., (*Third Antiphon at Lauds.*)

Chapter. (1 Cor. i. 30.)

OF Him are ye in Christ JESUS, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Short Responsory.

Remember us, O LORD, with the favour that Thou showest unto Thy people.

Answer. Remember us, O LORD, with the favour that Thou showest unto Thy people.

Verse. O visit us with Thy salvation.

Answer. That Thou showest unto Thy people.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Remember us, O LORD, with the favour that Thou showest unto Thy people.

Verse. Thou, O Lord, hast redeemed us by Thy Blood.

Answer. And hast made us a kingdom unto our God.

NONE.

Antiphon. Cry out and shout, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Thou hast declared Thy strength among the people.

Answer. Thou hast declared Thy strength among the people.

Verse. Thou hast with Thine arm redeemed Thy people.

Answer. Thy strength among the people.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou hast declared Thy strength among the people.

Verse. LORD, Thou hast been our refuge—

Answer. In all generations.

Vespers of the following.

OCTOBER 24.

St Raphael, the Archangel.

Greater Double.

All as on Sundays, except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Ps. cxvi. O praise the LORD, &c., (*p.* 186.)

Hymn.[1]

THEE, O Christ, the Father's splendour,
Life and virtue of the heart,
In the presence of the angels,
Sing we now with tuneful art:
Meetly in alternate chorus
Bearing our responsive part.

Thus we praise with veneration
All the armies of the sky;
Chiefly him, the blest Physician,
Sent with healing from on high:
Raphael, who in princely virtue
Bade the haunting demon fly.

By whose watchful care, repelling,
King of everlasting grace!
Every ghostly adversary,
All things evil, all things base,
Grant us of Thine only goodness
In Thy paradise a place.

Laud and honour to the Father;
Laud and honour to the Son;
Laud and honour to the Spirit;
Ever Three, and ever One:
Consubstantial, Co-eternal,
While unending ages run. Amen.

Verse. An Angel stood at the Altar of the Temple.

Answer. Having a golden censer in his hand.

Antiphon at the Song of the Blessed Virgin. I am the Angel Raphael, who stand before the Lord; but bless ye God, and tell of all His wondrous works.

[1] The original is an adaptation of the original form ("Tibi Christe splendor Patris") of the Hymn for Michaelmas Day, "Te splendor et virtus Patris," and the translation is accordingly an adaptation of the translation of that Hymn by the late Dr Neale.

The following Commemoration is made of the preceding.

Antiphon. Thy kingdom is an everlasting kingdom, and Thy dominion endureth through all generations.

Verse. Thou, O Lord, hast redeemed us by Thy blood.

Answer. And hast made us a kingdom unto our God.

Prayer from the preceding Office.

MATTINS.

Invitatory. The Lord, He is the King of the Archangels, * O come, let us worship Him.

Hymn as at First Vespers.

FIRST NOCTURN.

First Antiphon. When Tobias went in, he found a young man with his loins girded, and as it were ready to set forth, and knowing not that it was an Angel, he saluted him.

Ps. viii. O LORD, our Ruler, &c., (*p.* 7.)

Second Antiphon. The Angel Raphael hid himself, and said: I am Azarias, the son of Ananias the Great.

Ps. x. In the LORD put I my trust, &c., (*p.* 9.)

Third Antiphon. I will bring thy son safely into the land of the Medes, and bring him back safely unto thee again. Alleluia.

Ps. xiv. LORD, who shall abide, &c., (*p.* 10.)

Verse. There was given unto the Angel much incense.

Answer. That he should offer it upon the golden altar, which is before the presence of the Lord.

First Lesson.

The Lesson is taken from the Book of Tobias (xii. 1,) *as on p.* 232.

First Responsory.

At that time the prayers of them twain were heard in the presence of the glory of the Most High God, and holy Raphael, the Angel of the Lord, was sent to heal the twain of them, whose prayers had been uttered at one time in the presence of the Lord.

Verse. Tobias and Sara were in tribulation, and began to pray with tears.

Answer. And holy Raphael, the Angel of the Lord, was sent to heal the twain of them, whose prayers had been uttered at one time in the presence of the Lord.

Second Lesson.

So the father and the son, *p.* 233, *down to* "temptation should try thee," *in the Third Lesson.*

Second Responsory.

When Tobias went forth he found a very well-favoured young man standing with his loins girded, and as it were ready to set forth, and he saluted him and said: Whence art thou, O good young man?

Verse. And he knew not that it was an Angel of the Lord, and saluted him, and said:

Answer. Whence art thou, O good young man?

Third Lesson.

AND now the Lord sent me to heal thee, and to deliver Sara, thy son's wife, from a devil; for I am the Angel Raphael, one of the seven,

which stand before the Lord. And when they heard it, they were troubled, and quaked, and fell upon their faces on the ground. And the Angel said unto them: Peace be unto you, fear not. In that I was with you, I was with you by the will of God, bless Him and praise Him. Unto you indeed I seem to eat and drink, but my meat is a meat which is not seen, and my drink a drink which man cannot behold. It is time therefore for me to return unto Him that sent me, but bless ye God, and tell of all His marvellous works. And when he had so said, he was taken away from their sight, and they beheld him no more. Then they cast themselves down upon their faces, by the space of three hours, and blessed God; and they arose, and told of all His marvellous works.

Third Responsory.

The Angel went in unto Tobias and saluted him and said: Joy be ever with thee, be of good courage, for it is at hand that God should heal thee.

Verse. And Tobias answered and said: What joy shall I have while I sit in darkness, and see not the light of heaven?

Answer. Be of good courage, for it is at hand that God should heal thee.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Be of good courage, for it is at hand that God should heal thee.

SECOND NOCTURN.

First Antiphon. And the Angel said, Take the fish by the gill, and draw him out of the water.

Ps. xviii. The heavens declare, &c., (*p.* 17.)

Second Antiphon. Tell me, I pray thee, brother Azarias, to what use is that which thou hast bidden me keep of the fish.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 46.)

Third Antiphon. The gall is a healing to the eyes, but the virtue of the heart and the liver putteth the power of the devil to flight.

Ps. xxxiii. I will bless the LORD, &c., (*p.* 78.)

Verse. And the smoke of the incense ascended up before the Lord—

Answer. Out of the Angel's hand.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*Serm.* i. *in Dom.* 15, *B. Tob.* 226*th for the Season.*)

BLESSED Tobit,[1] who knew how to break his bread to the hungry, maketh ready a swift recompense for him, who toiled for him for hire. We have listened patiently to the reading, which is just over, and we have marvelled at the discourse of the father and son, and now they are admonished by the Angel, whom they had deemed a dweller of earth; but whose service was the service of the Divine Glory. For it was to this end that he was suffered to fall into the affliction of blindness, even that he might have an Angel to his physician, who was kindled with the very light of God, and uttered the words, "Prayer is good with fasting and almsgiving." The prayer of the just is the key of heaven; the supplication

[1] "Tobis."

goeth up, and the mercy of God cometh down. Though the earth be deep, and the heavens high, yet God heareth the voice of him who hath a good conscience. If it be a groan only, it is articulate enough for Him; a tear is sufficient for His eyes; He heareth weeping sooner than words. The prayer of the presumptuous He is wont to reject. The father and the son were of one mind; albeit twain, they had but one thought. "My son," saith he, "let us send away that man with an addition to his wages such as he pleaseth, for he hath done us great good by his work." And they began to ask him if he would take payment of his wages. "Brother," saith he, "take that is thine, and go thy way safely; take thy wages, for thou hast shown much kindness unto me, and unto my son. Take, as I said, half of the substance that thou and my son have brought unto me, for the thanks that we owe thee cannot be measured."

Fourth Responsory.

Tobias asked the Angel: Of what house, or of what tribe, art thou? And he answered and said: I am Azarias, the son of Ananias the Great

Verse. Dost thou seek for a tribe or family, or an hired man to go with thy son? But be not careful overmuch.

Answer. I am Azarias, the son of Ananias the Great.

Fifth Lesson.

THE Angel, who had been sent to work mercy for nothing, rejoiceth at the thought of wages. "Tobit, or Tobias," saith he, "why take needless thought to pay me? Keep what your heavenly Father hath given you. He is the fountain of health, and I am His minister to heal. Ye know not who is the hireling whose services ye have earned. Ye feared not to bury the dead of the captivity. O Tobit, thy works are gone up before the Lord, inasmuch as thou didst leave thy dinner to give burial to the dead. It was I who offered up before the Lord as a fat sacrifice thy care for their honourable burial; and it is I that have been sent forth to do the commands of the Heavenly Judge. Thou didst bury the dead, without fear for the sting of death; the very voiceless dead, whom thou didst bury, cried aloud for thee. The blindness of thine eyes was a trial, whereby thy patience should earn a brighter crown from the heavenly places. I am Raphael, one of the seven Angels, who stand in the presence of the glory of God; I have no need of wages from man; I am rich enough, in that I am near to the Majesty on high. He That hath sent me is rich. What He hath granted freely, He hath commanded me to grant freely. Neither do ye owe me any thanks, for ye have received nothing from me of my own strength. Bless God, and give praise to Him, and glorify Him, for He hath shown good upon you."

Fifth Responsory.

Tobias went out to wash his feet, and behold a great fish went out, and would have devoured him; and he was sore afraid, and cried out with a loud voice, and said: O sir, he assaileth me. And the Angel said unto him: Take him by his gill, and draw him unto thee; open this fish, and take his heart, and his liver, and his gall, and put them up safely by thee, for they are useful and needful for drugs.

Verse. And Tobias drew the fish unto the dry ground, and it began to

gasp at his feet, and the Angel said unto him—

Answer. Open this fish, and take his heart, and his liver, and his gall, and put them safely by thee, for they are useful and needful for drugs.

Sixth Lesson.

WHEN the glory of the heavenly mystery was made known by the voice of the Archangel Raphael, Tobit and Tobias were thunderstruck, and fell upon the ground, their weak voices utterly silenced at the hearing of that strange voice. Why are ye afraid, O father Tobit, and son Tobias? is it because ye have taken one of the dwellers of heaven into your pay, and hired him as though he were one of the labourers of earth? The Angel hid his name from you; he said not, I am the Angel Raphael, but, I am Azarias, the son of Ananias the Great. In the first name that he gave thee he hid his high estate, lest he should scare him that hired him. For if he had said, I am an Angel, he would not have become the paid servant of Tobias. He kept back his noble name that the greatness of his nobility might shine out at the last. Behold, dearly beloved brethren, how great is the merit of almsgiving. Almsgiving hath earned an Angel for a servant, until he accomplished, as a hireling, his day. Ye behold of how great profit it is to bury the dead, even an oblation which the Angel Raphael maketh to ascend up before the heavenly Majesty. Ye behold how that alms deliver from death, and purge away sins, and open the eyes, and force from thee the darkness of sin. Tobias is led on his journey, and Sara, sorrowfully bereaved of so many husbands, is joined in wedlock by an Angel.

Sixth Responsory.

The Angel Raphael said unto Tobias: When thou enterest into thine house, straightway worship the Lord thy God; and when thou hast given thanks unto Him, draw near unto thy father and kiss him, and forthwith smear upon his eyes some of the gall of the fish which thou carriest with thee; for know that his eyes will straightway be opened, and thy father shall see the light of heaven, and shall behold thee, and be glad.

Verse. Take with thee some of the gall of the fish, for it will be needful.

Answer. And forthwith smear upon his eyes some of the gall of the fish which thou carriest with thee; for know that his eyes will straightway be opened, and thy father shall see the light of heaven, and shall behold thee, and be glad.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And forthwith smear upon his eyes some of the gall of the fish which thou carriest with thee; for know that his eyes will straightway be opened, and thy father shall see the light of heaven, and shall behold thee, and be glad.

THIRD NOCTURN.

First Antiphon. Here is Sara the daughter of Raguel, who shall be given unto thee to wife, and all her substance with her.

Ps. xcv. O sing unto the LORD, &c., (*p.* 148.)

Second Antiphon. She hath had seven husbands, who were all strangled by an evil spirit; I am afraid lest the like should befall me.

Ps. xcvi. The LORD reigneth, &c., (*p.* 149.)

Third Antiphon. Spend three days

in prayer with thy wife, that thou mayest obtain the blessing of sons, in the seed of Abraham.

Ps. cii. Bless the LORD, O my soul, &c., (*p.* 160.)

Verse. The Angel Raphael took hold on the evil spirit.

Answer. And drove him away into the desert of Upper Egypt.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (v. 1.)

AT that time: There was a feast of the Jews, and JESUS went up to Jerusalem. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Tract 17 on John* v.)

It is no wonder that God should work wonders, the wonder would be if men worked them. We should rather rejoice, than wonder, that our Lord and Saviour JESUS Christ was made Man; and that being God among men, He wrought the things of God, for it availeth more to our salvation that He was made Man, than that He did such and such things as Man; and it profiteth more that He healed sick souls, than that He healed the diseases of bodies, which were to die after all.

Seventh Responsory.

The Angel Raphael said: Bless ye the God of heaven, and confess Him before all living, for He hath had mercy upon you.

Verse. Bless Him, and praise Him, and tell of all His marvellous works,—

Answer. For He hath had mercy upon you.

Eighth Blessing.

He whose feast-day, &c.

Eighth Lesson.

THE impotent man's soul knew not Him Who was to heal her, but although he had as yet no eyes in his heart wherewith to recognize the hidden God, he had bodily eyes in his flesh, which could see bodily things, and therefore he did that which could be seen that he might be healed by that Power, which he saw not. He betook him to that place where "lay a great multitude of impotent folk, of blind, halt, withered, [waiting for the moving of the water. For an Angel went down at a certain season into the pool and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had."]

Eighth Responsory.

It is time for me to return unto Him That sent me, saith the Angel Raphael, but bless ye the Lord, and tell of all His marvellous works.

Verse. Confess Him before all living, for He hath had mercy upon you.

Answer. Bless ye the Lord, and tell of all His marvellous works.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Bless ye the Lord, and tell of all His marvellous works.

Ninth Lesson.

THE Lord was the physician both of souls and of bodies; He it was Who was come to heal the soul of every one whosoever believeth on Him; but, out of all those sick folk, He chose to heal but one, for the signification of unity. If we look at it with our little minds, and with only human comprehension and thought,

He doth not appear to have done much, considering what He was able to do; and as a display of mercy, but little. There were so many lying sick there, and he healed but one, although it required but a single word from Him to make them all arise.

The Hymn, "We praise Thee, O God," &c., *is said.*

LAUDS.

First Antiphon. The Angel Raphael was sent * unto Tobias and Sara to heal them.

Second Antiphon. The Angel went in * unto Tobias, and said: Joy be ever with thee.

Third Antiphon. Be of good courage, Tobias, * for it is nigh at hand that God shall heal thee.

Fourth Antiphon. Bless ye the God of Heaven, and confess Him before all living, for He hath had mercy upon you.

Fifth Antiphon. Peace be unto you, * fear not, bless ye God, and give praise to Him.

Chapter. (Tobit xii. 12.)

WHEN thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and didst hide the dead in thine house through the day, and bury them in the night, I offered up thy prayer before the Lord.

Hymn.[1]

CHRIST! of the holy Angels light and gladness,
Maker and Saviour of the human race,
O may we reach the world unknown to sadness,
The blessed mansions where they see Thy face!

Angel of health, may Raphael lighten o'er us,
To every sick-bed speed his healing flight,
In times of doubt direct the way before us,
And through life's mazes guide our steps aright.

The Virgin harbinger of peace supernal,
Mother of Light, with all the Angelic train,
Heaven's glittering host, court of the King Eternal,
All saints be with us, till that bliss we gain.

Be this by Thy thrice holy Godhead granted,
Father, and Son, and Spirit ever blest,
Whose glory by the Angel host is chanted,
Whose Name by all the universe confest.
Amen.

Verse. Before the Angels will I sing praise unto Thee, O my God.

Answer. I will worship toward Thy holy temple, and praise Thy Name.

Antiphon at the Song of Zacharias. I am the Angel Raphael, who stand before the Lord; but bless ye God, and tell of all His marvellous works. Alleluia.

Prayer throughout the Office.

O GOD, Who didst give Thy blessed Archangel Raphael unto Thy servant Tobias to be his fellow wayfarer, grant unto us, Thy servants, that the same may ever keep and shield us, help and defend us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. The Angel Raphael, &c., (*First Antiphon at Lauds.*)

[1] Translation by the Rev. W. J. Copeland.

MARTYROLOGY.

On the morrow we keep the feast of holy John of Beverley, Archbishop of York, in England, illustrious for his life and miracles, of whom mention is made upon the 7th day of May.

Upon the same 25th day of October, were born into the better life—

At Rome, the holy martyrs Chrysanthus and Daria his wife, who, after bearing many sufferings under the Prefect Celerinus on account of their confession of Christ, were commanded by the Emperor Numerian to be cast into the sand-pit upon the Salarian Way, and there buried alive under earth and stones.

Likewise at Rome, forty-six holy martyrs, who were all baptized together by Pope Denys, and presently beheaded by order of the Emperor Claudius, and buried on the Salarian Way, where also are laid one hundred, twenty, and one other martyrs, among whom are the four soldiers of Christ —Theodosius, Lucius, Mark, and Peter.

At Soissons, in Gaul, the holy martyrs Crispin and Crispinian. These were noble Romans who, in the persecution under the Emperor Diocletian, after being put to hideous torments under the President Rictiovarus, were slain with the sword, and so gained the crown of martyrdom. Their bodies were afterwards brought to Rome, and honourably buried in the Church of St Lawrence, Bread-and-Ham.[1]

At Florence, the holy soldier Minias, who contended nobly for Christ's faith in the persecution under the Emperor Decius, and was crowned with a glorious crown of martyrdom.

At Torres, in Sardinia, the holy martyrs Protus a Priest, and Januarius a Deacon, who were sent into that island, in the time of the Emperor Diocletian, by holy Pope Caius, and were put to death by the President Barbarus.

At Constantinople, the holy martyrs Martyrius the Sub-Deacon and Martian the Singer, who were slain by the heretics under the Emperor Constantius.

At Rome, the holy Confessor Pope Boniface I.

At Perigueux, in Gaul, holy Fronto, who was ordained Bishop by the Blessed Apostle Peter, and in company with the Priest George turned a great multitude of that people to Christ, and fell asleep in peace, famous for miracles.

At Brescia, [in the fifth century,] holy Gaudentius, Bishop [of that city,] eminent for his learning and holiness.

At Mende, [in the sixth century,] holy Hilary, Bishop.

Chapter at the end. (Tob. xii. 6.)

IT is time for me to return unto Him That sent me: but bless ye God, and tell of all His marvellous works.

TERCE.

Antiphon. The Angel, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory as on p. 599.

SEXT.

Antiphon. Be of good courage, &c., (*Third Antiphon at Lauds.*)

Chapter. (Tob. xii. 14.)

AND now the Lord sent me to heal thee, and to deliver Sara, thy son's wife, from a devil. For

[1] So the text of the Roman Martyrology; the church is San Lorenzo in Panisperna.

I am the Angel Raphael, one of the seven, which stand before the Lord.

Short Responsory as on p. 600.

NONE.

Antiphon. Peace be unto you, &c., (*Fifth Antiphon at Lauds.*)

Chapter from the end of Prime.

Short Responsory as on p. 600.

SECOND VESPERS.

All as the First, except the last Psalm, which is Ps. cxxxvii., "I will praise Thee, &c.," (*p.* 197,) *and*

Antiphon at the Song of the Blessed Virgin. O Thou Prince most glorious, Raphael the Archangel, remember us, and here and everywhere alway entreat for us the countenance of the Son of God.

A Commemoration is made of the following. Prayer from his Office.

Then of the Holy Martyrs Chrysanthus and Daria, from the Common Office, (*p.* 382,) *with the Prayer from the succeeding Lauds.*

OCTOBER 25.

St John of Beverley, Archbishop [of York,] Confessor.

Double.

All from the Common Office, (*p.* 399,) *except the following.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (*From Bede's History,* v. 2, 6, *and Harpsfield's History, Eighth Century.*)

WHEN John was still a lad, he displayed a wonderful quickness for godliness and good learning, and was sent to be brought up under Theodore, Archbishop of Canterbury, by whose instructions he so profited that he went a long way ahead of all his fellows. Then he himself also had famous hearers, whom he taught in manifold knowledge, and pressed them to godliness by his words, but also more fixed them to imitate him by the noble example of his own life.

Fifth Lesson.

AFTER the death of Bishop Eata, John took the rule of the church of Hexham, in which office he worked for the salvation of others without neglecting his own. On the other side of the river Tyne over against his church, there was a quiet house surrounded with a wood and a valley, and there the man of God was often wont to abide when the occasion offered, and more especially in Lent, that he might give himself to prayer and reading in company with a few of his disciples, and might refresh his spirit by resting a little while from the troubling of others.

Sixth Lesson.

WHEN Bosa was dead, John was called to the church of York, the duties of which office he discharged with great praise and wonder of all men. He held the See for three and thirty years. When he became too old for his ministry he betook himself to his Minster at Beverley, and there afterwards died, and was

buried in St Peter's porch, in the year of our salvation 721. For the sake of this holy man's memory so much honour was paid to the church of Beverley, that there was hardly any place in England whither the people more resorted, or which was more favoured by the grants of princes.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary*, (*p.* 411.) *The last Lesson is omitted, or read along with the Eighth, to leave room for the following.*

Ninth Lesson. (*For the Holy Martyrs Chrysanthus and Daria.*)

CHRYSANTHUS and Daria were an husband and wife, of noble birth, but glorious rather for their faith, which the wife learnt from the husband. They brought to Christ a great number of persons at Rome, she women, and he men. Therefore the Præfect Celerinus caused them to be taken, and gave them over to Claudius the Tribune, who bade Chrysanthus to be tormented by the soldiers, all bound as he was, but all his bonds brake, and so likewise the shackles wherein his feet were afterwards fastened. Then was Chrysanthus sewn up in an ox' hide and set in the full heat of the sun, and thereafter chained hand and foot and cast into a dark prison, but the chains dropped off from him, and the place was filled with light. Meanwhile Daria was haled to a brothel, but God kept her from insult, a lion guarding her, and herself always rapt in prayer. Lastly they were both of them led to a sand-pit upon the Salarian Way, where they were thrown alive into an hole, and buried in stones, and so were not divided in winning the victory of Martyrdom.

LAUDS.

Prayer throughout the Office. (*Taken from the York Missal.*)

O GOD, Who hast hallowed this day by the feast of Thy blessed Confessor and Bishop John, grant unto Thy Church the grace to rejoice worthily in his solemnity, that we may be holpen at the throne of Thy mercy by his ensample and for his sake. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of SS. Chrysanthus and Daria, from the Common Office, (*p.* 392), *and the following.*

Prayer.

LORD, we beseech Thee, that the prayers of Thy blessed martyrs Chrysanthus and Daria may succour us, and they whom they honour, may make us feel the kindly power of their help. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

Upon the 26th day of October, was born into the better life—

At Rome, the holy martyr, Pope Evaristus, who dyed the Church of God with his blood under the Emperor Hadrian.

In Africa, the holy martyrs Rogatian the Priest and Felicissimus, who were crowned with a glorious martyrdom in the persecution under the Emperors Valerian and Gallienus. Holy Cyprian writeth of them in his epistle unto the Confessors.

At Nicomedia, [in the persecution

under the Emperor Decius,] the holy martyrs Lucian, Florius, and their Companions.

On the same day, holy Quod-Vult-Deus, Bishop of Carthage, whom the Arian king Genseric embarked along with his clergy in unseaworthy ships without oars or sails, but beyond all hope he arrived at Naples and there died in exile as a Confessor.

At Narbonne, the holy Confessor Rusticus, Bishop [of that see,] who enlightened the times of the Emperors Valentinian and Leo.

At Salerno, [in the seventh century,] holy Gaudiosus, Bishop [of that see.]

At Pavia, [in the year 1229,] holy Fulke, Bishop [of that see.]

At Hildesheim, in Saxony, the holy Confessor Bernward, Bishop [of that see,] whose name Celestine III. numbered with those of the Saints.

Also [at Policastro, in the sixth century,] the holy Sub-deacon Quadragesimus, who raised a dead man to life, [as is related by the blessed Pope Gregory.]

At Vespers a Commemoration is made of the following, from the Common Office, (*p.* 380,) *with the Prayer*, "Mercifully consider," &c., (*p.* 375.)

OCTOBER 26.

The Holy Martyr, Pope Evaristus.

Simple.

All from the Simple Office for One Martyr, (*p.* 380), *except the following. Prayer throughout*, "Mercifully consider, &c.," (*p.* 375.)

MATTINS.

First and Second Lessons from Scripture according to the Season.

Third Lesson.

EVARISTUS was by birth a Greek Jew, and held the Popedom in the reign of the Emperor Trajan. He it was who divided among the Priests the titles of the Churches in the city of Rome, and commanded that seven Deacons should attend the Bishop when he was executing his office of Gospel preaching. He it was who commanded, in accordance with the tradition of the Apostles, that marriages should be celebrated openly, and that a Priest should be asked to invoke a blessing thereon. He ruled the Church for nine years and three months. He held four Ordinations in the month of December, wherein he ordained seventeen Priests, two Deacons, and fifteen Bishops. Having finished his testimony, he was buried upon the Vatican, hard by the grave of the Prince of the Apostles, upon the 26th day of October, [in the year of our Lord 112.]

MARTYROLOGY.

The morrow is the eve of the holy Apostles Simon and Jude.

Upon the same 27th day of October, were born into the better life—

At Avila, in Spain, the holy martyrs Vincent, Sabina, and Christeta, who were first racked until all their joints were loosened, then stones were put upon their heads which were beaten with heavy logs of wood, until their brains were burst, and so they finished their testimony under the [Emperor Diocletian and the] President Dacian.

At Thil-Chateau, [in Burgundy, in the third century,] the holy martyr Florence.

In Cappadocia, the holy martyrs Capitolina and Erotheis her handmaiden, who suffered under the Emperor Diocletian.

In Ethiopia, holy Frumentius, first

Bishop of that country, who was first a captive there, then was ordained Bishop by holy Athanasius, and spread the Gospel in that country.

Likewise in Ethiopia, the holy King Elesbaan, who, after he had overcome the enemies of Christ in the time of the Emperor Justin, sent his kingly crown to Jerusalem, and made himself a monk in fulfilment of a vow, and so lived until he passed away hence to be ever with the Lord.

Vespers are of the Week-day.

OCTOBER 27.

Eve of the Feast of the Holy Apostles Simon and Jude.

The Office of the Eve begins with Mattins.

All of the Week-day, except the following.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xv. 1.)

AT that time: JESUS said unto His disciples: I am the true vine, and My Father is the husbandman. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Tract* 80, *on John.*)

Dearly beloved brethren, this passage of the Gospel, wherein the Lord saith that He is the vine, and that His disciples are the branches, is to be taken in that sense wherein it is also said, that He is the Head of the Church, (Eph. v. 23,) and that we are the members of Him (30) Who is the Mediator between God and men, the man Christ JESUS (1 Tim. ii. 5.) The vine and his branches are of one and the same nature. Therefore, seeing that He was God, of which nature we are not, He was made man, to the end that He might have in Himself this vine, that is, the manhood, whereof we men can be made branches.

Eighth Lesson.

WHY saith He: "I am the true vine"? As touching this word "true," hath He not here regard to that other parable of a vine, the like figure whereto He doth here apply to Himself? (Jer. ii. 21.) Here is He called a vine, not plainly, but in parable, as also He is called elsewhere a sheep, (Isa. liii. 7, Acts viii. 32,) a lamb, (John i. 36,) a lion, (Apoc. v. 5,) a rock, (1 Cor. x. 4,) a corner-stone, (Eph. ii. 20,) and other things of the like kind. But these things are in themselves that which they seem to be, albeit He is called by their names, not plainly, but in a parable, and herein are they different from that vine, whereof in this place He taketh on Him the name. For when He saith: "I am the true vine," doth He not make distinction between Himself, and that which indeed seemed to be a vine, but to which it is said: "How art thou turned into the degenerate plant of a strange vine unto Me?" (Jer. ii. 21.) For by what title shall that plant be called other than a false vine, whereto they looked that she should bring forth grapes, and she brought forth thorns?[1]

Ninth Lesson.

HE saith: "I am the true vine, and My Father is the husbandman." Is the vine one with the

[1] LXX.

husbandman? These words then are to be taken in that sense wherein He also saith: "My Father is greater than I." (John xiv. 28.) In this sense is He the vine, and the Father is the husbandman. But again, in regard to those words: "I and the Father are one," and again: "and My Father is the husbandman," we understand that They are not the vine and the husbandman, after the manner of a vine, and the husbandman that from without doth care for and keep it, but after the manner of a vine and Him That from within doth make it to bring forth fruit. For "neither is he that planteth anything, neither he that watereth: but God that giveth the increase." (1 Cor. iii. 7.) But Christ is God, for "the Word was God." (John i. 1.) Therefore He and the Father are one: and, albeit "the Word was made flesh," (John i. 14,) which, before, He was not, He ceased not to be still That Which He was.

At Lauds, Long Preces, kneeling.

Prayer throughout.

O ALMIGHTY God, grant, we beseech Thee, that as we are preventing Thine Apostles Simon and Jude, their glorious birth-day, so the same may prevent Thy Majesty to win Thy good things for us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

Upon the 28th day of October, were born into the better life—

The blessed Apostles Simon the Canaanite and Thaddeus, who also is called Jude. Simon preached the Gospel in Egypt, and Thaddeus in Mesopotamia, afterward they both came into Persia, and when they had brought into the obedience of Christ a countless multitude of that people, they finished their course by martyrdom.

At Rome, the holy Virgin Cyrilla, daughter of holy Tryphonia. She was killed for Christ's sake, under the Emperor Claudius.

Likewise at Rome, in the persecution under the Emperor Valerian, the holy martyrs the Virgin Anastasia the elder and Cyril. Anastasia was thrown into chains under the Prefect Probus, buffeted, and tormented with fire and stripes, and, forasmuch as she remained unshaken in confessing Christ, her breasts were cut off, her nails torn out, her teeth broken, and her hands and feet, and lastly her head, cut off; and gloriously prepared by all these sufferings she passed away as a bride adorned for her husband. As for Cyril, when Anastasia asked for a drink of water, he gave it to her, and for this he was rewarded by suffering death as a martyr.

At Como, under the Emperor Maximian, the holy martyr Faithful.

At Maintz, the holy martyr Ferrutius.

At Meaux, [toward the end of the seventh century,] the holy Confessor Faro, Bishop [of that see.]

At Naples, holy Gaudiosus, Bishop [of Abitina,] in Africa, who came to Campagna on account of the persecution by the Vandals, and died an holy death in a monastery in the city above named.

At Vercelli, [at the beginning of the fifth century,] holy Honoratus, Bishop [of that see.]

Vespers of the Feast.

OCTOBER 28.

The Holy Apostles Simon and Jude.

Double of the Second Class.

All from the Common Office for Apostles, (p. 346,) except the following.

Prayer throughout the Office.

O GOD, Who didst use Thine holy Apostles Simon and Jude to make known unto us Thy Name, grant unto us so to profit by their doctrine as to do honour to their everlasting glory, and so to honour that glory as to gain profit to ourselves. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Catholic Epistle of the Blessed Apostle Jude (1.)

JUDE, the servant of JESUS Christ, and brother of James, to them that are beloved in God the Father and preserved in JESUS Christ, and called. Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of your common salvation, it was needful for me to write unto you, and to exhort you that you should earnestly contend for the faith which was once delivered unto the Saints. For there are certain men crept in unawares, (who were before of old ordained to this condemnation,) ungodly men, turning the grace of our God into lasciviousness, and denying the only Sovereign and our Lord JESUS Christ.

Second Lesson.

I WILL therefore put you in remembrance, though ye once knew this, how that JESUS, having saved the people out of the land of Egypt, afterward destroyed them that believed not: and the Angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to uncleanness and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also, these defile the flesh, despise dominion, and speak evil of dignities.

Third Lesson.

YET Michaël the Archangel, when, contending with the devil, he disputed about the body of Moses, durst not bring against him the judgment of his blasphemy, but said: The Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them, for they have gone the way of Cain, and run greedily after the error of Balaam for reward, and perished in the gainsaying of Korah. These are spots in your feasts of charity, when they feast with you without fear, feeding themselves; clouds they are without water, carried about of winds; trees which wither, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their

own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

SECOND NOCTURN.

Fourth Lesson.

SIMON the Canaanite, called also Zelotes, went through Egypt preaching the Gospel, whileas the like was done in Mesopotamia by Thaddæus, called also in the Gospel Judas the brother of James, and the writer of one of the Catholic Epistles. They met together afterwards in Persia, where they begat countless children in JESUS Christ, spread the faith far and wide in those lands, amid raging heathens, and glorified together by their teaching and miracles, and, in the end, by a glorious martyrdom, the most holy name of JESUS Christ.

Fifth and Sixth Lessons, the Fourth and Fifth of the Common, (*pp.* 352, 353.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xv. 17.)

AT that time: JESUS said unto His disciples: These things I command you, that ye love one another. If the world hate you, ye know that it hated Me before it hated you. And so on.

Homily by St Austin, Bishop [of Hippo.] (87*th Tract on John.*)

In the reading from the Gospel, the last before this, the Lord had said: "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go, and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My Name, He may give it you." And here He saith: "These things I command you, that ye love one another." And by this it is that we must understand what fruit from us it is, whereof He saith: "I have chosen, . . . that ye should go, and bring forth fruit, and that your fruit should remain," and so the words added—"That whatsoever ye shall ask of the Father in My Name, He may give it you." He will give unto us when we love one another, since this [mutual love] is itself the gift of Him Who hath chosen us when as yet we were fruitless, since it hath not been we who have chosen Him, [but He Who hath chosen us,] and ordained us, that we should go, and bring forth fruit, that is to say, should love one another.

Eighth Lesson.

LOVE, then, is the fruit which we should bring forth, and the Apostle Paul telleth us (1 Tim. i. 5) that this love is love "out of a pure heart, and of a good conscience, and of faith unfeigned." This is the love wherewith we love our neighbour, the love wherewith we love God,—for we do not really love our neighbour unless we love God. For if any man love God, he loveth his neighbour as himself, since he that loveth not God loveth not himself. For on these two commandments hangeth all the law and the Prophets. Love, then, is the fruit which we should bring forth. And concerning this fruit, the Lord giveth us this commandment: "These things" (saith He) "I command you, that ye love one another." Hence also the Apostle Paul (Gal. v. 22) when he is about praising up the fruits of the Spirit as opposed to the works of the flesh, saith first of all:

"The fruit of the Spirit is love." And from that as the beginning he draweth out a string of other fruits, as thence begotten and thereto bound, namely, "joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, chastity."

Ninth Lesson.

WHO is really joyful that loveth not the cause of his joy? Who can really be at one with another, unless he loveth that other? Who is cheerful under long toil for a good work, unless he loveth the aim? Who is kind, unless he love the object of his tenderness? Who is good, unless by the persuasion of love? Who is truly faithful, unless by the faith which worketh by love? Who is gentle to any use, unless love move him? Who turneth away from baseness unless he love honour? Well, then, doth the Good Master so often command us to love, as though that commandment were all-sufficient, for love is that gift without which all other good things avail nothing, and which cannot be without having every other good gift which maketh a good man good.

MARTYROLOGY.

Upon the morrow, were born into the better life—

In Lucania, the holy martyrs Hyacinth, Quintus, Felician, and Lucius.

At Sidon, in Phœnicia, the holy Priest Zenobius, who, during the raging of the last of the persecutions, exhorted others unto martyrdom, and was himself found worthy of the same.

Upon the same day, the holy Bishops Maximilian the martyr, and Valentine the Confessor.

At Bergamo, the holy Virgin and martyr Eusebia.

At Jerusalem, the blessed Narcissus, Bishop [of that see,] praiseworthy for his holiness, his long-suffering, and his faith, who at the age of one hundred and sixteen years passed away to be ever with the Lord.

At Autun, the holy Confessor the Bishop John.

At Cassiope, in the island of Corfu, holy Donatus, of whom writeth blessed Pope Gregory.

At Vienne, [in the sixth century,] deceased the blessed Theodore, Abbat [of the monastery founded by him in honour of the Blessed Virgin, but commonly called after himself.]

OCTOBER 29.

MARTYROLOGY.

Upon the 30th day of October, were born into the better life—

In Africa, two hundred and twenty holy martyrs.

At Tangiers, in Morocco, [in the third century,] the holy centurion Marcellus, who accomplished martyrdom by being beheaded under Agricolaus, Vicar to the Prefect of the Pretorium.

At Alexandria, thirteen holy martyrs, who suffered under the Emperor Decius, along with Julian, Eunus, and Macarius.

At Alexandria also, the holy martyr Eutropia, who visited the martyrs, and, being most cruelly tormented along with them, gave up the ghost.

At Cagliari, in Sardinia, the holy martyr Saturninus, who was beheaded under the President Barbarus, in the persecution under the Emperor Diocletian.

At Apamea, in Phrygia, under the

same Emperor Diocletian, the holy martyr Maximus.

At Leon, in Spain, the holy martyrs Claudius, Lupercus, and Victorius, sons of the holy centurion Marcellus, who were beheaded under the President Diogenian, in the persecution under the Emperors Diocletian and Maximian.

At Ægæa, in Cilicia, under the President Lysias and the Emperor Diocletian, the holy martyrs Zenobius, Bishop [of that see,] and Zenobia his sister.

At Altino, the holy martyr Theonestus, Bishop [of Philippi, in Macedonia,] who was slain by the Arians.

At Paris, the holy martyr Lucan.

At Antioch, [in the third century,] holy Serapion, Patriarch [of that see,] eminent for his learning.

At Capua, the holy Confessor Germanus, Bishop [of that see,] a man of great holiness, whose soul, at the hour of his death, holy Benedict saw carried heavenward by Angels.

At Potenza, in Lucania, [in the year 1119,] holy Gerard, Bishop [of that see.]

At Palma, in Majorca, [in the year 1617,] the holy Confessor Alphonsus Rodriguez, temporal coadjutor in the Society of Jesus, eminent for his lowliness and his love of mortification, whose name Leo XII. numbered with those of the Blessed, and Leo XIII. with those of the Saints.

October 30.

MARTYROLOGY.

The morrow is the Eve of All the Saints.

Upon the same 31st day of October, are commemorated—

At Rome, the blessed Deacon Nemesius, and the Virgin Lucilla his daughter; for as much as it was impossible to make them swerve from their faith in Christ, they were beheaded by order of the Emperor Valerian upon the 25th day of August. Their bodies were buried by blessed Pope Stephen; then, upon the 31st day of October, were laid in a more honourable place upon the Appian Way by blessed Xystus. Gregory V. moved them to the Deaconry of St Mary the New, along with those of the holy martyrs Symphronius, the Tribune Olympius, Exuperia his wife, and Theodulus his son, who had all been converted by the said Symphronius, and baptized by the said holy Stephen, and crowned with martyrdom. The bodies of these Saints were found in the church aforesaid in the time of the Supreme Pontiff Gregory XIII., and honourably reburied under the altar there upon the 8th day of December.

Upon the same day, were born into the better life—

The holy martyrs Ampliatus, Urban, and Narcissus, of whom mention is made by holy Paul, writing unto the Romans, and who were slain by the Jews and Gentiles for Christ's Gospel's sake.

At St-Quentin, in Gaul, holy Quentin, a Roman citizen of senatorial rank, who suffered martyrdom under the Emperor Maximian. His body was shown by the revelation of an Angel after fifty-five years, and was found incorrupt.

At Constantinople, the holy Archbishop Stachys, who was ordained by the blessed Apostle Andrew as the first Bishop of that city.

At Milan, [in the seventh century,] the holy Confessor Antoninus, Bishop [of that see.]

At Ratisbon, [in the tenth century,] holy Wolfgang, Bishop [of that see.]

OCTOBER 31.

Hallow-E'en.

Eve of the Feast of All the Saints.

The Office commences with Mattins.

All of the Week-day except the following.

MATTINS.

Lessons from Luke vi. 17, *with the Homily of St Ambrose,* (*p.* 395.) *The Responsories are of the Week-day.*

At Lauds, Long Preces, kneeling.

Prayer throughout the Office.

POUR forth abundantly upon us of Thy mercy, O Lord our God, and grant us grace to follow in their joy in their holy testifying all Thy blessed servants the Eve of whose glorious and solemn Commemoration we are keeping. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

The morrow is the Feast of All the Saints. This famous feast was instituted to be held every year throughout the whole city of Rome, in honour of the Blessed Virgin Mary, Mother of God, and of all the holy martyrs, by Pope Boniface IV., after he had consecrated to Christian worship the temple called the Pantheon or Temple of all the gods. And the same festival was afterwards being kept in divers ways in divers churches, when Gregory IV. decreed that it should be solemnly observed for ever throughout the universal Church upon the first day of November, in honour of all the Saints.

Upon the same 1st day of November, were born into the better life—

At Terracina, in Campania, [in the reign of the Emperor Diocletian,] the holy Deacon Cæsarius, who suffered many days in prison, and was afterwards put into a sack, along with the holy Priest Julian, and cast into the sea.

At Dijon, the holy Priest Benignus, who was sent into Gaul to preach the Gospel by blessed Polycarp, under the Emperor Marcus Aurelius. He was put to many most grievous torments by the judge Terence, who commanded at last that his neck should be struck with an iron bar and a lance thrust through his body.

Upon the same day, the holy handmaiden Mary, who was accused of Christianity, under the Emperor Hadrian. She was grievously lashed, racked, and torn with hooks, and so suffered martyrdom.

At Damascus, suffered the holy martyrs Cæsarius, Dacius, and five others.

In Persia, under King Sapor, the holy martyrs John the Bishop and James the Priest.

At Tarsus, under the Emperor Maximian, holy Cyrenia and Juliana.

[At Clermont,] in Auvergne, holy Austremonius, the first Bishop of that see.

At Paris, [in the fifth century,] deceased the holy Marcellus, Bishop [of that see.]

At Bayeux, in the time of Childebert, King of the Franks, holy Vigor, Bishop [of that see.]

At Tivoli, the holy Monk Severinus.

In the Gâtinais, [in the fourth century,] the holy Confessor Maturin.

Vespers are of the Feast.

FEAST DAYS IN NOVEMBER.

NOVEMBER 1.

All-Hallow-mas.

The Feast of All the Saints.

Double of the First Class.

All as on Sundays, except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Fifth Psalm. Ps. cxvi. O praise the LORD, &c., (*p.* 186.)

Hymn.[1]

LAMB most holy! King most lowly!
Golden chalice at Thy side,
Blood is flowing red and glowing
For the Church Thy Holy Bride.
Church bells ringing, mortals singing,
Hail Thee on Thine altar Throne;
Angels pouring songs adoring
At Thy Feet, and Thine alone!

Mary-Mother, knows no other
Joy but that of loving Thee,
In her sweetness and completeness,
Pearl of light and purity.
Saint of Preachers! Guide of Teachers!
John the Baptist, great and true,
Hear him calling to the falling,
"JESUS Christ hath died for you!"

Prophets kneeling—He revealing
All the things they prophesied—
Kings adoring—He outpouring
Riches more than all their pride!
Listening sages of past ages
Who in ways of darkness trod,
See them thronging—all their longing
Centres in the Lamb of God!

Salt of nations! Twelve Foundations!
Twelve Apostles—see them all!
Trumps of Thunder, and the wonder
Of the Gentiles, Holy Paul—
Loving Peter, and still sweeter,
Friend of JESUS—Blessed John—
Full of gladness—no more sadness
Clouds the face Christ shines upon!

High Procession! Great Confession!
Hear the loud triumphal tones—
Martyrs bleeding—Stephen leading
With his crown of precious stones.
Warriors glorious and victorious,
Tried companions of their Lord,
Fall before Him and adore Him,
He, the Lamb, is their reward!

Virgins holy, matrons lowly,
Gleaning in His fields of wheat—
Widows prayerful—mothers careful,
Children playing near His Feet,—
Doctors, teachers, hermits, preachers,
Pouring out their oil and wine;
Meet before Thee to adore Thee,
Lamb of God, O Christ Divine!

How they love Thee! and above Thee
Cloudless is the sapphire blue,
And below Thee they who know Thee
Sing their anthems loud and true,—
Ever flowing, red and glowing
Is the Blood-stream from Thy side,—
Feeding, laving, cheering, saving,
Holy Church, Thy chosen Bride. Amen.

Verse. Be glad in the LORD, and rejoice, ye righteous.

Answer. And shout for joy, all ye that are upright in heart.

[1] The translator has failed to find any version of the *Placare, Christe*, which appears to him to be worthy either of the occasion or of the office, and he has therefore ventured to represent it by the above Hymn in which the ideas of the *Placare* are reflected from the medium of Van Eyck's "Adoration of the Lamb." It is signed, "Elizabeth Harcourt Mitchell."

Antiphon at the Song of the Blessed Virgin. O ye Angels, ye Archangels, ye Thrones and Dominions, ye Principalities and Powers, ye mighty ones of the heavens, ye Cherubim and Seraphim, *—O ye Patriarchs and Prophets, ye holy Teachers of the Law,—O ye Apostles,—O all ye Martyrs of Christ, ye holy Confessors, ye Virgins of the Lord, ye Hermits,—O all ye holy children of God,—make intercession for us.

MATTINS.

Invitatory. O come, let us worship the Lord, the King of kings, for * He is Himself the Crown of all the Saints.

Hymn as at Vespers.

FIRST NOCTURN.

First Antiphon. The LORD knoweth the way of the righteous, * who in His Law do meditate day and night.

Ps. i. Blessed is the man, &c., (*p.* 4.)

Second Antiphon. The LORD hath set apart for Himself them that are holy, * and when they called, He hath heard them.

Ps. iv. When I called, &c., (*p.* 206.)

Third Antiphon. How excellent is Thy Name, O Lord, Who hast crowned Thy Saints with glory and honour, * and madest them to have dominion over the works of Thy hands.

Ps. viii. O LORD, our Ruler, &c., (*p.* 7.)

Verse. Be glad in the LORD, and rejoice, ye righteous.

Answer. And shout for joy, all ye that are upright in heart.

First Lesson.

The Lesson is taken from the Apocalypse of the Blessed Apostle John (iv. 2.)

AND, behold, a throne was set in heaven, and One sat on the throne. And He That sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald; and round about the throne were four-and-twenty seats; and upon the seats I saw four-and-twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and voices and thunderings; and there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, were four living creatures full of eyes before and behind. And the first living creature was like a lion, and the second living creature like a calf, and the third living creature had the face as a man, and the fourth living creature was like a flying eagle. And the four living creatures had each of them six wings about him; and they are full of eyes about and within. And they rest not day and night, saying: Holy, Holy, Holy, Lord God Almighty, Which was, and is, and is to come.

First Responsory.

I saw the Lord sitting upon a throne, high and lifted up, and the whole earth was full of His glory, and His train filled the temple.

Verse. Above it stood the Seraphim: each one had six wings.

Answer. And His train filled the temple.

Second Lesson.

AND I saw, in the Right Hand of Him That sat on the throne, a book, written within and on the back side, sealed with seven seals. And I saw a strong Angel proclaiming with a loud voice: Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open the book, neither to look thereon. And one of the elders saith unto me: Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb, as it had been slain, having seven Horns, and seven Eyes, Which are the seven Spirits of God, sent forth into all the earth. And He came and took the book out of the Right Hand of Him That sat upon the throne. And when He had opened the book, the four living creatures and four-and-twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints.

Second Responsory.

Blessed art thou, O Virgin Mary, Mother of God, that didst believe the Lord. There hath been a performance in thee of those things which were told thee. Lo, thou hast been exalted above the choirs of Angels. Pray for us unto the Lord our God.

Verse. Hail, Mary, full of grace, the Lord is with thee.

Answer. Pray for us unto the Lord our God.

Third Lesson.

AND they sung a new song saying: O Lord, Thou art worthy to take the book and to open the seals thereof, for Thou wast slain, and hast redeemed us to God by Thy Blood out of every kindred and tongue and people and nation: and hast made us unto our God a kingdom and priests; and we shall reign on the earth. And I beheld, and I heard the voice of many Angels round about the throne, and the living creatures, and the elders; and the number of them was thousands of thousands, saying with a loud voice: Worthy is the Lamb That was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them—all of them I heard saying: Blessing, and honour, and glory, and power be unto Him That sitteth upon the throne, and unto the Lamb, for ever and ever. And the four living creatures said: Amen. And the four-and-twenty elders fell down and worshipped Him That liveth for ever and ever.

Third Responsory.

Before the Angels will I sing praise unto Thee, and will worship toward Thy holy temple. And I will praise Thy Name, O Lord.

Verse. For Thy lovingkindness and for Thy truth; for Thou hast glorified Thine holy Name on us.

Answer. And I will praise Thy Name, O Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And I will praise Thy Name, O Lord.

SECOND NOCTURN.

First Antiphon. They that work righteousness, * O Lord, even they, shall abide in Thy tabernacle, and dwell in Thy holy Hill.

Ps. xiv. LORD, who shall abide, &c., (*p.* 10.)

Second Antiphon. This is the generation of them that seek the Lord, * that seek the face of the God of Jacob.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 46.)

Third Antiphon. Be glad in the LORD, and rejoice, ye righteous, * and shout for joy, all ye that are upright in heart.

Ps. xxxi. Blessed are they, &c., (*p.* 77.)

Verse. Let the righteous rejoice before God.

Answer. Yea, let them exceedingly rejoice.

Fourth Lesson.

The Lesson is taken from the Sermons of the Venerable Bede, Priest [at Jarrow.] (*18th upon the Saints.*)

DEARLY beloved brethren: This day we keep, with one great cry of joy, a Feast in memory of all God's holy children; His children, whose presence is a gladness to heaven; His children, whose prayers are a blessing to earth; His children, whose victories are the crown of the Holy Church; His chosen, whose testifying is the more glorious in honour, as the agony in which it was given was the sterner in intensity, for as the dreader grew the battle, so the grander grew the fighters, and the triumph of martyrdom waxed the more incisive by the multiplicity of suffering, and the heavier the torment the heavier the prize. And it is our Mother, the Catholic Church, spread far and wide throughout all this planet, it is she that hath learnt, in Christ JESUS her Head, not to fear shame, nor cross, nor death, but hath waxed lealer and lealer, and, not by fighting, but by enduring, hath breathed into all that noble band who have come up to the bitter starting-post the hope of conquest and glory which hath warmed them manfully to accept the race.

Fourth Responsory.

The Fore-runner of the Lord cometh, to whom He Himself bare witness, saying: Among them that are born of women there hath not risen a greater than John the Baptist.

Verse. [1] A Prophet? Yea, and much more than a Prophet. This is he of whom the Saviour saith:

Answer. Among them that are born of women there hath not risen a greater than John the Baptist.

Fifth Lesson.

OF a verity thou art blessed, O my Mother the Church! The blaze of God's mercy beateth full upon thee; thine adornment is the glorious blood of victorious Martyrs, and thy raiment the virgin whiteness of untarnished orthodoxy. Thy garlands lack neither roses nor lilies. And now, dearly beloved brethren, let each one of us strive to gain the goodly crown of one sort or the other, either the glistening whiteness of purity, or the red dye of suffering. In the army in heaven

[1] Luke vii. 26.

peace and war have both chaplets of their own, to crown Christ's soldiers withal.

Fifth Responsory.

These are they who while yet they lived in the flesh, planted the Church in their own blood; [1] they drank of the Lord's cup, and became the friends of God.

Verse. Their sound is gone out through all the earth, and their words to the ends of the world.

Answer. They drank of the Lord's cup, and became the friends of God.

Sixth Lesson.

MOREOVER, to this also hath the unutterable and boundless goodness of God seen, that He spreadeth not the time of working and wrestling, neither maketh it long, nor everlasting, and, as it were, but for a moment, so that in this short and scanty life there is wrestling and working, but the crown and the prize is in a life which is eternal. So the work is soon over, but the wage is paid for ever. And when the night of this world is over, the Saints are to see the clearness of the essential light, and to receive a blessedness outweighing the pangs of any torment, as testifieth the Apostle Paul, where he saith: "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. viii. 18.)

Sixth Responsory.

O ye My Saints, who, being in the flesh, didst have striving—I will render unto you a reward of your labours.[2]

Verse. [3] Come, ye blessed of My Father, inherit the kingdom!

Answer. I will render unto you a reward of your labours.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I will render unto you a reward of your labours.

THIRD NOCTURN.

First Antiphon. O fear the LORD, all ye His Saints, * for there is no want to them that fear Him. Behold, the eyes of the LORD are upon the righteous, and His ears are open unto their cry.

Ps. xxxiii. I will bless the LORD, &c., (*p.* 78.)

Second Antiphon. O Lord, Thou hast been a shelter for Thy Saints, * a strong tower from the enemy. Thou hast given the heritage to those that fear Thy Name, and they shall abide in Thy tabernacle for ever.

Ps. lx. Hear my cry, O God, &c., (*p.* 113.)

Third Antiphon. Ye that love the LORD, rejoice in the LORD, * and give thanks at the remembrance of His holiness.

Ps. xcvi. The LORD reigneth, &c., (*p.* 149.)

Verse. The righteous live for evermore.

Answer. Their reward also is with the Lord.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 1.)

AT that time: JESUS, seeing the multitudes, went up into a mountain, and, when He was set,

[1] Cf. Matth. xx. 22, 23. [2] Wisd. x. 17. [3] Matth. xxv. 34.

His disciples came unto Him. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* i. *on the Lord's Sermon.*)

If it be asked what is signified by the mountain, the said mountain may well be understood to figure the higher and greater commandments of righteousness, since those that have been given to the Jews are the lesser. The one God, in an excellent order of times, gave, by His holy Prophets and servants, His lesser commandments unto the people whom it still behoved to be bound by fear, but by His Son He gave the greater unto the people whom it now beseemed to set free by love. But whether it be the lesser to the lesser, or the greater to the greater, all are alike the gift of Him Who alone knoweth what is in each epoch the seasonable medicine of mankind.

Seventh Responsory.

[1] Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding.

Verse. [2] Watch therefore, for ye know not what hour your Lord doth come.

Answer. And ye yourselves like unto men that wait for their lord, when he will return from the wedding.

Eighth Lesson.

NEITHER is it marvel that the greater commandments be given touching the kingdom of heaven, and the lesser touching a commonwealth upon earth, since both are alike the gifts of that one God Who is the Maker alike of heaven and of earth. The higher and greater righteousness, then, is that whereof the Prophet saith: "Thy righteousness is like the mountains of God." (Ps. xxxv. 7.) Thus is that Teacher, Who alone can give such teaching, mystically represented as teaching upon a mountain.

"And when He was set." The attitude of sitting while teaching appertaineth to the majesty of His instruction.

"His disciples came unto Him"—nearer in the body, to hear those precepts, by the fulfilment of which they should be nearer in spirit.

"And He opened His Mouth, and taught them, saying:" These words "And He opened His Mouth," appear redundant to the sense. It may possibly be that this more pompous introduction is adopted on account of the exceptional length of the discourse to follow. But it may also be that these words are not really redundant, but the pointed declaration that He now opened His Own Mouth, Who, under the Old Law, had been used to open the mouths of the Prophets.

Eighth Responsory.

At midnight there was a cry made: Behold! the Bridegroom cometh! go ye out to meet him!

Verse. Trim your lamps, O ye wise virgins.

Answer. Behold! the Bridegroom cometh! go ye out to meet Him!

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Behold! the Bridegroom cometh! go ye out to meet Him!

Ninth Lesson.

AND, now, what saith He?

"Blessed are the poor in spirit, for their's is the kingdom of heaven."

[1] Luke xii. 35, 36.

[2] Matth. xxiv. 42.

We have read where it is written concerning the lusting after temporal things: "The wandering of the desire is vanity and presumption of spirit." (Eccl. vi. 9.) Presumption of spirit signifieth rashness and pride. We are used to say of proud people that they are men of high spirit, and we say well, since "spirit" is only one of the Latin names for wind. (It is so used, for instance, in Ps. cxlviii. 8, "Fire, hail, snow, ice, stormy *wind*.") Who hath not heard the proud spoken of as "puffed up," as if they were blown out with wind? Hence, alas, the Apostle saith: "Knowledge puffeth up, but charity edifieth." (1 Cor. viii. 1.) By the "poor in spirit," who are here called blessed, are rightly to be understood such as are lowly and fear God, that is, have not got minds puffed up with windy vanity.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. I beheld, and, lo, a great multitude, which no man could number, * of all nations, [and kindreds, and people, and tongues,] stood before the throne.

Second Antiphon. And all the Angels stood round about the throne, * [and about the Elders, and the four living creatures,] and fell before the throne on their faces, and worshipped God.

Third Antiphon. Thou, O Lord God, hast redeemed by Thy Blood, * out of every kindred, and tongue, and people, and nation, and hast made us a kingdom unto our God.

Fourth Antiphon. Bless the Lord, all ye His chosen, * keep holiday, and extol Him.

Fifth Antiphon. The praise of all His Saints, * even of the children of Israël, a people near unto Him: this honour have all His Saints.

Chapter. (Apoc. vii. 2.)

BEHOLD, I, John, saw another Angel ascending from the East, having the seal of the living God; and he cried with a loud voice to the four Angels, to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Hymn.[1]

SPOUSE of CHRIST, in arms contending
O'er each clime beneath the sun,
Blend with prayers for help ascending
Notes of praise for triumphs won.

As the Church to-day rejoices,
All her saints in one to join,
So from earth let all our voices
Rise in melody divine.

Mary leads the sacred story,
Mary, with her heavenly Child,
Sharer with Him now in glory
Maid and Mother undefiled.

Angels next, in due gradation
Of their nine-fold ministry,
Hymn the FATHER of creation,
Maker of the stars on high.

John, the herald-voice sonorous,
More than prophet owned to be,
Patriarchs and Seers in chorus,
Swell the angelic harmony.

Near to CHRIST the Apostles seated,
Trampling on the powers of hell,
By the promise now completed
Judge the tribes of Israël.

[1] The same difficulty arises with this hymn as with the last, but the *Sponsa Christi*, of which the above is a translation by Mr W. Palmer, so coincides with it in sense that it may fairly be taken as a paraphrase.

They who nobly died believing,
Martyrs purpled in their gore,
Crowns of life by death receiving,
Rest in joy for evermore.

Priests and Levites, Gospel preachers,
And Confessors numberless,
Prelates meek and holy teachers,
Bear the palm of righteousness.

Virgin souls by high profession
To the Lamb devoted here,
Strewing flowers in gay procession
At the marriage-feast appear.

All are blest together, praising
God's eternal Majesty,
Thrice repeated anthems raising
To the all-holy Trinity.

So may we, with hearts devoted,
Serve our God in holiness;
So may we, by God promoted,
Share that Heaven which they possess.
Amen.

Verse. Let the Saints be joyful in glory—

Answer. Let them sing aloud upon their beds.

Antiphon at the Song of Zacharias. The glorious company of the Apostles praise Thee. * The goodly fellowship of the Prophets praise Thee. The white-robed army of Martyrs praise Thee. All Thy Saints and Elect with one voice do acknowledge Thee, O Blessed Trinity, One God!

Prayer throughout the Office.

O ALMIGHTY and everlasting God, Who again allowest us reverently to keep in one Festival the worthy memory of all Thy Saints, be pleased, we beseech Thee, to grant unto that great cloud of bedesmen the outpouring of Thy mercy whereof we are afain. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. I beheld, &c., (*First Antiphon at Lauds.*)

MARTYROLOGY.

On the morrow is made the Commemoration of all the faithful departed.[1]

Upon the same 2nd day of November, were born into the better life—

Holy Victorinus, Bishop of Poitiers, who, after publishing many writings, as witnesseth holy Jerome, was crowned with martyrdom in the persecution under the Emperor Diocletian.

At Triest, blessed Justus, who, in the same persecution, was martyred under the President Manatius.

At Sebaste, under the Emperor Licinius, the holy martyrs Carterius, Styriacus, Tobias, Eudoxius, Agapius, and their Companions.

In Persia, the holy martyrs Acindynus, Pegasius, Aphthonius, Elpidephorus, and Anempodistus, with many others their Companions.

In Africa, the holy martyrs Publius, Victor, Hermes, and Papias.

At Tarsus, in Cilicia, under the Emperor Julian the Apostate, the holy Virgin and martyr Eustochium, who, after grievous torments, gave up her soul in prayer to God.

At Laodicea, in Syria, [in the year 334] holy Theodotus, Bishop [of that see,] who excelled not in word only, but in deed and in power.

At Vienne, [in the seventh century,] holy George, Bishop [of that see.]

In the monastery of San Moritz, in

[1] This notice is transferred to the next day if November 1 be a Saturday.

Switzerland, [in the sixth century,] the holy Abbat Ambrose.

At Cyrus, in Syria, the holy Confessor Marcian, [fourth century.]

Chapter at the end. (Apoc. vii. 12.)

BLESSING, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God, for ever and ever. Amen.

TERCE.

Antiphon. And all the Angels, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Be glad in the LORD, and rejoice, ye righteous.

Answer. Be glad in the LORD, and rejoice, ye righteous.

Verse. And shout for joy, all ye that are upright in heart.

Answer. And rejoice, ye righteous.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Be glad in the LORD, and rejoice, ye righteous.

Verse. Let the righteous rejoice before God.

Answer. Yea, let them exceedingly rejoice.

SEXT.

Antiphon. Thou, O Lord God, &c., (*Third Antiphon at Lauds.*)

Chapter. (Apoc. vii. 9.)

AFTER this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands.

Short Responsory.

Let the righteous rejoice before God.

Answer. Let the righteous rejoice before God.

Verse. Yea, let them exceedingly rejoice.

Answer. Before God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Let the righteous rejoice before God.

Verse. The righteous live for evermore.

Answer. Their reward also is with the Lord.

NONE.

Antiphon. The praise of all His Saints, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

The righteous live for evermore.

Answer. The righteous live for evermore.

Verse. Their reward also is with the Lord.

Answer. For evermore.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The righteous live for evermore.

Verse. Let the Saints be joyful in glory—

Answer. Let them sing aloud upon their beds.

SECOND VESPERS.

As the First, except the following.

Last Psalm.

Ps. cxv. I believed, &c., (*p.* 185.)

Verse. Let the Saints be joyful in glory—

Answer. Let them sing aloud upon their beds.

Antiphon at the Song of the Blessed Virgin. O how glorious is that kingdom wherein all the Saints do rejoice with Christ! * They are clothed with white robes, and follow the Lamb whithersoever He goeth.

As soon as "Thanks be to God" *has been answered to* "Bless we the Lord," *the Vespers of the Dead begin at once with the words* "I will walk before the Lord, &c." *The Antiphons are doubled throughout them, the Psalm,* "Praise the LORD, O my soul," *is omitted, and the only Prayer said is* "O God, Who art Thyself at once the Maker and the Redeemer of all Thy faithful ones, &c."

N.B. Should the Feast of All Saints have fallen on a Saturday, All Souls' Day is transferred from the Sunday to the Monday, and consequently the Vespers of the Dead are said on Sunday evening.

NOVEMBER 2.

Second Day within the Octave of All Saints.

All as on the Feast Day, except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of the Venerable Bede, Priest [at Jarrow.] (18*th on the Saints.*)

O WITH what a passion of welcome doth the land above receive them that are coming home from the battle, and go forth to meet them that bear the spoils of the down-trodden foe! The men who walk in the procession of victory are mingled with women, who have conquered world and weakness together, and there also are damsels and lads who have understood more than the antients, because they have kept the precepts of the Eternal. But besides these there is another great host, who will have entry into the everlasting Palace, even they who have kept pure the unity of the faith in the bond of peace, and the unshaken observance of the commandments given us from heaven.

Fifth Lesson.

COME now, therefore, my brethren, and let us enter upon the way; let us turn our faces homeward and heavenward, toward that land wherein our names are written down and we are citizens elect. We are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God, (Eph. ii. 19,) yea, heirs of God, and joint-heirs with Christ. (Rom. viii. 17.) Bravery can open, and lealty keep wide the entry for us into that city. Let us think then for awhile what is the brilliant happiness of that city — that is to say, as well as we can, for what it really is, no words can utter.

Sixth Lesson.

CONCERNING that city it is written in a certain place: "Sorrow and mourning shall flee

away."[1] What can be more blessed than that life wherein poverty will not threaten, nor sickness weaken? There, there will be no hurts and no angering. There, there will be no envying; there, will burn no covetousness; no ambition of honour nor seeking of power will give trouble, there. There, the devil will be no more an object of fear; there, no evil spirits lie in wait; the dread of hell will be gone, there. There, there will be no death either for the body or for the soul, but life glorious in the gift of immortality.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 1.)

AT that time: JESUS, seeing the multitudes, went up into a mountain, and, when He was set, His disciples came unto Him. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* i. *on the Lord's Sermon.*)

"Blessed are the poor in spirit." If blessedness is to attain unto the highest wisdom, it must needs be that it begin by the being poor in spirit. "The fear of the LORD is the beginning of wisdom," (Ps. cx. 10,) even as, on the other hand, it is written that "pride is the beginning of all sin." (Ecclus. x. 15.) The proud covet and love earthly kingdoms.

"Blessed are the meek, for they shall inherit the earth." The earth which they shall inherit I believe to be that earth whereof it is written in the cxli. Psalm, "Thou art my refuge, and my portion in the land of the living." (6) And the heritage of the meek in this land is an heritage everlastingly sure and fixed, wherein the soul resteth by good will, at home there, as carnal owners rest at home in sure earthly possessions; and on the income from that land they live, as earthly owners from the income of earthly possessions; this is the home and the abiding-place of the Saints. And the meek heirs are they who when they be evil-entreated, suffer it, and are "not overcome of evil, but overcome evil with good." (Rom. xii. 21.)

Eighth Lesson.

"BLESSED are they that mourn, for they shall be comforted." This mourning is sorrow for the things once loved and now lost. By turning to God, they lose things in this world which they once loved. But now their true joy is no longer in those things wherein they joyed aforetime, and by the growing love of the eternal things this their carnal mourning is abundantly comforted. They are comforted by the Holy Ghost Who chiefly for this very reason hath His title of "the Comforter." They lose things temporal, but they gain the enjoyment of things eternal.

Ninth Lesson.

"BLESSED are they that do hunger and thirst after righteousness, for they shall be filled." They of whom He speaketh here are they who have a love for whatever is good, because it is good. And such as these shall have their hunger satisfied with that meat whereof the Lord Himself said: "My meat is to do the will of Him that sent Me, and to finish His work," (John iv. 34,) and their thirst slaked with that water which the same Lord Himself shall give them, whereof

[1] Aufugiet ibi dolor, et tristitia, et gemitus. Apparently a quotation from memory. Isa. li. 11 and xxxv. 10 are identical with each other, and Apoc. xxi. 4 is somewhat like them.

whosoever drinketh shall never thirst, but the water that He shall have given him, shall be in him a well of water springing up into everlasting life. (14.)

"Blessed are the merciful, for they shall obtain mercy." He calleth them blessed which succour the needy, for, with the measure wherewith they have meted, shall it be measured unto them withal, and they shall not be left unsuccoured in their own need.

At the end of Lauds, as soon as "Thanks be to God" *has been answered to* "Bless we the Lord," *the Dirge begins at once with the words* "Unto the Eternal King." *The Antiphons are doubled throughout, three Nocturns are said, the last Responsory is,* "Deliver me, O Lord," *the Psalm* "Out of the depths" *is omitted, and the only Prayer is* "O God, Who art Thyself at once the Maker, &c."

Should November 2 be a Sunday, the Dirge is said on Monday.

MARTYROLOGY.

On the morrow we keep in England the feast of the holy Virgin and martyr Winefrid.

Upon the same 3rd day of November, were also born into the better life—

Holy Quartus, the disciple of the Apostles.

At Cæsarea, in Cappadocia, the holy martyrs Germanus, Theophilus, Cæsarius, and Vitalis, who bore a noble testimony in the persecution under the Emperor Decius.

At Saragossa, countless holy martyrs, who wondrously laid down their lives for Christ's sake under Dacian, President of Spain, [in the year 304.]

At Viterbo, the holy martyrs Valentine the Priest and Hilary the Deacon, who, in the persecution under the Emperor Maximian, were for Christ's faith's sake cast into the Tiber weighted with stones, but by the will of God were thence delivered by an Angel, and received the crown of martyrdom by being beheaded.

At the monastery of Clairvaux, [in the year 1148,] holy Maleachlan, Archbishop of Armagh, in Ireland, who in his time shone with many graces, and whose life hath been written by the holy Abbat Bernard.

On the same day, [in the year 727,] holy Hubert, Bishop of Tongres.

At Vienne, [in the sixth century,] holy Domnus, Bishop [of that see.]

Likewise [in the year 755,] holy Pirmin, Bishop of Meaux.

At Urgel, in Spain, holy Hermengaudus, Bishop [of that see.]

At Rome, holy Sylvia, the mother of holy Pope Gregory.

Vespers are of the following.

NOVEMBER 3.

St Winefrid, Virgin and Martyr.

Double.

All from the Common Office, (p. 451,) except the following.

Prayer throughout the Office. (From her ancient Office.)

O ALMIGHTY and everlasting God, Who hast given unto blessed Winefrid the reward of her virginity, grant unto us, we beseech Thee, with the help of her prayers, to make little of the enticements of this world, and to attain as she hath, unto a mansion of glory that fadeth not away. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of

the Holy Ghost, one God, world without end. *Amen.*

A Commemoration of the Octave of All Saints is made at both Vespers and Lauds.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (*From Robert of Shrewsbury.*)

THE maiden Winefrid was born in the west parts of Greater Britain, and with the approval of her parents consecrated her virginity to God. Caradoc, son of King Alan, was ready to die of love for her, and at last suddenly assaulted her, with a view to gratifying his lust. As she strove to escape he seized her, and, in consequence of her struggles, at length murdered her. This holy virgin and martyr suffered about the year of salvation 660.

The Fifth and Sixth Lessons will be the Fourth and Fifth respectively from the Common (*p.* 454.)

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with the Homily of St Gregory*, (*p.* 455.)

MARTYROLOGY.

Upon the 4th day of November, were born into the better life—

At Milan, [in the year 1584,] holy Charles Borromeo, Cardinal Archbishop of that city, eminent for holiness and famous for miracles, whose name Paul V. enrolled among those of the Saints.

At Bologna, the holy martyrs Vitalis and Agricola. Vitalis was a slave belonging to Agricola, to whom, in suffering martyrdom, [in the year 304,] he became an equal and a companion. Upon Vitalis the persecutors exercised every kind of torment, until there was no place in his body without some wound. He bore all steadfastly, and gave up his soul in prayer to God. While they were nailing Agricola with many nails to a cross they thereby killed him. Holy Ambrose was present at the translation of their bodies, and saith that he gathered together the nails of this martyr, his victorious blood, and the wood of his cross, and buried them under the holy altar.

On the same day, the holy martyrs Philologus and Patrobas, disciples of the holy Apostle Paul. [According to the Greek tradition Patrobas was Bishop of Puzzuoli and then of Naples, and Philologus of Sinope, in Paphlagonia.]

At Autun, the holy martyr Proculus.

In the Vexin, the holy martyr Clarus, a Priest.

At Ephesus, under the Emperor Aurelian, the holy martyr Porphyry.

At Myra, in Lycia, under the President Libanius, the holy martyrs Nicander, Bishop [of that see,] and Hermas, a Priest.

Upon the same day, the holy Pierius, a Priest of Alexandria, profoundly learned in the Scriptures of God, unblemished in life, and for Christian philosophy's sake stripped nearly of all things, and unattached. He taught the people of Alexandria admirably while Theonas ruled that Church in the time of the Princes Carus and Diocletian, and published divers treatises. After the persecution was over he spent the rest of his life at Rome, and there fell asleep in peace, [at the beginning of the fourth century.]

At Rodez, in Gaul, [in the year 440,] the blessed Amantius, Bishop

[of that see,] whose life remains glorious on account of his holiness and miracles.

In Bithynia, [in the year 846,] the holy Abbat Joannicius.

At Albe-Royale, in Hungary, [in the year 1031,] the blessed Confessor Emeric, son of holy Stephen, King of Hungary.

In the monastery of Cerfroi, in the country of Meaux, [in the year 1212,] holy Felix de Valois, Founder of the Order of the Most Holy Trinity for the Redemption of Captives, whose feast is kept by decree of Innocent XI. upon the 20th day of this same month of November, but by us upon the 26th day of the same.

At Treves, [in the year 780,] the holy Virgin Modesta.

Vespers are of the following, from the Chapter inclusive.

NOVEMBER 4.

St Charles, [Cardinal] Archbishop [of Milan,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 399,) except the following.

FIRST VESPERS.

These, as regards St Charles, begin with the Chapter.

Prayer throughout the Office.

LORD, give unto Thy Church for an unsleeping warder Thine holy Confessor Bishop Charles; upon earth his carefulness did make him glorious as a shepherd, there where he is may his prayerfulness make him effectual as a bedesman, pleading with Thee to make us to love Thee more. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the preceding, from the Common Office, with the Prayer from her own Office.

Then of the Octave of All Saints.

Then of the Holy Martyrs Vitalis and Agricola. Antiphon and Verse and Answer from the Common Office, (p. 382.)

Prayer.

GRANT, we beseech Thee, O Almighty God, that we who keep the solemn memorial of Thy blessed Martyrs Vitalis and Agricola, may find succour with Thee in their prayers on our behalf. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

CHARLES, of the noble family of Borromeo, was born [on the 2nd day of October, in the year of our Lord 1538,] at [the Castle of Arona, fourteen miles from] Milan. In foretoken of his holy life, God caused a bright light to shine by night over the chamber where his mother lay in travail. As soon as his age would allow him, he received the tonsure. When he was twelve years old, he was made Abbat [of the rich Benedictine Abbey of St Gratinian and St Felin,] but reminded his father that

the revenues thereof were not to be used as mere family property. His father, to whom the administration of these revenues fell during his son's non-age, still gave them forthwith over to him, and whatever was left over, he gave to the poor. While he was young he studied letters at Pavia. He kept his purity thoroughly, so that he scared away the unclean women, of whom many were set upon him, to overthrow his self-control. In the twenty-third year of his age, his uncle Pius IV. made him a Cardinal, in which dignity he was a burning and shining light of godliness and all graces before the whole of the Sacred College. About forty days afterwards the same Pope created him Archbishop of Milan. As such it was his great desire to order the Church committed to his charge in accordance with the requirements of the most holy Council of Trent, which was in great part by his labours brought to a conclusion. To raise up the degraded lives of the people, he oftentimes held Synods, but himself set an example of deep godliness. He worked earnestly to purge the parts about the Alps and borders of Switzerland of heresy, and brought many of the heretics to the Christian faith.

Fifth Lesson.

CHARITY was the brightest mark of his life. His principality of Oria, [in the kingdom of Naples,] he sold for forty thousand crowns, and gave the whole sum to the poor in one day. Twenty thousand crowns being left him as a legacy [by Virginia, widow of Count Frederick Borromeo,] he gave the whole to the poor. The incomes of the benefices wherewith he had been loaded by his uncle, he spent upon the needs of the poor, except what he used for himself. When the plague grievously raged in Milan, he gave up to the sick poor the furniture of his own house, even to his own bedding, and thenceforward slept upon the boards. He constantly visited the sick, cheered them by his fatherly kindness, and wonderfully comforted them, ministering to them with his own hands the Sacraments of the Church. At the same time he drew near to plead for them with God in lowly entreaty, and ordered a public Procession wherein he walked himself carrying a Cross, with a rope halter round his neck, and his bare feet bleeding from the stones, and fain to turn away the Divine anger by offering himself as a scapegoat for the sins of his people. He was a stout defender of the freedom of the Church. But in the Church he was an earnest reformer of discipline, and once, when he was engaged in prayer, [the paid agent of] some conspirators took a shot at him with a blunderbuss, but, though the ball struck him, the power of God kept him unharmed.[1]

[1] The Latinity of this passage is very quaint. "A seditiosis, dum orationi insisteret, tormenti bellici laxatâ rotâ, igneo globulo percussus, Divinâ virtute, &c." The ball struck upon his rochet, near the middle vertebræ of the back, and, leaving a mark upon the rochet, fell down to his feet. Some small shot pierced his clothes, but stopped at his skin, and his cassock was pierced with small shot in several places. When the part that was struck was examined, a light bruise was discovered, with a small swelling on the skin, which mark continued even after his death. The would-be murderer was a Priest, named La Farina. St Charles would take no measures against his enemies, but they ultimately fell into the hands of public justice. La Farina and another were hung, two beheaded, and one condemned to the galleys. For this last the Saint procured mitigation and ultimate pardon, and made every effort to save the lives of the others, for whose relations he provided. The religious Order (the Humiliati) from which the attempt proceeded, and of which three of the executed felons were Provosts, was abolished by the Pope St Pius V. (Alban Butler.)

Sixth Lesson.

HE was remarkable for his abstinence. He very often fasted upon nothing but bread and water, and sometimes nothing but lupines. He tamed his body by depriving himself of sleep, by very rough haircloth, and by constant scourging. He was an earnest practiser of lowliness and meekness. However much he was taken up with business, he never gave himself relaxation from prayer and from preaching the word of God. He built many Churches, convents, and schools. He wrote much matter, useful more especially for the good of Bishops. The publication of the "Parish Priests' Catechism" was due to his care. In October, 1584, he withdrew himself, for the purpose of making a retreat, to [what is called] the "Sacro Monte" of Varallo, an hill whereon [many sacred subjects and especially] the incidents of the Lord's sufferings are represented in life-size groups of coloured figures.[1] [On Oct. 24] he was taken ill of a [tertian] ague, [but concealed it,] and lived there for some days a life of torture by voluntary suffering, but of sweetness by thoughts of Christ's woes. After his return to Milan, [which he reached in a litter upon All Souls' Day,] his sickness became hopeless, and early in the night between the [3rd and] 4th days of November, in the 47th year of his own age, and in that of our Lord 1584, covered with ashes and sackcloth, and with his eyes fixed upon the image of Christ crucified, he exchanged earth for heaven. He was famous for miracles, and Pope Paul V. numbered him among the Saints.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 406.) *The last is omitted, or read as one with the Eighth, to leave room for the*

Ninth Lesson. (*For the Holy Martyrs.*)

VITALIS was a slave, and Agricola his owner. They were arrested at Bologna in the persecution under Diocletian and Maximian, for preaching JESUS Christ. Vitalis, the more he was implored and threatened to change his mind so much the more proclaimed himself a worshipper and servant of Christ, and after bravely bearing a course of divers tortures, gave up his soul in prayer to God. The execution of Agricola had been put off, in the hope that the agonies of his servant might scare him into denying Christ; but the sight only hardened him. He was therefore crucified, and so became sharer and fellow with his slave Vitalis in the glory of testification. Their bodies were laid in the Jews' burying-place, where they were found by St Ambrose, who removed them to an hallowed and honourable sepulchre.

At Lauds a Commemoration is made of the Octave.

Then of the Holy Martyrs.

Antiphon. The very hairs of your head are all numbered. Fear not, therefore; ye are of more value than many sparrows.

Verse. Let the righteous rejoice before God.

Answer. Yea, let them exceedingly rejoice.

Prayer as at the Commemoration at Vespers.

[1] It is very curious and is much visited from curiosity as well as devotion. The chapels in which St Charles prayed most in his last retreat are those of the Agony in the Garden and of our Lord in the Sepulchre.

MARTYROLOGY.

Upon the 5th day of November are commemorated the holy Zacharias, Priest and Prophet, father of the blessed Baptist John, and holy Elizabeth, mother of the same most holy Forerunner.

Upon the same day, were born into the better life—

At Terracina, in Campania, the holy martyrs Felix, a Priest, and Eusebius, a Monk. This Eusebius buried the holy martyrs Julian and Cæsarius, and turned many to believe in Christ who were baptised by the holy Priest Felix. He and Felix were therefore tried together and both led before the seat of the judge, where neither was overcome, but were committed to prison together, and the same night, since they refused to sacrifice, they were beheaded.

At Emesa, in Phœnicia, the holy martyrs Galation, and Epistemis, his wife. In the persecution under Decius they were heavily flogged, and their hands, feet, and tongues mutilated, whereafter they were beheaded, and so finished their testimony.

Also under the Emperor Maximin, the holy martyrs Domninus, Theotimus, Philotheus, Silvanus, and their Companions.

At Milan, the holy Confessor Magnus, Bishop [of that see, in the year 529.]

At Brescia, holy Dominator, Bishop [of that see.]

At Treves, [about the year 500,] holy Fibitius, who from being Abbat was made Bishop of that city.

At Orleans, in Gaul, the holy Confessor Laetus, a Priest, [in the year 534.]

At Second Vespers, a Commemoration of the Octave.

NOVEMBER 5.

Fifth Day within the Octave of All Saints.

All as on the Feast, except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of the Venerable Bede, Priest [at Jarrow.] (18*th on the Saints.*)

THEREFORE, may it be our delight to go on unto this prize of good living. Freely and cheerfully let us strive in the race, running under the eyes of God and of Christ. We have already taken a station above floating and earthly things, and let us allow no love for things fleeting to hamper our running. If the last day shall find us lithe and speedful in the race of good living, we shall never have to complain that our Master is a scanty rewarder of our works.

Fifth Lesson.

HE That giveth a red crown for suffering under persecution, the same giveth a white crown to them that under peace, prevail in battles of righteousness. Neither Abraham, nor Isaac, nor Jacob, were slain, and nevertheless in honour for faith and righteousness, they have gained the first place among the Patriarchs, and it is to sit down with them in the kingdom of God that are gathered the faithful, the righteous, and the praiseworthy. We must remember that it is God's will, and not our

own will, that we must do, for he that doeth His will abideth for ever, even as He abideth for ever.

Sixth Lesson.

WHEREFORE, dearly beloved brethren, with mind clear, faith firm, courage true, love thorough, let us be ready to do whatever God willeth, keeping stoutly all the commandments of the Lord, having innocency in simplicity, peaceableness in love, modesty in lowliness, in ministering diligence, in helping them that toil watchfulness, in succouring the poor mercifulness, in standing up for the truth firmness, in keeping of discipline sternness, lest we be found wanting in any good work. These are the steps which the Saints who have already gone home have left marked for us, that we may be able to keep in their footprints, and so to follow them into their joy.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 1.)

AT that time: Seeing the multitudes, JESUS went up into a mountain; and when He was set, His disciples came unto Him. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* i. *on the Lord's Sermon, Ch.* 3 *and* 4.)

[First, "Blessed are the poor in spirit." Secondly, "Blessed are the meek." Thirdly, "Blessed are they that mourn."] They that are blessed under this third head, having knowledge, do mourn that they possess not yet the Highest Good, which possession belongeth unto the end of their course. But in the fourth place, "Blessed are they which do hunger and thirst after righteousness." Here there is that earnest striving, wherewith the mind doth struggle to tear herself away from those things whose deathful sweetness would make her fain to cling unto them. Here is hungering and thirsting after righteousness, and there is sore need of firmness, for what it is a joy to have, it must be a grief to lose. But the fifth head is the declaration that "Blessed are the merciful," and in these words a door of comfort and reward is opened unto the toiling. Entangled in such straits a man can be of no use to himself, unless One That is stronger than he help him; and if he be helped of the Stronger, it is but just that he in turn should help such as is weaker than himself. And so, "Blessed are the merciful, for," in their turn, "they shall obtain mercy" from God.

Eighth Lesson.

"BLESSED are the pure in heart." This sixth benediction is pronounced upon those hearts which by pure, clear consciousness of good works are able to look to that Highest Good, Which only the clear, calm mind can perceive. Lastly cometh in the seventh place that "Blessed are the peacemakers,"—that is to say, blessed are they who cultivate wisdom, which is the contemplation of the True, since it is the fruit of this contemplation of the True to produce profound and utter internal peace in man, and to catch the reflection of the Divine,—this being the idea which is expressed in the words: "Blessed are the peacemakers, for they shall be called the children of God." The eighth phrase is a return to the first, since it showeth lowliness of spirit in its aspect of completion and crown-

ing; and thence the kingdom of heaven is the reward mentioned in both places. "Blessed are the poor in spirit, for their's is the kingdom of heaven." "Blessed are they which are persecuted for righteousness' sake, for their's is the kingdom of heaven."

Ninth Lesson.

[PAUL] saith: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" There are therefore seven things which bring to perfection, for the eighth is the glorification and manifestation of that which is perfected, that from this head others again may begin, and be finished. It seemeth to me also that these heads and sayings have some connection with the seven gifts of the Holy Ghost whereof Isaiah speaketh. But there is a difference of order, for there the highest is taken first, but here the lowest; there the wisdom of God, but here the fear of God, but the beginning of wisdom is the fear of the Lord.

MARTYROLOGY.

Upon the 6th day of November, were born into the better life—

At Thinissa, in Africa, [in the fourth century,] the holy martyr Felix, who had made his confession and was reserved for the torture, when on the next day he was found dead in prison, as is told by holy Augustine in his exposition of Ps. cxxvii. made to the people upon his festival.

At Antioch, ten holy martyrs who are recorded to have suffered at the hands of the Saracens.

At Barcelona, the holy martyr Severus, Bishop [of that see,] who for the Catholic faith's sake had a nail driven into his head, and so received the crown of martyrdom.

In Phrygia, holy Atticus.

At Berg, [before the middle of the eighth century,] holy Winock, Abbat [of Wormhoult,] famous for graces and miracles, who ministered for a long time to the brethren subject unto him.

At Fondi, in Latium, [in the sixth century,] the holy Monk Felix.

At Limoges, in Aquitaine, [in the sixth century,] the holy Confessor Leonard, a disciple of blessed Bishop Remy. He was noble by birth, but chose the life of an hermit, and is famous for his holiness and miracles, but his power hath been most chiefly shown in the freeing of prisoners.

NOVEMBER 6.

Sixth Day within the Octave of All Saints.

All as on the Feast, except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux,] (*2nd for All Saints' Day.*)

DEARLY beloved brethren, since we keep on this day the memory of all the Saints, that memory so joyous and so worthy of all our thoughts, it seemeth to me worth the while, the Holy Ghost helping me, to address to your kind indulgence some remarks upon that happiness which

they are all enjoying in blessed restfulness, and that final consummation they are awaiting. It is a faithful saying, and worthy of all acceptation, that if we thus solemnly honour them, we should follow the ensample of their conversation; if we proclaim them so blessed, we should strive our best to reach the same blessedness; if we are well pleased to hear them praised, we should be bettered by their prayers.

Fifth Lesson.

WHAT is it to the Saints that we should praise them? What to them that we should glorify them? What is this our Feast to them? What are honours on earth to them whom, according as the Son hath faithfully promised, His Father is honouring? What are our eulogies to them? They are full. Verily, dearly beloved brethren, of our goods the Saints have no need, and our devotion toward them doth nothing for them. Our honouring their memory hath to do with ourselves and not with them. Would ye know what it hath to do with us? In me I confess that at their remembrance I feel kindled a vehement longing, yea, a three-fold longing.

Sixth Lesson.

IT is a common saying that, "Out of sight, out of mind."[1] The memory is a kind of sight, and to think of the Saints, is to call them up before the mind's eye. Such is our portion in the land of the living, but it is not a little portion, if love, (as it ought to do,) be joined with remembrance; it is in such sense that we must say that "our conversation is in heaven." (Phil. iii. 20.) Very differently to what is theirs. For they are there actually, where we are only in desire; they in very presence, we only in thought.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 1.)

AT that time: Seeing the multitudes, JESUS went up into a mountain, and when He was set, His disciples came unto Him. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* i. *on the Lord's Sermon. Ch.* 4.)

Wherefore, if we reckon up the Beatitudes as ascending steps, the first is the fear of God; the second, godliness; the third, knowledge; the fourth, firmness; the fifth, counsel; the sixth, understanding; the seventh, wisdom. The fear of God pertaineth unto the lowly, as it is said: "Blessed are the poor in spirit, for their's is the kingdom of heaven,"—that is, it is for them that are not puffed up, for them that are not proud, as also saith the Apostle: "Be not highminded, but fear," (Rom. xi. 20,)—that is, "Be not puffed up." Godliness pertaineth unto the meek; for he that seeketh after a godly sort, honoureth the Holy Scripture, and when he findeth therein that which he doth not yet understand, he blameth not the Scripture, nor gainstandeth. And this is to be meek. Therefore is it said here: "Blessed are the meek, for they shall inherit the earth."

Eighth Lesson.

KNOWLEDGE pertaineth unto them that mourn, who have already learnt from the Scriptures

[1] Quod non videt oculus, cor non dolet.

amid what ills they are entangled, even in those things which once in their ignorance they affected as being good and useful. Of such is it said: "Blessed are ye that weep now." (Luke vi. 21.) Firmness pertaineth unto such as hunger and thirst after righteousness. These are they who toil bravely, animated by the longing for that joy which is caused by real blessedness, and striving therefore to wean their love away from so-called joys whose origin is merely earthly and fleshly. Of them is it said: "Blessed are they which do hunger and thirst after righteousness." Counsel pertaineth unto the merciful, for our only way of escape from the horrors of our own guilt's punishment is that we should forgive even as we hope to be ourselves forgiven, and should help others as much as we can, even as we would fain be holpen in that wherein we can ourselves do nothing. And of such as so do, it is said: "Blessed are the merciful, for they shall obtain mercy" from God.

Ninth Lesson.

UNDERSTANDING pertaineth unto the pure in heart, for these are they whose clear eye can see that which the fleshly eye hath not seen, neither the ear heard, neither hath it entered into the heart of man to conceive; and therefore of them it is said: "Blessed are the pure in heart, for they shall see God." Wisdom pertaineth unto the peacemakers, even unto them in whom all things are well ordered, and passion no longer maketh insurrection against reason, but all things are subject unto human common sense, even as the same again is made subject unto God. And of such is it said: "Blessed are the peacemakers." But for all these forms of blessedness there is one and the same reward, although diversely named, and that reward is the kingdom of heaven.

MARTYROLOGY.

Upon the 7th day of November, were born into the better life—

At Padua, holy Prosdocimus, the first Bishop of that see, who was ordained Bishop by the blessed Apostle Peter, and sent to preach the Word of God in that city, where he shone with many graces and wonders, and died a blessed death.

At Perugia, [in the year 547,] the holy martyr Herculanus, Bishop [of that see.]

On the same day the holy martyr Amaranth, who was buried in the city of Albi when the course of his faithful contending was over, but he is alive for evermore in glory.

At Melitina, in Armenia, the holy martyrs Hiero, Nicander, Hesychius, and thirty others, who were crowned under the President Lysias, in the persecution under the Emperor Diocletian.

At Amphipolis, in Macedonia, the holy martyrs Auctus, Taurion, and Thessalonica.

At Ancyra, under the Emperor Julian the Apostate, the holy martyrs Melasippus, Anthony, and Carina.

At Cologne, [in the year 1225,] holy Engelbert, Bishop [of that see], who was contented to suffer martyrdom in defence of the freedom of the Church and of the obedience due to the Church of Rome.

At Alexandria, [about the year 313,] blessed Achillas, Bishop [of that see,] eminent for his learning, faith, conversation, and life.

In Friesland, [in the year 738,] holy Willebrord, [first] Bishop of

Utrecht, who was ordained Bishop by blessed Pope Sergius, and preached the Gospel in Friesland and Denmark, whose feast we keep upon the 29th day of this present month.

At Metz, [about the year 400,] the holy Confessor Rufus, Bishop [of that see.]

At Strasburg, [about the year 693,] holy Florence, Bishop [of that see, and Founder and Abbat of Haslach and of St Thomas.]

NOVEMBER 7.

Seventh Day within the Octave of All Saints.

All as on the Feast, except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, [Patriarch of Constantinople.] (*On the Martyrs.*)

HE that wondereth with reverential love at the mighty deeds of the holy, he that hath oftentimes on his tongue praises for the glory of the righteous, let such an one copy their holy lives and their righteousness; for if any take pleasure in the work of a Saint, he ought to take pleasure in serving God as that Saint served Him. If he praiseth the Saint, he ought to imitate him, and if he is not ready to imitate him, he ought not to praise him. Let him that praiseth another make himself worthy of a like praise, and if he be in admiration of the Saints, let his own admirable life reflect the holiness of theirs. If we love the good and leal because they are good and leal, let us not forget that we can be what they are, by doing as they did.

Fifth Lesson.

IT ought not to be hard for us to copy others, when we see what they of old time did without any ensamples before them, so that in them who copied not others, but set ensample for others to copy, and in us who copy them, and in them which take ensample by us, Christ may be glorified in His holy Church. Thus from the very beginning of the world there have been the harmless Abel who was slain, Enoch who walked with God, and was seen no more, for God took him, Noah who was found righteous, Abraham who was tried and found faithful, Moses who was the meekest of men, Joshua who was chaste, David who was gentle, Elijah who was accepted, Daniel who was holy, and the three Children who were victorious.

Sixth Lesson.

THE Apostles, the disciples of Christ, are held the teachers of believers. Confessors taught of them fight right manfully, the noble martyrs triumph, and the Christian army armed with the armour of God, ever prevaileth in warfare against the devil. All these have been men of like lealty, divers warfarings, and glorious victories. And thou, O Christian, art but a carpet-knight, if thou thinkest to conquer without a fight, to triumph without a struggle. Nerve thyself, strive manfully, hit hard in the press. Consider thine engage-

ment, look to thy state, know thine arm, even the engagement which thou hast taken, the state wherein thou art come, and the arm wherewith thou hast enrolled thyself a soldier.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 1.)

AT that time: Seeing the multitudes, JESUS went up into a mountain, and when He was set, His disciples came unto Him. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* i., *on the Lord's Sermon.*)

At the first step in blessedness is set forth, as was behoven, the kingdom of heaven, the realisation of the perfect and highest wisdom of the reasonable soul. Thus is it said: "Blessed are the poor in spirit, for their's is the kingdom of heaven,"—as though it were said: "The fear of the Lord is the beginning of wisdom." Then unto the meek is given an inheritance, as the legacy of a father to dutiful children. "Blessed are the meek, for they shall inherit the earth." Thirdly, there is comfort for such as mourn, knowing what they have lost, and what encompasseth them. "Blessed are they that mourn [now],[1] for they shall be comforted." Fourthly, the hungry and thirsty are promised that they shall be filled, a refreshment for the strugglers for life, and for the weary. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

Eighth Lesson.

MERCY is proclaimed unto the merciful, as unto them who have taken the true and best counsel how to obtain from Him That is Mightier than they what they that are weaker than they obtain from them. "Blessed are the merciful, for they shall obtain mercy" from God. Unto the pure in heart it pertaineth to see God, for their eye is clear to take in the things eternal. "Blessed are the pure in heart, for they shall see God." To the peacemakers it is given to be in the likeness and image of God, for these are the perfectly wise, created anew in the image of God, by the regeneration of the new man. "Blessed are the peacemakers, for they shall be called the children of God." The foregoing are forms of blessedness which we believe can be thoroughly attained in this life. The Apostles, for instance, did, we believe, attain them. As for that entire change into the likeness of Angels, which is promised us when this life is done,—no words can set it forth.

Ninth Lesson.

"BLESSED are they which are persecuted for righteousness' sake, for their's is the kingdom of heaven." In this eighth word, which returneth back again to the fountain-head and setteth forth the perfect crown of human blessedness, is contained perchance a [mystic] connection with the fact that it was upon the eighth day that the old Law commanded that circumcision should be performed, and that it was upon the day next after the Sabbath (being the seventh day) that the Lord rose

[1] The introduction of this word "now," not in St Matthew, shows a confusion with Luke vi. 21.

again, the day whereon He so rose being thus the eighth day, [had a week contained more than seven days,] and the first day [as a matter of fact.] There is perchance also a connection with the fact that we observe eight days [being from the Lord's Day whereon He rose to the Lord's Day in White both inclusive,] in honour of the creation of the new man. And yet again there is perchance a connection with the number contained in [the name of] the Feast of Pentecost, [which is, being interpreted, "the Feast of the Fiftieth-Day."] For this number of fifty days is reckoned [from that of the offering of the Sheaf of the Passover] by counting [seven weeks, that is to say,] seven multiplied by seven, which is forty-nine, and thereto adding one, which joined with seven maketh eight, and so making full fifty. And thus borne backward to our fountain-head, the day whereon the Holy Ghost was sent down, we are borne unto the kingdom of heaven, and inherit the earth, and are comforted, and are filled, and obtain mercy, and are made pure, and are set at peace. And when we have thus been perfected within, we bear for truth's and righteousness' sake any troubles that may come upon us from without.

MARTYROLOGY.

To-morrow is the Octave of All Saints.

Upon the same 8th day of November, were born into the better life—

At Rome, upon the Lavican Way, upon the third milestone from the city, the holy martyrs Claudius, Nicostratus, Symphorian, Castorius, and Simplicius, they were first cast into prison, then heavily lashed with loaded scourges, and as their faith in Christ could not be shaken the Emperor Diocletian commanded that they should be cast into the river.

Likewise at Rome, upon the Lavican Way, the holy martyrs called the "Crowned" brethren, Severus, Severian, Carpophorus, and Victorinus, who under the aforesaid Emperor Diocletian were flogged to death with scourges loaded with lead. Their names were afterwards revealed by the Lord after divers years, but as they were unknown at the time it was ordained that on the anniversary of their deaths they should be commemorated, along with the five above mentioned, under the title of the Four that were Crowned; and the said custom hath still gone on in the Church ever since their names have been known.

At Rome, [in the year 618,] the holy Pope Deusdedit, whose grace was such that by his kiss he made a leper clean.

At Bremen, [about the year 789,] holy Willehad, first Bishop of that see. He spread the Gospel in Friesland and Saxony along with holy Boniface, whose disciple he was.

At Soissons, in Gaul, [in the year 1118,] holy Godfrey, Bishop of Amiens, a man of great holiness.

At Verdun, the holy Confessor Maurus, Bishop [of that see.]

At Tours, [in the fourth century,] the holy priest Clarus, whose epitaph was written by holy Paulinus.

Vespers are double, and exactly the same as the First Vespers of the Feast, with the following Commemoration of the holy "Crowned" Martyrs.

Antiphon. For their's is the kingdom, &c., (*p.* 382.)

Verse. Let the Saints be joyful in glory.

Answer. Let them sing aloud upon their beds.

Prayer.

GRANT, we beseech Thee, O Almighty God, that we who know Thy glorious witnesses to have been in their testifying leal toward Thee, may feel, now that they are with Thee, that they are in their prayers pitiful towards us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

NOVEMBER 8.

Octave of the Feast of All the Saints.

Double.

All as on the Feast, except the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book "upon Death," written by the holy Martyr Cyprian, Bishop [of Carthage.]

DEARLY beloved brethren, we should keep well in our mind and thoughts that we are living here meanwhile as strangers and pilgrims. Let us hail that day which will see us each at home in one of the many mansions, which will see us delivered hence, and disentangled from the nets and snares of things temporal, and put us back into the Garden of Eden, and into the kingdom of heaven. Is there any in a far country but is quick to make his way to his Fatherland? Was ever any in haste to make his voyage homeward, but longed for a fair wind, that he might the sooner embrace his loved ones?

Fifth Lesson.

WE reckon Paradise to be our home; already we begin to have the Patriarchs for our kinsmen. Why should we not make haste and run, to see our home, and to greet our kinsfolk? There are a great many of those we love waiting for us there — father, and mother, and brothers, and children, there in great company they await us, they who are sure now never to die any more, but not yet sure of us. O, when we come to see them and to embrace them, what gladness will it be both for us and for them! O, what will be the brightness of life in that heavenly kingdom where there is no more fear of death, but the certainty of living everlastingly! O, what consummated, O, what enduring happiness?

Sixth Lesson.

THERE is the glorious company of the Apostles, there is the jubilant fellowship of the Prophets, there is the countless army of Martyrs crowned for victory in strife and in suffering. There triumph the virgins who by noble self-control have tamed the desires of the flesh and of the body. There are repaid with mercy the merciful, who by feeding and gifting the needy, have wrought righteousness, have kept the commandments of the Lord, and have exchanged heritages upon earth for treasures in heaven. Thitherward, dearly beloved brethren, let us eagerly run, with such as these soon to be, unto Christ soon to come, let us be fain.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 1.)

AT that time: Seeing the multitudes, JESUS went up into a mountain, and when He was set, His disciples came unto Him. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* i. *on the Lord's Sermon.*)

"Blessed are ye," saith the Lord, "when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven." If any be seeking under the name of a Christian the pleasures of this world and the possession of temporal goods, let him bethink him that our blessedness is inward, even as the mouth of the Prophet saith concerning the soul of the Church: "The King's daughter is all glorious within." (Ps. xliv. 15.) Without, she is reviled, and persecution and evil report are her promised portion. And yet for these very things, great is her reward in heaven, as indeed is felt in the hearts of the sufferers, at least of such as are able already to say: "But we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, Which is given unto us." (Rom. v. 3-5.)

Eighth Lesson.

TO suffer such things is not in itself fruitful; what is fruitful, is to bear them for Christ's Name's sake not calmly only but gladly. There are a great many heretics who mislead souls under the name of Christians, and they suffer such things plentifully, but they are cut out from the reward, for it is not said only "Blessed are they which are persecuted," but "Blessed are they which are persecuted for righteousness' sake." Where there is not sound faith there cannot be righteousness, for "the just shall live by faith." (Heb. x. 38.) Neither let schismatics promise themselves any of that reward, for as righteousness cannot exist where there is no faith, so neither can it exist where there is no love. And schismatics have no love, for "love worketh no ill to his neighbour," (Rom. xiii. 10,) and if they had it, they would not tear the Body of Christ, which is the Church.

Ninth Lesson. (*For the Holy Martyrs.*)

IN the persecution under Diocletian four brothers named Severus, Severian, Carpophorus, and Victorinus, boldly refused to worship the gods, and were lashed with whips loaded with lead until they gave up their lives for Christ's Name's sake under the strokes. Their bodies were thrown out to be eaten by the dogs, but as they remained untouched after a long while, the Christians took them away, and buried them in a sand-pit upon the Lavican Way at the third milestone from the City, hard by the grave of the holy martyrs Claudius, Nicostratus, Symphorian, Castorius, and Simplicius, who had suffered under the same Emperor, because being excellent sculptors they could nowise be brought to make figures of idols, and when they were brought to the image of the Sun to do rever-

ence to it, they had said they would never worship the works of men's hands. For this reason they were thrown into prison, and when after many days they were still found of the same mind, they were first lashed with scourges armed with hooks, and then soldered up alive in leaden coffins and thrown into the river. There is in the City of Rome a Church called that of the Four Holy Crowned. Their actual names were long unknown, but afterwards made manifest by God. In this Church are honourably buried the bodies of these four, and also those of the other five; and a Festival is held in their honour upon the 8th day of November.

At Lauds a Commemoration is made of the Holy Martyrs.

Antiphon. Even the very hairs, &c., (*p.* 392.)

Verse. Be glad in the LORD and rejoice, ye righteous.

Answer. And shout for joy, all ye that are upright in heart.

Prayer as at Vespers.

MARTYROLOGY.

On the morrow is kept the feast of the Dedication of the Cathedral Church of the Saviour at Rome, [in the year 324.]

Upon the same 9th day of November, were born into the better life—

At Amasea, in Pontus, the holy soldier Theodore. In the time of the Emperor Maximian he was heavily flogged and cast into prison for his profession of the Christian faith, in prison the Lord appeared unto him, and bade him be steadfast and do manfully, then he was taken out and stretched upon the rack and torn with hooks until his inner parts were seen, and lastly he was thrown into the fire. Holy Gregory of Nyssa hath told his praises in a noble discourse.

At Tyana, in Cappadocia, under the Emperor Diocletian, the holy martyr Orestes.

At Thessalonica, under the Emperor Maximian, the holy martyr Alexander.

At Bourges, the holy Confessor Ursinus, who was ordained at Rome by the successors of the Apostles, and sent to that city as the first Bishop thereof.

At Naples, in Campania, holy Agrippinus, Bishop [of that see,] famous for miracles.

At Constantinople, the holy Virgins Eustolia of Rome, and Sopatra, daughter of the Emperor Maurice.

At Beyrout, in Syria, is made commemoration of an image of the Saviour which was crucified by the Jews, [about the year 765,] and so much Blood flowed therefrom, that the Churches both of the East and West have plentifully received thereof.

Vespers are of the following.

NOVEMBER 9.

Dedication of the Cathedral Church of the Most Holy Saviour, at Rome.[1]

Greater Double.

All from the Common Office for the Dedication of a Church, (*p.* 472,) *except the following.*

[1] Commonly called St John Lateran (San Giovanni Laterano.) It is the Cathedral of Rome, and therefore "Mother and Mistress of every Church in the City and in the world."

FIRST VESPERS.

A Commemoration is made of the Octave of All Saints, from the Second Vespers of the Feast.

Then of the Holy Martyr Theodore. Antiphon and Verse and Answer from the Common.

Prayer.

O GOD, Who encompassest and shieldest us by the glorious confession of Thy blessed Martyr Theodore, grant unto us to profit by his ensample and to be holpen by his prayers. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of the Apocalypse of the Blessed Apostle John (xxi. 9.)

AND there came unto me one of the seven Angels which had the seven vials full of the seven last plagues, and talked with me, saying: Come hither, I will show thee the Bride, the Lamb's Wife. And he carried me away in the spirit to a great and high mountain, and showed me that city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.

Second Lesson.

AND had a wall great and high, and had twelve gates: and at the gates twelve Angels, and names written thereon, which are the names of the twelve tribes of the children of Israël. On the East three gates; on the North three gates; on the South three gates; and on the West three gates. And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

Third Lesson.

AND the city lieth four-square, and the length is as large as the breadth; and he measured the city with the golden reed, twelve thousand furlongs: the length, and the height, and the breadth of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the Angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

SECOND NOCTURN.

Fourth Lesson.

THE Rites whereof the Church of Rome maketh use for the hallowing of Churches and Altars were first instituted by the blessed Pope Sylvester. From the very time of the Apostles there had been places set apart for God, where assemblies took place upon the first day of every week, and where the Christians were used to pray, to hear the word of God, and to receive the Eucharist, which places were by some called Oratories and by others Churches. But these places were not dedicated with so solemn a form, nor did they set up therein an Altar for a pillar, and pour chrism thereon, (Gen. xxviii.

18,) for a figure of our Lord JESUS Christ, Who is Himself our Altar, our Victim, and our Priest.

Fifth Lesson.

BUT when the Emperor Constantine had by the Sacrament of Baptism received health both of body and soul, then first in a law by him published was it allowed to the Christians throughout the whole world to build Churches, to the which holy building he exhorted them by his example as well as by his decree. He dedicated in his own Lateran Palace a Church to the Saviour, and built hard by it a Cathedral in the name of St John the Baptist, upon the place where he had been baptized by holy Silvester and cleansed from his leprosy. This Cathedral was hallowed by the said Pope upon the 9th day of November. It is this consecration, the memory whereof is still celebrated upon this day, the first whereon the public consecration of a Church ever took place in Rome, and the image of the Saviour was seen by the Roman people painted upon the wall.

Sixth Lesson.

THE Blessed Silvester afterwards decreed, when he was consecrating the Altar of the Prince of the Apostles, that Altars were thenceforward to be made of stone only, but notwithstanding this the Lateran Cathedral hath the altar made of wood. This is not surprising. From St Peter to Silvester the Popes had not been able, by reason of persecutions, to abide fixedly in one place, and they celebrated the Holy Liturgy in cellars, in burying-places, in the houses of godly persons, or wherever need drave them, upon a wooden altar made like an empty box. When peace was given to the Church, holy Silvester took this box, and to do honour to the Prince of the Apostles, who is said to have offered sacrifice thereon, and to the other Popes who thereon had been used to execute the mystery even unto that time, set it in the first Church, even the Lateran, and ordained that no one but the Bishop of Rome should celebrate the Liturgy thereon for all time coming. The original Lateran Cathedral, cast down and destroyed by fires, pillage, and earthquakes, and renewed by the constant care of the Popes, was at last rebuilt afresh, and solemnly consecrated by Pope Benedict XIII., a Friar Preacher, upon the 28th day of April, in the year 1726, the memory of which Festival he ordained to be kept upon this day. In the year 1884 Leo XIII. took in hand a work which had received the sanction of his predecessor Pius IX. The great sanctuary, the walls of which were giving way with age, was lengthened and widened, a task of immense labour. The ancient mosaic had been renewed previously in several places; it was now restored according to the original design, and transferred to the new apse, the embellishment of which was carried out with great magnificence. The transept was redecorated, and its ceiling and woodwork repaired. A sacristy, a residence for the canons, and a portico connecting with the baptistery of Constantine, were added to the existing buildings.

THIRD NOCTURN.

Lessons from Luke xix. 1, *with the Homily of St Ambrose,* (*p.* 476.) *The last is omitted or read as one with the Eighth, to make room for the*

Ninth Lesson. (*For the Holy Martyr Theodore.*)

THIS Theodore was a Christian soldier, who was arrested in the reign of the Emperor Maximian for having set fire to a temple of idols. The Commander of the Legion offered him pardon if he would profess repentance and curse the Christian faith, but, as he refused to swerve as regarding the confession of his belief, he was cast into prison. There he was tormented with iron claws. As they were tearing the flesh off his ribs, he sang joyfully [the 33rd Psalm]: "I will bless the LORD at all times." Thereafter he was thrown upon an heap of burning wood, and there, still praying and praising God, he gave up his soul to Christ, upon the 9th day of November, [in the year of salvation 304.] The Lady Eusebia wrapped his body in a winding-sheet, and buried it on her own farm.

At Lauds a Commemoration is made of the Holy Martyr. Antiphon and Verse and Answer from the Common Office. Prayer as at Vespers.

MARTYROLOGY.

Upon the 10th day of November, were born into the better life—

At Naples, in Campania, [in the year 1608,] holy Andrew Avellino, Clerk Regular, very eminent for his holiness and his zeal for setting forward the salvation of his neighbours. He was famous for miracles, and Clement XI. enrolled his name among those of the saints.

The holy martyrs Tryphon, Respicius, and the Virgin Nympha.

In the country of Agde, the holy martyrs Tiberius, Modestus, and Florence, who, in the time of the Emperor Diocletian, underwent divers torments, and were crowned with martyrdom.

At Antioch, the holy martyrs Demetrius, Bishop [of that see,] the Deacon Anian, Eustosius, and twenty Others.

At Ravenna, [in the year 142,] holy Probus, Bishop [of that see,] famous for miracles.

At Orleans, [in the fifth century,] the holy Confessor Monitor, Bishop [of that see.]

In England, holy Justus, Bishop [of Rochester, afterwards translated to Canterbury,] who was sent into that island by the blessed Pope Gregory, along with Augustine, Mellitus, and others to preach the gospel, and there slept in the Lord, famous for holiness, [in the year 627.]

At Melun is commemorated the holy Confessor Leo.

At Iconium, in Lycaonia, the holy Women Tryphenna and Tryphosa, who advanced much in Christian training by the preaching of blessed Paul and the example of Thecla.

In the island of Paros, the holy Virgin Theoctistis.

At Second Vespers a Commemoration is made of the following. Prayer from his Lauds.

Then of the Holy Martyrs Tryphon, Respicius, and Nympha. Antiphon and Verse and Answer from the Common Office for Many Martyrs.

Prayer.

GRANT us earnestness, O Lord, in keeping the feast of Thine holy witnesses Tryphon, Respicius, and Nympha, and make us to feel that their prayers gain us the gift of Thy protection. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with

Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Then of St Justus, Bishop and Confessor, from the Common Office, (p. 399,) and the following.

Prayer.

GRACIOUSLY hear, O Lord, we beseech Thee, the prayers which we offer Thee in the solemn commemoration of Thy blessed Confessor and Bishop Justus, and for the sake of him who so nobly served Thee, forgive us all our trespasses. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

NOVEMBER 10.

St Andrew Avellino, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 415,) except the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

LANCELOT AVELLINO, who afterwards took the name of Andrew, was born at Castro Nuovo, a small town in Lucania, [in the kingdom of Naples, in the year of our Lord 1520.] From his earliest childhood he gave no dark signs of the holiness of his after life. When as a lad he was away from home at school, he so passed the slippery paths of that age, as ever keeping before his eyes, amid the pursuit of earthly knowledge, the true beginning of wisdom, which is the fear of the Lord. (Prov. ix. 10.) He was exceedingly comely, but withal careful in purity, and thereby escaped oftentimes the shameless proposals of women, and somewhiles even resisted open violence. He had already become a clerk when he went to Naples to study law. There he was ordained Priest, and also took his degree in Jurisprudence. He undertook cases only in the Church Courts, and for certain private persons, according to the rules of the Sacred Canons. [1] Once in pleading a cause, in a matter indeed which was of no weight, a lie escaped him. Almost forthwith thereafter, in reading the Holy Scriptures, he came upon the words: "The mouth that lieth killeth the soul" (Wisd. i. 11)—and so great was the grief and remorse which he felt for his sin that he made up his mind to leave that way of life. He therefore gave up his law business, and set himself altogether to mind the worship of God and the execution of his holy ministry. The eminent pattern which he gave of all the graces proper to a Churchman moved the Archbishop of Naples to commit to him the care of a certain nunnery in that city. The holy man's zeal [for removing all obstacles to the recollection of these spouses of Christ, in which consisteth the very essence of their state and virtue,] stirred up the malice and rage of certain wicked men in the city, [whom he had forbid being admitted to the grate to speak to any of the nuns.] He once narrowly escaped

[1] The rest of this Lesson is almost word for word the same as Alban Butler.

death, with which they threatened him; and another time received three wounds in his face from a bully. These injuries he bore with thorough meekness. Out of an earnest desire of more readily attaining to a perfect disengagement of his heart from all earthly things, he humbly sought and [in 1556] obtained to be admitted into the Order of Regular Clerks, [called Theatins,] and on this occasion, out of the love he bore to the Cross, he entreated that his name might be changed from Lancelot to Andrew.

Fifth Lesson.

HE entered manfully and cheerily upon the harder life, set to work to better himself therein, and to that end made two very grim vows, the first, perpetually to fight against his own will, the second, always to advance to the utmost of his power in Christian perfection. Of the discipline of his Order he was a stern defender, and when he was set over others the observance thereof was his great care. Whatever time the duties of his work and his institute left him, he gave to prayer and the salvation of souls. His godliness and wisdom in hearing of confessions were beautiful. He went many times through the farthest lanes and suburbs of Naples, bringing Gospel ministry with great gain of souls. The greatness of his love toward his neighbour God was pleased to crown even by signs and wonders. One stormy night he was coming home from hearing a sick man's confession, when the rain and wind put out the light which was carried before him, but he and they that were with him not only came dry through the thickest of the rain, but there came also a strange light out of his body and showed them the way in the deepest of the darkness. He was a wonderful instance of self-control, long-suffering, lowliness, and hatred of self. He bore with stillness the murder of his nephew, held in the passion of his kinsfolk to take revenge, and even asked pity for the assassins from the judges.

Sixth Lesson.

HE spread in many places the Institute of Regular Clerks, and founded their houses at Milan and Piacenza. The holy Cardinal Charles Borromeo, and the Cardinal Paul of Arezzo, being himself a Regular Clerk, men by both of whom he was well liked, used his help in their care for souls. Toward the Virgin Mother of God he was constant in an extraordinary love and reverence. He won the conversation of Angels, whom he said he used to hear singing when he was praising God. He set an ensample of the highest graces, even to the gift of prophecy, whereby he saw into men's hearts and knew things afar off or even yet to come. Full of years and worn out with work, he was beginning the Liturgy, when, having repeated thrice the words, "I will go unto the Altar of God," he was felled by a stroke of apoplexy, and, duly fortified by the Sacraments, in the arms of his friends, most peacefully gave up his soul to God, [upon the 10th day of November, in the year 1608.] The crowds which flock to his grave in the Church of St Paul at Naples are still as great as they were when his body was first laid there. He was famous for signs and wonders both during his life and after his death, and Pope Clement XI. solemnly enrolled his name among those of the Saints.

THIRD NOCTURN.

Lesson from Luke xii. 35, *with the Homily of St Gregory,* (*p.* 422.) *The last Lesson is omitted or read as one with the Eighth to make room for the*

Ninth Lesson. (*For the holy Martyrs Tryphon, Respicius, and Nympha.*)

IN the reign of the Emperor Decius one Tryphon strove by preaching the faith of JESUS Christ to bring all men to worship Him. For this cause he was taken by the servants of Decius. He was first tormented upon the rack, and flesh stripped from him with iron claws; then red-hot nails were driven into his insteps, he was beaten with cudgels and scarified with lighted torches. The sight of the courage wherewith he bore all, brought the Præfect Respicius to believe in the Lord Christ, and he forthwith declared himself a Christian. He also was divers ways tormented, and then led along with Tryphon before the statue of Jupiter. When Tryphon prayed, the statue fell down. Then were both Tryphon and Respicius savagely lashed with whips loaded with lead, until they grasped the crown of a most glorious testimony, upon the 10th day of November. Upon the same day a certain maiden named Nympha, having openly confessed that JESUS Christ is very God, added the palm of martyrdom to the crown of virginity.

LAUDS.

Prayer.

O GOD, Who didst make Thy blessed Confessor Andrew to settle in his heart to go up wondrously toward Thee by a stern vow daily to advance to the utmost of his power in godliness, grant unto us for the same Thy servant's sake and at his prayers the like grace, so that we, seeking ever that which is more perfect, may happily attain the crown of Thine everlasting glory. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Holy Martyrs. Prayer as at Vespers.

Then of St Justus, from the Common Office, (*p.* 408,) *with Prayer as at Vespers.*

MARTYROLOGY.

Upon the 11th day of November, were born into the better life—

At Tours, in Gaul, [in the year 397,] the blessed Confessor Martin, Bishop of that see. His life was remarkable for extraordinary miracles; he raised three persons from the dead.

At Cotyæus, in Phrygia, the glorious passion of the holy Egyptian soldier Mennas. During the persecution under Diocletian he cast away his military belt, and served the King of Heaven in secret in the desert; then he went forth, and freely declared himself to be a Christian. He was first examined with horrid tortures, then as he was kneeling in prayer, giving thanks to our Lord JESUS Christ, he was beheaded, [in the year 305.] After his death he was famous for many miracles.

At Ravenna, the holy martyrs Valentine, Felician, and Victorine, who were crowned in the persecution under the Emperor Diocletian.

In Mesopotamia, in the persecution under the same Diocletian and Eleusius the President, the holy martyr Athenodorus. He was tormented with fire and other torments, and then condemned to be beheaded; but the executioner fell to the earth, and no other dared to smite him with

the sword, and as he prayed he fell asleep in the Lord.

At Lyons, the holy Bishop Veran, whose life was illustrious for his faith and other graces.

In the monastery of Grotta-Ferrata, near Frascati, [in the year 1054,] the holy Abbat [of Grotta-Ferrata,] Bartholomew, a companion of blessed Nilus, and the writer of his life.

In the province of Samnium, the blessed hermit, Mennas, whose graces and miracles are recorded by holy Pope Gregory.

Vespers are of the following, from the Chapter inclusive.

NOVEMBER 11.

Martinmas Day.

St Martin, Bishop [of Tours,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 399,) *except the following.*

FIRST VESPERS.

These as regards St Martin begin from the Chapter. Antiphon at the Song of the Blessed Virgin, and Prayer from Lauds. Where the Vespers are all of St Martin, the Antiphons are taken from Lauds.

A Commemoration is made of St Andrew Avellino. Prayer from his Office.

Then of the Holy Martyr Mennas. Prayer, "Grant, we beseech Thee, &c.," (*p.* 375.)

MATTINS.

Invitatory. For the testimony of blessed Martin, * let us praise our God.

FIRST NOCTURN.

First Antiphon. While Martin is yet a Catechumen, he hath clad Me in this garment.

Second Antiphon. Martin confessed the faith of the Holy Trinity, and received the grace of baptism.

Third Antiphon. Not in the shelter of a buckler, nor of an helmet, but with the sign of the Cross will I pierce the hosts of the enemy.

Lessons from 1 Tim. iii. 1, (*p.* 400.)

First Responsory.

This is that Martin whom God chose to be an High Priest unto Himself, he upon whom the Lord was pleased to bestow favour like as upon His Apostles, so that he prevailed gloriously in the power of the Divine Trinity three times to raise the dead to life.

Verse. Martin confessed the faith of the Holy Trinity.

Answer. So that he prevailed gloriously in the power of the Divine Trinity three times to raise the dead to life.

Second Responsory.

Lord, if I be still needful to Thy people, I refuse not to work for them. Thy will be done.

Verse. With eyes and hands lifted up to heaven, he never let his mighty spirit slacken in prayer.

Answer. Thy will be done.

Third Responsory.

Oh how blessed a man was Bishop Martin; he neither feared to die, nor refused to live.

Verse. Lord, if I be still needful to Thy people, I refuse not to work for them. Thy will be done.

Answer. He neither feared to die, nor refused to live.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He neither feared to die, nor refused to live.

SECOND NOCTURN.

First Antiphon. I trust in the Lord that at thy prayers my daughter shall be healed.

Second Antiphon. When Tetradius knew the power of God, he attained unto the grace of baptism.

Third Antiphon. Not to be told is this man's glory, by whom so many wonderful works have been set forth before us.

Fourth Lesson.

MARTIN was born at Sabaria in Pannonia. When he was ten years old he went to the Church, in the spite of his [heathen] father and mother, and by his own will was numbered among the Catechumens. At fifteen years of age he joined the army, and served as a soldier first under Constantius and then under Julian. Once at the gate of Amiens a poor man asked him for an alms for Christ's name's sake, and since he had nothing to his hand but his arms and his clothes, he gave him half of his cloak. In the night following Christ appeared to him clad in the half of his cloak, and saying [to the angels who bare Him company:] "While Martin is yet a Catechumen, he hath clad Me in this garment."

Fourth Responsory.

With eyes and hands lifted up to heaven, he never let his mighty spirit slacken in prayer.

Verse. While as blessed Martin was offering up the mysteries, a ball of fire appeared above his head.

Answer. He never let his mighty spirit slacken in prayer.

Fifth Lesson.

AT eighteen years of age he was baptized. He gave up thereupon the life of a soldier, and betook himself to Hilary, Bishop of Poictiers, by whom he was placed in the order of Acolytes. Being afterwards made Bishop of Tours, he built a monastery wherein he lived in holiness for a while in company of four-score monks. At the last he fell sick of a grievous fever at Cande, a village in his diœcese, and besought God in constant prayer to set him free from the prison of this dying body. His disciples heard him and said: "Father, why wilt thou go away from us? unto whom wilt thou bequeath us in our sorrow?" Their words moved Martin, and he said: "Lord, if I be still needful to Thy people, I refuse not to work."

Fifth Responsory.

Blessed Martin knew of his own death of a long time before it came to pass, and he said unto the brethren that the dissolution of his body was nigh at hand, for he deemed himself to be already breaking up.

Verse. His bodily strength gave way all of a sudden, and he called his disciples together, and said unto them—

Answer. That the dissolution of his body was nigh at hand, for he deemed himself to be already breaking up.

Sixth Lesson.

WHEN his disciples saw him, in the height of the fever, lying upon his back and praying, they en-

treated him to turn over and take a little rest upon his side while the violence of his sickness would allow him. But Martin answered them: "Suffer me to look heavenward rather than earthward, that my spirit may see the way whereby it is so soon going to the Lord." At the moment of death he saw the enemy of mankind, and cried out: "What are you come here for, you bloody brute? You murderer, you'll find nothing in me." With these words on his lips, he gave up his soul to God, being aged eighty years.[1] He was received by a company of Angels, who were heard praising God by many persons, especially by holy Severinus, Bishop of Cologne.

Sixth Responsory.

His disciples said unto blessed Martin: Father, why wilt thou go away from us, and with whom wilt thou leave us orphans? For ravening wolves will break in upon thy flock.

Verse. We know that thou wouldest fain be with Christ, but, sooner or later, thy reward is sure. Rather, then, have pity upon us, whom thou art leaving.

Answer. For ravening wolves will break in upon thy flock.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For ravening wolves will break in upon thy flock.

THIRD NOCTURN.

First Antiphon. The Lord JESUS Christ said not that He would come clothed in purple or adorned with a crown.

Ps. x. In the LORD put I my trust, &c., (*p.* 9.)

Second Antiphon. O Martin, thou Priest of God, the heavens are open unto thee, yea, and the kingdom of My Father!

Ps. xiv. LORD, who shall abide, &c., (*p.* 10.)

Third Antiphon. O Martin, thou Priest of God, thou worthy shepherd, pray God on our behalf.

Ps. xx. The king shall joy, &c., (*p.* 19.)

Verse. Thou art a Priest for ever—

Answer. After the order of Melchisedek.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xi. 33.)

AT that time: JESUS said unto His disciples: No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* vii. *Comment. on Luke* xi.)

In that which goeth before, Christ hath set the Church before the synagogue, and He exhorteth us rather to trust in the Church. The candle is faith, even as it is written: "Thy word is a lamp unto my feet, and a light unto my path." (Ps. cxviii. 105.) Our faith is the word of God. The word of God is light. Faith is the candle. It is written concerning the Word of God, that "That was the true Light, Which lighteth every man that cometh into this world." (John i. 9.) But a candle cannot shine, unless it be lighted from some other fire.

[1] A.D. 397? 400?

Seventh Responsory.

Blessed indeed was this man, at the time of whose passing the Saints sang in company, a band of Angels shouted aloud for joy, and an army of all the Powers of heaven came out to meet him, singing praises.

Verse. His strength is a stay to the Church, his manifestation a glory to the Priests of God; Michael and his Angels took him away.

Answer. And an army of all the Powers of heaven came out to meet him, singing praises.

Eighth Lesson.

ALSO it is written: "What woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?" (Luke xv. 8.) And here the candle lighted to find the lost piece is the strength in our understandings and affections. Let no man therefore seek faith under the law. For the law is by measure, but grace without measure; the law overshadoweth, but grace enlighteneth. And therefore let no man shut up his faith within the measure of the law, but give it unto the Church, the Church, wherein shineth the sevenfold grace of the Spirit, and whereon the Divine glory of the Great High Priest doth strike from heaven, lest the shadow of the law should rest any more at all upon her. Under the old law there was the sevenfold lamp which the Priest of the Jews lighted every morning and every evening, and this was as it were a candle put under a bushel. That Jerusalem which is upon earth, that Jerusalem which killed the Prophets, lieth hid, as it were, in a dark place in the valley of tears. But that Jerusalem which is in heaven, whereof by faith we are soldiers, is a city set upon the highest of all mountains, even upon Christ. Her the darkness and tempests of earth cannot hide, but she blazeth with the glory of the Eternal Sun, and maketh to fall upon us the light of spiritual grace.

Eighth Responsory.

Martin was carried joyfully into Abraham's bosom. Martin, who was poor here and of small estimation, entereth rich into heaven, and the songs of heaven are raised in his honour.

Verse. Bishop Martin, that jewel of Priests, goeth away from time, liveth in Christ.

Answer. Entereth rich into heaven, and the songs of heaven are raised in his honour.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Entereth rich into heaven, and the songs of heaven are raised in his honour.

Ninth Lesson. (*For the Holy Martyr Mennas.*)

MENNAS was a Christian Egyptian soldier who had withdrawn himself into a desert place to do penance, but one day, during the persecution under the Emperors Diocletian and Maximian, upon the said Emperors' birthday, when the people were gathered together at a great show, stood forth in the theatre, and reviled with a loud voice the idolatries of the Gentiles. Thereupon he was arrested, and being bound at Cotyæus, the chief city of Phrygia, under the authority of the President Pyrrhus, was first savagely lashed with thongs, then racked, then scarified with fire applied to his naked body, then had his wounds lacerated by rubbing with hair-cloth, then dragged through thorns and iron spikes with hands and feet

tied, then lashed again with whips loaded with lead, and lastly slain with the sword, and thrown into a fire. The Christians saved his body thence and buried it, and it hath in after times been carried to Constantinople.

LAUDS.

First Antiphon. His disciples said * unto Blessed Martin: Father, why wilt thou go away from us? or with whom wilt thou leave us orphans? For ravening wolves will break in upon thy flock.

Second Antiphon. Lord, if I be still needful to Thy people, I refuse not * to work. Thy will be done.

Third Antiphon. Not to be told is this man's glory; * whom work did not and death could not conquer; who neither feared to die, nor refused to live.

Fourth Antiphon. With eyes and hands lifted up to heaven, * he never let his mighty spirit slacken in prayer. Alleluia.

Fifth Antiphon. Martin is called joyfully into Abraham's bosom. * Martin, who was poor here and of small estimation, entereth rich into heaven, and the songs of heaven are raised in his honour.

Antiphon at the Song of Zacharias. O how blessed a man is he! His soul hath entered into possession in Paradise. * There the Angels cry aloud for joy, there the Archangels make glad, there the whole company of the Saints do shout, there the army of the Virgins do call others to follow, [saying:] Make thine everlasting abode with us.

Prayer throughout the Office.

O GOD, Which seest that we stand by no strength of our own, mercifully grant that the pleading of Thy blessed Confessor Bishop Martin may avail us for a succour against all things that rise up to harm us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Mennas.

MARTYROLOGY.

Upon the 12th day of November, were born into the better life—

The holy martyr, Pope Martin. He got together a synod at Rome, wherein he condemned the heretics Sergius, Paul, and Pyrrhus. Wherefore the heretic Emperor Constans caused him to be kidnapped and brought to Constantinople, whence he was banished into the Crimea, where he died, [in the year 655,] worn out by his sufferings for the Catholic faith's sake. He was famous for miracles. His body was afterward brought to Rome and buried in the Church of SS. Sylvester and Martin.

In Asia, the holy martyrs and Bishops Aurelius and Publius.

In the country of Sens, [in the year 726,] the holy martyr Paternus.

At Ghent, the holy martyr Livin, Bishop [in Ireland, Apostle of West Flanders, martyred at Esche, in Belgium, in the seventh century.]

In Poland, the holy martyred Hermits Benedict, John, Matthew, Isaac, and Christinus.

At Vitepsk, in Poland, the holy martyr Jehoshaphat, Archbishop of Polotsk, Monk of the Order of St Basil, who was cruelly murdered by schismatics, [in the year 1623,] out of their hatred for Catholic unity and truth, and whose name Pope Pius

IX. enrolled among those of the holy martyrs. We keep his feast upon the 28th day of this present month of November.

At Avignon, holy Rufus, the first Bishop of that see.

At Cologne, [in the year 663,] holy Cunibert, Bishop [of that see.]

At Tarragona, in Spain, the blessed Priest Æmilian, who was famous for countless miracles, and whose wonderful life hath been written by Braulio, the holy Bishop of Zaragoza.

At Constantinople, the holy Abbat Nilus, who had been Prefect of the city, but became a Monk, and was famous for teaching and holiness in the time of the Emperor Theodosius the younger.

Likewise at Constantinople, holy Theodore, of the monastery which is called the Studium; who contended mightily for the Catholic faith against the Iconoclasts, and became famous throughout the whole Catholic Church, [A.D. 759-826.]

At Alcala, in Spain, [in the year 1463,] the holy Confessor Diego, of the Order of Friars Minor, eminent for his lowliness, whose name Sixtus V. enrolled among those of the Saints, and whose feast is kept upon the morrow after.

At Second Vespers, Antiphon at the Song of the Blessed Virgin. O how blessed a Bishop was he! * All his bowels yearned on the King Christ, and he had no dread for the power of the Empire! O how holy a soul was his, which passed not away by the sword of the persecutor, and yet lost not the palm of martyrdom.

A Commemoration is made of the following. All from the Common. Prayer, "O God, Who year by year, &c.," (*p.* 375.)

NOVEMBER 12.

The Holy Martyr Pope Martin.

Semi-double.

All from the Common Office for a Martyr, (*p.* 366,) *except the following. Prayer throughout the Office,* "O God, Who year by year, &c.," (*p.* 375.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

MARTIN was born at Todi in Tuscany. At the beginning of his Popedom, [in the year 649,] he was careful to send an embassage with letters to Paul, Patriarch of Constantinople, to call upon him to return to the truth of the Catholic faith from the blasphemous heresy [of the Monothelites.] But Paul, being backed up by the heretic Emperor Constans, had become so rabid, that he sent away the messengers of the Apostolic See into divers places in the islands. This crime moved the Pope to gather together at Rome a council of one-hundred-and-five Bishops, by whom Paul was condemned.

Fifth Lesson.

THEREUPON Constans sent Olympius into Italy as Exarch, straitly commanding him either to slay Pope Martin, or else to bring him into his Imperial presence. Olympius therefore came to Rome and bade a lictor to kill the Pope

while as he was celebrating the Liturgy solemnly in the Cathedral Church of St Mary-at-the-Manger. But when the lictor went thither, he was struck with blindness.

Sixth Lesson.

FROM that time forth many evils befell the Emperor Constans; but he repented not. He sent the Exarch Theodore Calliopas to Rome, with command to lay hands on the Pope. By him Martin was treacherously taken [on the 17th day of June, 653,] and [forthwith carried to the island of Naxos. On the 17th of September in 655 he was] brought to Constantinople, [where he was kept in prison] till he was sent to the Crimea [on the 15th of May, 645.] There his sufferings for the Catholic faith utterly broke him down, and he left this life for a better, upon the 12th day of November,[1] [in the same year 655.] He was famous for miracles. His body was afterwards brought back to Rome and buried in the Church dedicated under the names of St Silvester and St Martin [of Tours.] He ruled the Church for six years, one month, and twenty-six days. He held two ordinations in the month of December, wherein he made eleven Priests, five Deacons, and thirty-three Bishops for divers places.

THIRD NOCTURN.

Lessons from Luke xiv. 26, *with the Homily of St Gregory*, (*p.* 373.)

Eighth Responsory.

O Lord, Thou hast prevented him, &c.

MARTYROLOGY.

Upon the morrow we keep the feast of the holy Confessor Diego, of the Order of Friars Minor, who was born into the better life upon this present day.

Upon the same 13th day of November, were born into the better life—

At Ravenna, the holy martyrs Valentine, Solutor, and Victor, who suffered in the persecution under Diocletian.

At Aix, in Provence, [in the year 304,] that illustrious martyr the blessed Mitrius.

At Cæsarea, in Palestine, [in the year 308,] in the persecution under the Emperor Galerius Maximian, the holy martyrs Antonine, Zebinas, German, and the Virgin Ennatha. Ennatha was flogged and then burnt, and the men were beheaded because they openly rebuked the President Firmilian for his wickedness in offering sacrifice to the gods.

In Africa, [in the year 437,] the holy martyrs Arcadius, Paschasius, Probus, and Eutychian. These were all Spaniards who, during the persecution under the Vandals, could no wise be brought to turn aside unto the Arian misbelief. For this cause the Arian king Genseric first proscribed them, then banished them, afterwards tormented them with terrible sufferings, and lastly put them to death in divers ways. Then also became glorious the faithfulness of the little lad, Paulillus, the brother of holy Paschasius and Eutychian, and as he would not give up the Catholic faith, he was cudgelled for a long time and condemned to the lowest bondage.

At Rome, holy Pope Nicholas the

[1] He died on Sept. 16. Nov. 12 is the day of the translation of his reliques to Rome. (Alban Butler.)

Great, eminent for his Apostolic vigour. [He reigned from April 28, 858 to November 13, 867. He was the 107th Pope.]

At Tours, [in the year 444,] holy Brice, Bishop of that see, a disciple of the blessed Bishop Martin.

At Toledo, [in the year 658,] holy Eugene, Bishop [of that see.]

In Auvergne, [in the year 527,] holy Quintian, Bishop [of Rodez and of Clermont.]

At Cremona, [in the year 1197,] the holy Confessor Homobuono, who was famous for miracles, and whose name Innocent III. enrolled among those of the Saints.

Vespers are of the following, from the Chapter inclusive.

NOVEMBER 13.

St Diego,[1] Confessor.

Semi-double.

All from the Common Office for a Confessor not a Bishop, (p. 415,) except the following.

Prayer throughout the Office.

O ALMIGHTY and everlasting God, Who in Thy wonderful ordinance dost choose the weak things of the world to bring to nought the things that are strong, mercifully grant unto us Thine unworthy servants, at the kindly prayers of Thy blessed Confessor Diego, worthily to attain unto everlasting glory in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

These, as regards St Diego, begin with the Chapter.

A Commemoration is made of St Martin.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

DIEGO was a Spaniard, and was born at the little town of San-Nicola-del-Porto, in the diœcese of Seville. From his childhood he learnt the more holy life under a godly Priest, [who lived hermit] in a lonely Church, and so served his apprenticeship. Afterwards, being fain to be more utterly God's only, he professed himself as a lay brother under the Rule of St Francis in the convent of the Friars Minor, called Observant, of Arrizafa. There he cheerfully bore the yoke of the lowliest obedience and the strictest observance. He was much given to contemplation, and a wonderful light from God shone in him, so that, though he was untaught, he could speak touching heavenly things strangely and as it were supernaturally.

Fifth Lesson.

IN the Canary Islands, where he was warden of the brethren of his Order, he underwent much, earnestly willing to be a martyr, and by his word and ensample brought many unbelievers to Christ. He came to Rome in the year of the Jubilee, [being that of our Lord 1450,] in the reign of Pope Nicolas V., and there

[1] Alban Butler says the name is a Spanish form of James, but it is Latinised Didacus.

was set to tend the sick in the Convent of Ara Cœli, which work he did with such love, that although the city was plagued with a famine, the sufferers (whose sores he would sometimes cleanse even with his tongue) scarcely lacked anything needful. He was a burning and shining light of faith, and had the gift of healing, taking the oil from the lamp which burned before the image of the most blessed Mother of God, to whom he was earnestly devoted, and anointing the sick therewith, whereupon many were marvellously cured.

Sixth Lesson.

HE was at Alcala when he understood that the end of his life was at hand. Clothed in a ragged cast-away habit, he fixed his eyes upon the Cross, and said with extraordinary earnestness:

"'Sweet the nails, and sweet the iron,
Sweet the Weight That hung on thee,'

thou that wast chosen to up-bear the Lord, the King of heaven," and so he gave up his soul to God, upon the 12th day of November, in the year of our Lord 1463. To satisfy the godly wishes of the multitude, his body was kept unburied for not a few months, and lay in a right sweet savour, as though the corruptible had already put on incorruption. He was famous for many and great miracles, and Pope Sixtus V. enrolled him in the number of the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 32, *with the Homily of the Venerable Bede*, (*p.* 428.)

MARTYROLOGY.

On the morrow we keep in England the feast of holy Erconwald, Bishop of London, who was famous for many miracles, and of whom mention is made upon the last day of April.

Upon the same 14th day of November, were born into the better life—

At Heraclea, in Thrace, the holy martyrs Clementine, Theodotus, and Philomenus.

At Alexandria, the holy martyr Serapion, whom the persecutors under the Emperor Decius most cruelly tormented until they dislocated all his joints, and then cast him down headlong from the top of his own house, and so made him a martyr for Christ.

At Troyes, in Gaul, under the Emperor Aurelian, the holy martyr Venerandus.

Likewise in Gaul, the holy Virgin Veneranda, who received the crown of martyrdom under the Emperor Antonine and Asclepiades the President.

At Gangra, in Paphlagonia, the holy martyr Hypatius, Bishop [of that see,] who was stoned to death by the Novatian heretics on his way back from the great Council of Nice.

At Algiers, in Africa, [in the year 1240,] the blessed Serapion, the first martyr of the Order of Blessed Mary of Ransom for the Redemption of the Captive Faithful and the Preaching of the Christian Faith. He won his crown by being fastened to a cross and cut limb from limb.

At Emesa, many holy Women, who, for Christ's faith's sake, were most cruelly tortured and murdered under the savage Arab chief Mady.

At Bologna, the holy Confessor Jucundus, Bishop [of that see.]

In Ireland, [in the year 1181,] holy Lorcan Ua Tuathail, Archbishop of Dublin.

Vespers of the following.

NOVEMBER 14.

Translation of St Erconwald, Bishop [of London,] Confessor.

Double.

All from the Common Office, (p. 399,) except the following.

Prayer throughout. (Taken from the Salisbury Missal.)

O ALMIGHTY and everlasting God, Who dost this day make us glad on the feast of Thy blessed Confessor and Bishop Erconwald, we humbly beseech Thy mercy that as we do honour his memory by a solemn office, his fatherly prayers may help us to the attaining of eternal life. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration of St Diego.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (From Bede, Hist. iv. 6. Malm. de Pont. xi.)

ERCONWALD was born of Offa, King of the East Angles, and he shed light upon the nobility of his birth by the profession of the Christian faith, and by the noble example of his graces. About the thirtieth year after the coming of Augustine, this saintly man, besides other holy works, founded two monasteries out of his own heritage, which was very abundant, and established in them an excellent way of life.

Fifth Lesson.

ONE of these monasteries he kept for himself and other men given to the contemplation of the things of God. It stood by the river Thames, in the place called the isle of Chertsey, and religion flourished there until the coming of the Danes, who destroyed the whole place, and burnt the church, the monks, and the Abbat. The other monastery Erconwald gave to his sister Ædilberga; it was at Barking; therein she dwelt, a devoted mother and nurse in God unto her nuns. She was worthy of her brother, both as regarded her own life and her rule of those that were under her.

Sixth Lesson.

IN after years, when the fame of his graces was spread about on all sides, Theodore, Archbishop of Canterbury, appointed Erconwald to the vacant See of London, in which ministry he left undone nothing which appertaineth to the praise of a perfect shepherd of souls. He was buried in London, in St Paul's Cathedral, and his bones were moved into a more honourable sepulchre upon the 14th day of November, in the year of salvation 1140.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary, (p. 411.)*

MARTYROLOGY.

On the morrow we keep the feast of the holy Virgin Gertrude, of whom mention is made upon the 17th day of this present month of November.

Upon the same 15th day of November, were born into the better life—

The holy martyr Eugene, Archbishop of Toledo, a Disciple of blessed

Denys, the Areopagite. He finished his testimony in the country of Paris, and received from the Lord a blessed crown of suffering, [in the year 95.] His body was afterwards brought to Toledo.

At Nola, in Campania, the holy martyr Felix, Bishop [of that see,] who was famous for miracles from the fifteenth year of his age upward; and gained the battle of martyrdom under the President Marcian, along with thirty others.

At Edessa, in Syria, under the Emperor Diocletian and Antonine the President, the holy martyrs Gurias and Samonas.

There likewise, under the Emperor Licinius and the President Lysanias, the holy Deacon Abibus, who was torn with hooks and cast into the fire.

In Africa, the holy martyrs Secundus, Fidentian, and Varicus.

In Brittany, [in the sixth century,] holy Machutus, [St Maclou or St Malo, first] Bishop [of the ancient See of Aleth, in Brittany,] who was marked by miracles even from his youth upward.

At Verona, [about the year 800,] the holy Confessor Luperius, Bishop [of that see.]

In Austria, [in the year 1136,] holy Leopold, [Margrave of Austria,] Marquess of that country, whose name Innocent VIII. enrolled with those of the Saints.

Vespers of the following, from the Chapter inclusive.

NOVEMBER 15.

St Gertrude, Virgin.

Double.

All from the Common Office for a Virgin not a Martyr, (p. 451,) except the following.

FIRST VESPERS.

These, as regards St Gertrude, begin with the Chapter.

Prayer throughout the Office.

O GOD, Who didst make unto Thyself a pleasant dwelling-place in the heart of Thy blessed hand-maiden Gertrude, be Thou entreated for the same Thy servant's sake, and by her prayers, to purge away in Thy mercy all defilement from our hearts, and to grant us one day to rejoice with her in Thy presence. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Erconwald from the Common Office, (p. 410,) with the Prayer from his own Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

GERTRUDE was born of a noble family at Eisleben, in Saxony, [about the year of our Lord 1264.] At five years of age she offered her virginity and herself to JESUS Christ, in the Benedictine nunnery at Rodalsdorf. From that time forth she was utterly estranged from earthly things, ever striving for things higher, and began to lead a kind of heavenly life. To learning in human letters she added knowledge of the things of God. In the thought thereof she earnestly desired, and soon reached, the perfection of a Christian soul. Of Christ, and of the things in His life,

she spoke oftentimes with movings of spirit. The glory of God was the one end of all her thoughts, and to that her every longing and her every act were given. Though God had crowned her with so many and so noble gifts both of nature and of grace, her belief regarding herself was so humble that she was used to number as among the greatest of the wonders of His goodness that He had always in His mercy borne with one who was so utterly unworthy.

Fifth Lesson.

IN the thirtieth year of her age she was elected Abbess of Rodalsdorf, where she had professed herself in the religious life, and afterwards of Heldelfs. This office she bore for forty years in love, wisdom, and zeal for strict observance, so that the house seemed like an ideal ensample of a sisterhood of perfect nuns. To each one she was a mother and a teacher, and yet would be as the least of all, being in sooth in all lowliness among them as she that served. That she might be more utterly God's only, she tormented her body with sleeplessness, hunger, and other afflictions, but withal ever true to herself, stood forth a pattern of innocency, gentleness, and long-suffering. The salvation of her neighbours was her constant earnest endeavour, and her godly toil bore abundant fruit. The love of God oftentimes threw her into trances, and she was given the grace of the deepest contemplation, even to union of spirit with God.

Sixth Lesson.

CHRIST Himself, to show what such a bride was to Him, revealed that He had in the heart of Gertrude a pleasant dwelling-place. The Virgin Mother of God she ever sought with deep reverence as a mother and warden whom she had received from JESUS Himself, and from her she had many benefits. Toward the most Divine Sacrament of the Eucharist, and the sufferings of the Lord, her soul was moved with love and gratitude, so that she sometimes wept abundantly. She helped with daily gifts and prayers the souls of the just condemned to the purifying fire. She wrote much for the fostering of godliness. She was glorified also by revelations from God, and by the gift of prophecy. Her last illness was rather the wasting of a home-sickness to be with God than a decay of the flesh, and she left this life [to live the undying life in Him, upon the 17th day of November,] in the year of our Lord 1292.[1] God made her bright with miracles both during her life and after her death.

THIRD NOCTURN.

Lessons from Matthew xxv. 1, *with the Homily of St Gregory*, (*p.* 455.)

MARTYROLOGY.

Upon the 16th day of November, were born into the better life—

At Canterbury, in England, the holy Confessor Edmund Rich, Archbishop of that see, who was driven into exile [at Pontigny] for his defence of the rights of his Church, and died a holy death near Provins, [in Champagne, in the year 1242,] and whose name Innocent IV. enrolled among those of the Saints.

In Africa, the holy martyrs Rufinus, Mark, Valerius, and their Companions.

On the same day, the holy martyrs Elpidius, Marcellus, Eustochius, and their Companions. Elpidius was of

[1] The Petits Bollandistes give 1334.

the Senatorial Order, and steadfastly confessed the Christian faith in the presence of the Emperor Julian the Apostate. He and his Companions were first tied to unbroken horses, and so dragged about, but afterwards cast into the fire, and so achieved a glorious martyrdom, [in the fourth century.]

At Lyons, the holy Confessor Eucherius, Bishop of that see, a man of wonderful faith and teaching. He was of the noblest of the Senatorial Order, and adopted the life and dress of a monk. For a long while he shut himself up in a cave, where he served Christ in fastings and prayers. He was called through the revelation of an angel to occupy the See of Lyons, and was therein solemnly placed. [He died about the year 450.]

At Padua, holy Fidentius, Bishop [of that see, in the year 168.]

On the same day, [in the year 759,] the holy Othmar, Abbat [of St Gall, in Switzerland.]

Vespers are of the following, from the Chapter inclusive.

NOVEMBER 16.

St Edmund Rich, Archbishop [of Canterbury,] Confessor.

Double.

All from the Common Office, (p. 399,) except the following.

FIRST VESPERS.

These, as regards St Edmund, begin with the Chapter.

Prayer throughout the Office. (Taken from the Salisbury Missal.)

O GOD, Who in the abundance of Thy goodness towards Thy Church hast made her bright by the illustrious life of Thy blessed Confessor and Bishop Edmund, and gladdened her by his glorious and wondrous works, mercifully grant unto Thy servants, that they may be bettered in following after his ensample, and shielded by his protection against all things that may rise up against us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Gertrude from the Common Office, with Prayer from her Office.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (From Harpsfield's History, Thirteenth Cent.)

EDMUND Rich was born at Abingdon, and sent to the University of Oxford, where he excelled his fellows both in grace and learning. Thence he went to Paris, where he completed his studies, and became Doctor of Divinity with great distinction. He returned home and taught at Oxford, working meanwhile as a missionary in the country round about, and at last was forced by the common wish of all men, and against his own wishes and protests, to take the supreme dignity of Archbishop of Canterbury.

Fifth Lesson.

HE slept very little, and that, not in a bed, but either sitting or reclining, and for thirty-six years, only when overpowered by the weakness of nature; with such watching he joined

extreme scantiness of food, and spent all the rest of his time in prayer, reading, and good works. He would neither touch money nor look at it, unless it were perchance what his hands were putting into those of the poor. He was very diligent in hearing confessions, and preached very often, neither was it his eloquence only but his holy character which moved his hearers.

Sixth Lesson.

THE lines of Edmund fell in a time when the troubles of State and Church were alike great, and hardly to be believed. When he had exhausted his persuasion in vain upon the king, and found that his presence rather embittered than softened the evil state of things, he went to France that he might live at Pontigny alone with God. There he fell grievously sick, and when he had earnestly received the Sacraments of the Church to prepare himself for death, he happily fell asleep in the Lord at Soissons in the year 1242. Four years afterwards Pope Innocent IV. enrolled his name among those of the Saints.

THIRD NOCTURN.

The Lessons from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 406.)

MARTYROLOGY.

Upon the 17th day of November, were born into the better life—

In England, holy Hew, Bishop of Lincoln. He was a Charter House Monk, who was called to rule the Church of Lincoln, was famous for many miracles, and died an holy death, [in the year 1200.]

At Neo-Cæsarea, in Pontus, [about the year 270,] holy Gregory, Archbishop of that see, who was famous for teaching and holiness, and who came to be called the Wonder-worker, on account of the great signs and wonders which he worked to the great glory of the churches, whose feast we keep upon the 27th day of this present month of November.

In Palestine, the holy martyrs Alphæus and Zacchæus, who were put to death after suffering many torments, in the first year of the persecution under the Emperor Diocletian.

At Cordova, the holy brother and sister Acisclus and Victoria, both martyrs, who in the same persecution by Diocletian aforesaid, were most cruelly tortured by command of the President Dion, and earned crowns of glory from the hand of the Lord.

At Alexandria, holy Denys, Bishop [of that see,] a man of great learning, and glorious on account of his many confessions and his divers sufferings and torments, who at length fell asleep in the Lord, full of days but still a Confessor, in the time of the Emperors Valerian and Gallienus, [in the year 265.]

At Orleans, [in the year 453,] holy Anian, Bishop [of that see,] the preciousness of whose death, in the sight of the Lord, is attested by many miracles.

At Tours, [in the year 595,] holy Gregory, Bishop [of that see.]

At Florence, the holy Confessor Eugene, a Deacon of blessed Zenobius, Bishop of that see.

In Germany, [in the year 1334,] the holy Virgin Gertrude, of the Order of St Benedict, eminent for her gift of revelations, whose feast we have kept upon the 15th day of this present month.

Vespers of the following, from the Chapter inclusive.

NOVEMBER 17.

St Hew, Bishop [of Lincoln,] Confessor.

Double.

All from the Common Office, (p. 399,) except the following.

FIRST VESPERS.

These, as regards St Hew, begin with the Chapter.

Prayer throughout the Office. (Taken from the Salisbury Missal.)

O GOD, Who didst excellently ennoble Thy blessed Confessor and Bishop Hew with eminent good works, and famous signs and wonders, mercifully grant that his ensample may quicken us, and his graces enlighten us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Edmund Rich from the Common Office, with Prayer from his own Office.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (From Adam.)

HEW was born at Burgundy, where he first became a regular monk, and then changed into the Order of the Charter House, where he excelled his fellows in godliness and obedience. Henry II., King of England, moved by the fame of his holiness, prevailed upon him to come into England, and afterwards, with the consent of the Canons, made him Bishop of Lincoln. But the man of God recoiled from such an election, and would not take the See until he had been elected again, and that time freely.

Fifth Lesson.

HIS first care after taking possession of his See was to call around him men of knowledge and wisdom, with whose counsel he manfully discharged the duties of a shepherd of souls. He would not have any to take charge of any of the flock, however they might be distinguished for industry or culture, unless they had the ornament of a quiet and modest spirit. He opposed by church censures the king's officers who practised cruelties upon the people, in regard to the forest laws.

Sixth Lesson.

RIGHT often had he to contend with King Richard, who strove to scrape money together from all quarters, and calmly disregarded his threats. He caused the body of Rosamond, leman of Henry II., to be taken out of the grave and buried outside the church, in an unhallowed place. He toiled much, and not without success, to re-establish peace between the Kings of England and France, and was returned from that work into England, when he fell sick in London, and having received the Sacraments of the Church, died a holy death in the Lord, in the year 1200. All the noblemen of England attended his funeral at Lincoln, and the Kings of England and Scotland.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary, (p. 411.)*

MARTYROLOGY.

Upon the 18th day of November is kept the feast of the Dedication of the two Cathedral Churches of St Peter and of St Paul at Rome. The Church of St Peter, after being rebuilt on a larger scale, was solemnly consecrated by Urban VIII. upon the 18th day of November [in the year 1626.] The Church of St Paul had been almost entirely destroyed by a lamentable fire, and was rebuilt in a more splendid manner, and consecrated anew by Pius IX. upon the 10th day of December; but he transferred the yearly feast of the Dedication thereof to the same day as that of the Church of St Peter.

Upon the same 18th day of November, were born into the better life—

At Antioch, the holy martyr Romanus. In the time of the Emperor Galerius, when the Prefect Asclepiades was assailing the Church and seeking utterly to overthrow it, Romanus exhorted the other Christians to gainsay him. For this cause he was put to horrid torments, and his tongue was cut out; but thereafter he still uttered the praise of God. Then he was strangled in prison, and so was crowned by a famous martyrdom. Before him there suffered also the little lad Barula, who was asked by Romanus whether it were better to worship one God or many gods, and answered that we ought to believe in the one God whom the Christians worship; for the saying of the which thing he was first flogged and then beheaded.

Likewise at Antioch, [about the year 304,] the holy martyr Hesychius. He was a soldier, but when he heard the command that whosoever would not sacrifice to idols should cast away his military belt, he straightway took off his belt, for which cause a large stone was tied to his right hand, and he was thrown into the river.

On the same day, [in the fifth century,] the holy martyrs Oriculus and his Companions, who suffered for the Catholic faith in the persecution under the Vandals.

At Maintz, holy Maximus, Bishop of that see, who suffered many things from the Arians in the time of the Emperor Constantius, and died a Confessor.

At Tours, [in the year 942,] blessed Odo, Abbat of Cluny.

At Antioch, [about the year 782,] the holy monk Thomas, in whose honour the Antiochenes keep a solemn feast-day every year on account of a plague which was stayed by his prayers.

At Lucca, in Tuscany, is commemorated the finding, [in the year 800,] of the body of the holy Confessor Finnan, Bishop [of that see, a son of Ultach, King of Ulster.]

Vespers are of the following.

NOVEMBER 18.

Dedication of the Cathedral Churches of the Holy Apostles Peter and Paul, [at Rome.]

Greater Double.

All from the Common Office for the Dedication of a Church, (p. 472,) except the following.

FIRST VESPERS.

A Commemoration is made of St Hew of Lincoln. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of the Apocalypse of the Blessed Apostle John (xxi. 18.)

AND the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

Second Lesson.

AND the twelve gates were twelve pearls; every several gate was of one pearl, and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the Temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.

Third Lesson.

AND the nations shall walk in the light of it; and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honour of the nations into it. There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's Book of Life.

SECOND NOCTURN.

Fourth Lesson.

AMONG the hallowed places which have from of old time been held in honour among Christians, the most famous and sought after were those where the bodies of the Saints were buried, or where there was some trace or token of the Martyrs. Among these spots so hallowed hath been ever among the most noteworthy that place on the Vatican Hill which is called the Confession[1] of St Peter. Thither Christians do come from all parts of the earth as unto the rock[2] of faith and the foundation-stone of the Church, and surround with godly reverence and love the spot hallowed by the grave of the Prince of the Apostles.

Fifth Lesson.

THITHER came the Emperor Constantine the Great upon the eighth day after his Baptism, and, taking off his crown, cast himself down upon the ground, and wept abundantly. Then presently he took a spade and pick-axe, and began to break up the earth, whereof he carried away twelve baskets-full in honour of the twelve Apostles, and built a Church upon that spot, appointed for the Cathedral Church of the Prince of the Apostles. This Church was hallowed by holy Pope Silvester upon the 18th day of November, in like manner as he had hallowed the Church of the Lateran upon the 9th

[1] *I.e.*, where his grave still seems silently to remind men of who he was and what he taught. So in Welsh, Merthyr Dyfan, &c.

[2] Petra—the usual play on "Kephas."

day of the same month. In this Church did the Pope set up an altar of stone, and pour ointment thereon, and ordain that from thenceforth no altars should be set up, save of stone. The same Emperor Constantine likewise built a very stately Church upon the road to Ostia, in honour of the holy Apostle Paul, which Church also was hallowed by the blessed Silvester. These Churches the Emperor enriched by grants of much land, and adorned with exceedingly rich gifts.

Sixth Lesson.

THE Church of St Peter upon the Vatican fell in course of time to ruins, and having been rebuilt from the foundations, enlarged and garnished, by the zeal of many Popes, was solemnly consecrated anew by Urban VIII., upon the same day, in the year 1628. The Church of St Paul upon the road to Ostia was almost entirely consumed by fire in the year 1823, but was rebuilt in a more splendid form, and, as it were, raised from the dead, by the unwearied zeal of four successive Popes. In the year 1854 Pius IX. seized the happy occasion when the doctrine concerning the Immaculate Conception of the Virgin Mary, which he had just set forth, had drawn together to Rome a great multitude of Cardinals and Bishops from all quarters of the Catholic world, solemnly to dedicate this new Church in their presence upon the 10th day of December in the year aforesaid; but he decreed that the yearly Feast in honour of that dedication should be kept upon this day, being the same as that of the Dedication of the Church of St Peter.

THIRD NOCTURN.

Lessons from Luke xix. 1, *with the Homily of St Gregory*, (*p.* 483.)

MARTYROLOGY.

Upon the 19th day of November, were born into the better life—

At Marburg, in Germany, [in the year 1231,] the holy Widow Elizabeth, [Landgravine of Hesse and Thuringia,] of the third Order of St Francis, daughter of Andrew II., King of Hungary, busied without ceasing in works of mercy and famous for miracles.

On the same day, the holy martyr, Pope Pontian, who was exiled to Sardinia along with the Priest Hippolytus, under the Emperor Alexander, and was there cudgelled to death. His body was brought to Rome by blessed Pope Fabian, and buried in the cemetery of Kallistus.

At Samaria, the holy Prophet Obadiah.

At Rome, upon the Appian Way, the holy martyr Maximus, a Priest, who suffered in the persecution under the Emperor Valerian, and was buried hard by holy Pope Xystus.

At Cæsarea, in Cappadocia, the holy martyr Barlaam. He was an unlettered peasant, but filled with the wisdom of Christ, and by the steadfastness of his faith conquered the tyrant [Diocletian] and his fire. Holy Basil the Great preached a famous sermon upon his feast-day.

In the city of Ecija, blessed Crispin, Bishop [of that see,] who was beheaded, and so won the glory of martyrdom.

At Vienne, in Gaul, [in the second century,] the holy martyrs Severinus, Exuperius, and Felician; after many years had passed they themselves revealed where their bodies were lying; the which, being so found, were honourably taken up by the Bishop, clergy, and people of that city, and buried again with due reverence.

Upon the same day, holy Faustus, a

Deacon of Alexandria, who was first sent into exile along with holy Denys in the persecution under the Emperor Valerian, and afterwards in his old age was beheaded in the persecution under the Emperor Diocletian.

In Isauria, under the Emperor Diocletian and the Tribune Aquilinus, the holy martyrs Azas and a hundred and fifty Companions, all soldiers.

At Second Vespers a Commemoration is made of the following. Prayer from her Office. Then of the Holy Martyr Pope Pontian. Prayer, "Mercifully consider," &c., (*p.* 375.)

NOVEMBER 19.

St Elizabeth, [Landgravine of Hesse and Thuringia,] Widow.

Double.

All from the Common Office for an Holy Woman neither Martyr nor Virgin, (p. 464,) except the following.

Prayer throughout the Office.

ENLIGHTEN, O God of mercy, the hearts of Thy faithful people, and by the glorious prayers of Thy blessed handmaid Elizabeth, make us to set little store by the good things of this world, and to rejoice ever in Thy heavenly comfort. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ELIZABETH, daughter of Andrew II., King of Hungary, [was born in the year 1207.] She began to fear God even from a little child, and grew in grace as she grew in years. [In her fourteenth year] she was married to Lewis, Landgrave of Hesse and Thuringia, and thenceforth gave herself up to the things of her husband, with as much zeal as to the things of God. She rose in the night to make long prayers. She consecrated herself to works of mercy. She waited continually on widows and orphans, the sick and the needy. When a sore famine came [in the year 1225,] she provided corn bountifully from her own house. She founded an house of refuge for lepers, and would even kiss their hands and feet. She built also a great hospital for the suffering and starving poor.

Fifth Lesson.

HER husband died [on his way to the Holy War, on the 11th day of September, 1227.] Then Elizabeth, more utterly to be God's only, laid aside all the garments of earthly state, clad herself in mean raiment, and entered the Third Order of St Francis, wherein she was a burning and shining light of long-suffering and lowliness. [Her brother-in-law] stripped her [and her three little children] of all their goods, and turned them out of their own house. She was deserted by all, and assailed with insults, gibes, and calumnies, but she bore it all with patience, yea, even rejoicing that she suffered such things for God's sake. She gave herself to the meanest services toward the poor and sick, and

sought for them the needfuls of life, while she lived herself only on potherbs and vegetables.

Sixth Lesson.

IN these and many other holy works she prayerfully passed the rest of her life, till [in the twenty-fourth year of her age,] the end of her earthly pilgrimage came, as she had already foretold to her servants. With her eyes fixed on heaven, absorbed in the thought of God, by Him wondrously comforted, and strengthened by the Sacraments, she fell asleep in the Lord, [upon the 19th day of November, in the year of salvation 1231.] Forthwith many miracles were wrought at her grave, which being known and duly proved, Gregory IX. numbered her name among those of the Saints.

THIRD NOCTURN.

Lessons from Matth. xiii. 44, *with the Homily of St Gregory*, (*p.* 467.) *The last is omitted, or joined with the Eighth, to leave room for the*

Ninth Lesson. (*For the Holy Martyr Pope Pontian.*)

PONTIAN was a Roman, who ruled the Church in the reign of the Emperor Alexander. This Emperor banished him into the Island of Sardinia, along with the Priest Hippolytus, on account of their profession of the Christian faith. There he endured many hardships because of his belief in Christ, and departed this life upon the 19th day of November, [in the year of our Lord 235.] His body was brought to Rome by Pope Fabian and his clergy, and buried in the cemetery of Kallistus, upon the Appian Way. He sat in the seat of Peter four years, four months, and twenty-five days. He held two Ordinations in the month of December, wherein he made six Priests, five Deacons, and six Bishops for divers places.

At Lauds a Commemoration is made of the holy Martyr.

MARTYROLOGY.

Upon the 20th day of November, were born into the better life—

In England, the holy martyr Edmund, King of the East Angles.

At Messina, in Sicily, the holy martyrs Ampelus and Caius.

At Turin, the holy martyrs Octavius, Solutor, and Adventor, soldiers of the Theban legion, who contended gloriously under the Emperor Maximian, and were crowned with martyrdom.

At Cæsarea, in Palestine, the holy martyr Agapius, who was condemned to the wild beasts under the Emperor Galerius Maximian; but as they did not hurt him, he was sunk in the sea with stones tied to his feet.

In Persia, the holy martyrs the Bishop Nerses and his Companions.

At Dorostorum, in Mysia, holy Dasius, Bishop [of that see,] who was beheaded under the President Bassus, because he would not join in the uncleanliness of the Feast of Saturn.

At Nice, in Bithynia, in the persecution under Maximinus, the holy martyrs Eustace, Thespesius, and Anatolius.

At Heraclea, in Thrace, the holy martyrs Bassus, Denys, Agapitus, and forty others.

At Constantinople, holy Gregory of Decapolis, who suffered many things for honouring the holy images.

At Milan, [in the fifth century,] holy Benignus, Bishop [of that see,] who, in the midst of all the troubles caused by the incoming of the barbarians, ministered in all steadfastness

and godliness unto the Church committed to his care.

At Chalons, [in the sixth century,] holy Sylvester, Bishop [of that see,] who passed away to be ever with the Lord, full of days and graces, in the forty-second year of his priesthood.

At Verona, [likewise in the sixth century,] the holy Confessor Simplicius, Bishop [of that see.]

Vespers of the following.

NOVEMBER 20.

St Edmund, King of the East Angles, Martyr.

Greater Double.

All from the Common Office for One Martyr, (*p.* 366,) *except the following.*

Prayer throughout. (*Taken from the Salisbury Missal.*)

O GOD of unspeakable mercy, Who didst give power unto the most blessed King Edmund to prevail over the enemy by dying for Thy name's sake, mercifully grant unto this Thy family, with the help of his prayers, worthily to quench all the fiery darts of the wicked one. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of St Elizabeth. Prayer from her Office.

FIRST NOCTURN.

Lessons from Rom. viii. 12, (*p.* 383,) *with Responsories from the Common of One Martyr.*

SECOND NOCTURN.

Fourth Lesson. (*From Asserius' Annals.*)

EDMUND was born of the noble race of the old Saxons; he was a Christian worshipper from his early youth, and was chosen King of the East Angles by the voice of all his fellow-countrymen. It is not in us to say how good he was toward his subjects, and how stern toward evil doers. He went straight along the King's highway, neither turning aside to the right hand by puffing himself up with his own good deeds, nor to the left hand by yielding to the weakness of man's frailty.

Fifth Lesson.

WHEN Hinguar, Duke of the heathens of the north, came into East Anglia, and the country-folk could not withstand the spoilers, he took King Edmund out of his kingly town of Hoxton, and when he had set him before him, he commanded him to forswear the Christian faith. When he would not, they bound him to a certain tree and most direfully hided him with many stripes, but neither the keenness of the torture nor the threats of the tormentors could change his will.

Sixth Lesson.

WHEN the savages saw it, they became as it were mad, and pierced the King's whole body with arrows, making breach upon breach. He was still alive when they haled him away from the bloody stock, and a headsman struck off his head at one blow. Holy Edmund offered himself up to God as a burnt offering of a sweet savour upon the 20th day of November, and crowned with martyr-

dom the dying of the Lord JESUS, which he had so eminently borne in his body.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (x. 34.)

AT that time: JESUS said unto His disciples, Think not that I am come to send peace on earth: I came not to send peace, but a sword. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* i. *on Matth.* x.)

He had said above (27,) "What I tell you in darkness, that speak ye in light, and what ye hear in the ear, that preach ye upon the housetops." And now He telleth what will follow such preaching. The faith of Christ set the whole world at variance, the believers and the unbelievers dwelt in one house, but it was a good thing that war should be made to break a bad peace. This is as we read in Genesis that evil men journeyed from the East and were fain to build a tower whose top should reach unto heaven, and God came down and divided their tongues.

Eighth Lesson.

"FOR I am come to set a man at variance against his father." This place is almost the same as that in Micah (vii. 5, 6,) and we should take notice, whenever a place is brought forward out of the Old Testament, whether it be the sense only or the words that be the same.

"He that loveth father or mother more than Me is not worthy of Me." He had said before, "I came not to send peace, but a sword, for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." And having thus warned any against setting natural affection before religious belief, He saith now, "He that loveth father or mother more than Me is not worthy of Me." In the Song of Songs, it is written: "He established His love upon me," (ii. 4,) and this order is in all things needful, love God, and after Him, father, and mother, and children.

Ninth Lesson.

IT is a very noble order. He sendeth them forth to preach; He teacheth them not to fear dangers, but to place their feelings below their faith; before He had cut off gold from them, He had forbidden them to carry even brass in their purses (9.) The state of the Apostles was hard, whence were they to live or eat? But the sternness of His commandments is softened by the hope of His promises, "He that receiveth you, receiveth Me, and he that receiveth Me, receiveth Him that sent Me." So that every believer, when he receiveth an Apostle, may feel that he is receiving Christ.

MARTYROLOGY.

The morrow is the Feast of the Presentation of the Blessed Virgin Mary, Mother of God, in the Temple at Jerusalem.

Upon the same 21st day of November, were born into the better life—

Holy Rufus, touching whom the holy Apostle Paul writeth unto the Romans.

At Rome, the holy martyrs Celsus and Clement.

At Ostia, the holy martyrs Demetrius and Honorius.

At Rheims, [in the year 1192,] the

holy martyr Albert, Bishop of Liege, who was slain for defending the freedom of the Church.

In Spain, the holy martyrs Honorius, Eutychius, and Stephen.

In Pamphylia, under the President Aetius, in the persecution under the Emperor Aurelian, the holy martyr Heliodorus, by whom his very torturers were converted to the faith: for the which cause they were drowned in the sea.

At Rome, holy Pope Gelasius, famous for his teaching and holiness.

At Verona, the holy Confessor Maurus, Bishop [of that see.]

At the monastery of Bobbio, deceased the holy Abbat Columbanus, the founder of many monasteries, and the Father of many monks, who fell asleep in a good old age, bright with many graces.

At Second Vespers a Commemoration is made of the following. Antiphons, &c., and Prayer as below.

NOVEMBER 21.

Presentation of the Blessed Virgin Mary.

Greater Double.

All from the Common Office for Feasts of the Blessed Virgin, (p. 436,) except the following.

VESPERS.

Antiphon at the Song of the Blessed Virgin. O Blessed Mary, Mother of God, Virgin for ever, temple of the Lord, sanctuary of the Holy Ghost, thou, without any ensample before thee, didst make thyself well-pleasing in the sight of our Lord JESUS Christ. Alleluia.

Prayer throughout the Office.

O GOD, Who wast pleased that the blessed Mary always a Virgin, being herself the dwelling-place of the Holy Ghost, should, as on this day, be presented in Thine earthly Temple, grant, we beseech Thee, that by her prayers we may worthily be presented in the heavenly Temple of Thy glory. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Prov. viii. 12, *as in the Common.*

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book "Upon the Orthodox Faith," written by St John of Damascus. (*Bk.* iv. *chap.* 15.)

JOACHIM took to wife that most eminent and praiseworthy woman, Anne. And even as the antient Hannah, being stricken with barrenness, by prayer and promise became the mother of Samuel, so likewise this woman also through prayer and promise received from God the Mother of God, that in fruitfulness she might not be behind any of the famous matrons. And thus "grace" (for such is the signification of the name of Anne) is mother of the "Lady" (for such is the signification of the name of Mary.[1]) And indeed she became the Lady of every creature, since she hath been mother of the Creator. She first saw the light in

[1] This is opposed to other passages in the Breviary. See Sunday after Sept. 8.

Joachim's house, hard by the Pool of Bethesda, at Jerusalem, and was carried to the Temple. There planted in the Lord, the dew of His Spirit made her to flourish in the courts of her God, and like a green olive she became a tree, so that all the doves of grace came and lodged in her branches. And so she raised her mind utterly above the lust of life and the lust of the flesh, and kept her soul virgin in her virgin body, as became her that was to receive God into her womb.

Fifth Lesson.

The Lesson is taken from the Book "Upon Virgins," written by St Ambrose, Bishop [of Milan.] (ii.)

SUCH was Mary that her single life offereth an ensample to all. If then the doer displease us not, let us applaud the deed; if any other woman seek like reward, let her follow after like works. In the one Virgin how many glorious examples do shine forth. Her's was the hidden treasure of modesty, her's the high standard of faith, her's the self-sacrifice of earnestness, her's to be the pattern of maidenhood at home, of kinswomanhood in ministry, of motherhood in the Temple. O to how many virgins hath she been helpful, how many hath she taken in her arms and presented unto the Lord, saying: Here is one who, [like me,] hath kept stainlessly clean the wedding-chamber, the marriage-bed of my Son!

Sixth Lesson.

WHY should I go on to speak of the scantiness of her eating, or of the multiplicity of her work? how her labour seemed above human capacity, and her refreshment insufficient for human strength, her toil never missing a moment, her fasting taking two days together. And when she was fain to eat, she took not dainties, but whatsoever food came first to hand that would keep body and soul together. She would not sleep till need was, and even then, while her body rested, her soul watched, for she often talked in her sleep, either repeating things that she had read, or going on with what she was doing before sleep interrupted her, or rehearsing things executed, or talking of things projected.

THIRD NOCTURN.

Lessons from Luke xi. 27, *with the Homily of the Venerable Bede*, (*p.* 446.)

In the Verse of the Seventh Responsory is said, "Keeping this Feast of thine holy Presentation."

MARTYROLOGY.

Upon the 22nd day of November, were born into the better life—

At Rome, the holy Virgin and martyr Cecily. She brought her husband Valerian and his brother Tiburtius to believe in Christ, and nerved them to suffer martyrdom. After their martyrdom, Almachius, Prefect of the city under the Emperor Marcus Aurelius Severus Alexander, caused her to be arrested, and, after she had overcome fire, gloriously to finish her sufferings with the sword.

At Colossæ, in Phrygia, the holy martyrs Philemon and Apphia, the disciples of the holy Apostle Paul, [unto whom he addressed an Epistle.] During the reign of the Emperor Nero, the Gentiles broke into the Church upon the feast day of Diana. The rest of the faithful escaped, but these were taken, and by command of the President Artocles they were flogged, buried up to the middle, and stoned to death.

Likewise, at Rome, the holy martyr Maurus, who came from Africa to visit the graves of the Apostles, and suffered under the Emperor Numerian, and the Prefect of the city, Celerinus.

At Antioch, in Pisidia, in the persecution under the Emperor Diocletian, the holy martyrs Mark and Stephen.

At Autun, [in the sixth century,] the holy Confessor Pragmatius, Bishop [of that see.]

SECOND VESPERS.

Antiphon at the Song of the Blessed Virgin as at First Vespers.

A Commemoration is made of the following.

Antiphon. Valerian! there is a secret which I wish to tell thee. I have an Angel of God for a lover, and he is very jealous to keep my body.

Prayer from Lauds.

NOVEMBER 22.

St Cecily, Virgin and Martyr.

Double.

All from the Common Office for a Virgin and Martyr, (*p.* 451,) *except the following.*

MATTINS.

FIRST NOCTURN.

First Antiphon. The Maiden Cecily overcame Almachius, and called Tiburtius and Valerian to crowns.

Ps. viii. O LORD, our Ruler, &c., (*p.* 7.)

Second Antiphon. She spread forth her hands and prayed unto the Lord, that He would deliver her from her enemies.

Ps. xviii. The heavens declare, &c., (*p.* 17.)

Third Antiphon. Cecily brought under her body with haircloth, and besought God with loud crying.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 46.)

Lessons from 1 Cor. vii. 25, *as in the Common.*

First Responsory.

The musicians played, and the maiden Cecily sang in her heart unto the Lord alone, saying: Lord, let my heart and my body be undefiled, that I be not ashamed.

Verse. She fasted and prayed for two days and three days together, committing the cause of her fear unto the Lord.

Answer. Lord, let my heart and my body be undefiled, that I be not ashamed.

Second Responsory.

O Blessed Cecily, thou didst convert the two brethren, but thou didst overcome Almachius the judge; thou didst point out Urban the Bishop, by this, that his face was as the face of an Angel.

Verse. Busy like a bee, thou didst serve the Lord.

Answer. Thou didst point out Urban the Bishop, by this, that his face was as the face of an Angel.

Third Responsory.

The glorious maiden carried the Gospel of Christ always in her breast, and meditated therein day and night, talking with God and praying.

Verse. She spread forth her hands and prayed unto the Lord, and her

heart was enkindled with fire from heaven.

Answer. Talking with God and praying.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Talking with God and praying.

SECOND NOCTURN.

First Antiphon. O Lord JESUS Christ, Who hast said of abstaining from marriage, "He that is able to receive it, let him receive it," accept now the fruits from this seed, which Thou didst sow in the heart of Cecily.

Ps. xliv. My heart is overflowing, &c., (*p.* 96.)

Second Antiphon. Blessed Cecily said unto Tiburtius: To-day I call thee my brother, for the love of God hath made thee to cast away idols.

Ps. xlv. God is our refuge, &c., (*p.* 97.)

Third Antiphon. Lord, let my heart and my body be undefiled, that I be not ashamed.

Ps. xlvii. Great is the LORD, &c., (*p.* 98.)

Fourth Lesson.

CECILY was a Roman maiden of noble birth, trained up from her earliest years in the teaching of the Christian faith, and who by vow consecrated her virginity to God. She was afterwards given in marriage, against her will, to Valerian. On the first night she said to him: Valerian! I am under the wardship of an Angel, who keepeth me always a maiden. Therefore do nothing unto me, lest the anger of God should be aroused against thee. Valerian was moved at her words, and dared not to touch her. Also he added even this, that he would believe in Christ, if he could see the Angel. Cecily answered him that that could not be unless he were first baptized, and for the sake of seeing the Angel he was willing. So she bade him go unto Pope Urban, who was hiding in the sepulchre of the Martyrs on the Appian Way on account of the persecution. And he went unto him and was baptized.

Fourth Responsory.

Cecily brought her body under with haircloth, and besought God with loud crying, and called Tiburtius and Valerian to crowns.

Verse. This is one of the wise virgins, one chosen out of the number of the prudent.

Answer. And called Tiburtius and Valerian to crowns.

Fifth Lesson.

THENCE he came back to Cecily, and found her praying, and the Angel with her, shining from the glory of God. As soon as he had recovered from the shock of wonder and fear, he brought his brother Tiburtius, and Cecily taught him Christ, and he was baptized by the same Pope Urban, and he also was vouchsafed to see the Angel whom his brother had seen. A little while after, both of them bravely suffered martyrdom under the Præfect Almachius, who then caused Cecily to be taken, and asked of her, first of all, where was the property of Tiburtius and Valerian?

Fifth Responsory.

He found Cecily praying in her chamber, and standing by her the Angel of the Lord. And when Valerian saw him, he feared with a great fear.

Verse. The Angel of the Lord descended from heaven, and a light shone in all the house.

Answer. And when Valerian saw him, he feared with a great fear.

Sixth Lesson.

TO him the Virgin answered that all their goods had been given to the poor. Thereupon he was filled with fury, and commanded her to be taken home, and burnt in the bath. She was in that place a day and a night, but the fire had not harmed her. Then was sent the executioner, who gave her three strokes of the axe, and, as he could not cut off her head, left her half-dead. Three days thereafter, upon the 22nd day of November, in the reign of the Emperor Alexander Severus, she winged her flight for heaven, glorified with the two palms of virginity and martyrdom. Her body was buried in the cemetery of Kallistus by the aforenamed Pope Urban, who also consecrated a Church in her name in her own house. Her reliques were brought into the city by Pope Paschal I., along with those of Tiburtius, Valerian, and Maximus, and all laid together in the said Church of St Cecily.

Sixth Responsory.

O Lord JESUS Christ, the Good Shepherd, Who hast said of abstaining from marriage, "He that is able to receive it, let him receive it," accept now the fruits from this seed, which Thou didst sow in the heart of Cecily. Busy like a bee, Thine handmaiden Cecily served Thee.

Verse. For her husband, who was like a raging lion when she took him, she sent unto Thee meek as the meekest of lambs.

Answer. Busy like a bee, Thine handmaiden Cecily served Thee.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Busy like a bee, Thine handmaiden Cecily served Thee.

THIRD NOCTURN.

First Antiphon. Christ, the Son of God, Who hath chosen unto Himself such an handmaiden, Him we believe to be the true God.

Ps. xcv. O sing unto the LORD, &c., (*p.* 148.)

Second Antiphon. We that have known His Holy Name can by no means deny Him.

Ps. xcvi. The LORD reigneth, &c., (*p.* 149.)

Third Antiphon. Then Valerian went his way, and found the holy Urban, by the sign which had been given him.

Ps. xcvii. O sing unto the LORD, &c., (*p.* 157.)

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxv. 1.)

AT that time: JESUS spake unto His disciples this parable: The kingdom of heaven shall be likened unto ten virgins, who took their lamps and went forth to meet the Bridegroom and the Bride. And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (*Hom. 79 on Matth.*)

Wherefore doth the Lord set forth this parable under the figure of virgins, and not make it of acceptation for all men? He had spoken great things touching virginity, saying: "There be eunuchs, which have made themselves

eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." (Matth. xix. 12.) He knew also that virginity is a thing which is held in great honour among men, being indeed a thing higher than nature, as is plain from this, that under the Old Testament even the Patriarchs and Saints did not practise it, and that under the New Testament it is not enjoined by any commandment of necessity; for the Lord did not make it binding, but left it open to the free choice of the faithful. Whence also Paul saith: "Concerning virgins I have no commandment of the Lord; yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. I suppose therefore that this is good for the present distress, that it is good for a man so to be. But and if thou marry, thou hast not sinned, and if a virgin marry, she hath not sinned." (1 Cor. vii. 25, 26, 28.)

Seventh Responsory.

Blessed Cecily said unto Tiburtius: To-day I call thee my brother, for the love of God hath made thee to cast away idols.

Verse. For even as the love of God hath made thy brother to be my husband, so the same hath made thee to be my brother, [and]

Answer. To cast away idols.

Eighth Lesson.

VIRGINITY then, being a thing in itself so great and so much esteemed among many, lest any man having attained unto it, and kept it undefiled, should think that he hath done all, and so leave the rest undone, the Lord putteth forth this parable, in order to show that if virginity, though it have all else, lack mercy, its owner will but have his portion without among the fornicators, among whom Christ doth justly place the heartless and pitiless celibate. The fornicator is entangled in lust after bodies, the other in lust after money. The lust for bodies and the lust for money are two very different things, whereof the fleshly is by far the keener and the stubborner appetite. They that strive with the weaker enemy are therefore much less excusable if they fall. Wherefore the Lord hath called such virgins "foolish," for having first won the stern battle, and then been destroyed in the light one.

Eighth Responsory.

Cecily hath sent me unto you, that ye may show me the holy Bishop, for unto him I have a secret message to deliver.

Verse. Then Valerian went his way, and found the holy Urban by the sign which had been given him.

Answer. For unto him I have a secret message to deliver.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For unto him I have a secret message to deliver.

Ninth Lesson.

BY the "lamps" spoken of in this parable, the Lord signifieth the actual gift of virginity and holy continency, and by the "oil" gentleness, almsgiving, and helpfulness toward the needy.

"While the Bridegroom tarried, they all slumbered and slept."

His disciples hoped that His kingdom was to come forthwith. To call them away from this hope, to lead them away from this thought, He showeth them the time of waiting for

the Bridegroom to be no very short one.

"They all slumbered and slept."

He calleth death a sleep.

"And at midnight there was a cry made, Behold, the Bridegroom cometh, go ye out to meet Him."

This "at midnight" is either a continuation of the parable [and so signifieth the awaking of the dead,] or else meaneth that the again-rising to come will actually take place in the night. Of the "cry" Paul also maketh mention, where he saith: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." (1 Thess. iv. 16.)

LAUDS.

First Antiphon. The musicians played, and Cecily sang unto the Lord, * saying: Let my heart be undefiled, that I be not ashamed.

Second Antiphon. Valerian found Cecily praying in her chamber, * and with her the Angel.

Third Antiphon. Busy like a bee, * O Lord, did Thine handmaiden Cecily serve Thee.

Fourth Antiphon. I bless Thee, O Father of my Lord JESUS Christ, * that through Thy Son the fire is gone out round about me.

Fifth Antiphon. I have asked the Lord for three days, * that I may consecrate my house as a Church.

Antiphon at the Song of Zacharias. As dawn was fading into day, Cecily cried and said: Arise, O soldiers of Christ, cast away the works of darkness, and put on the armour of light.

Prayer throughout the Office.

O GOD, Who year by year dost gladden Thy people by the solemn feast of Thy blessed Virgin and Martyr Cecily, grant unto us, we beseech Thee, not only devoutly to observe the same, but also to follow after the pattern of her godly conversation. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Prime, Terce, Sext, and None, the Antiphons are the First, Second, Third, and Fifth from Lauds, respectively.

MARTYROLOGY.

Upon the 23rd day of November, were born into the better life—

The holy Pope Clement, he was the third, after the blessed Apostle Peter, who held the Papacy. In the persecution under the Emperor Trajan he was sent to the Crimea, where he was sunk in the sea with an anchor tied to his neck, and so received the crown of martyrdom. In the time of Pope Nicholas I. his body was brought to Rome and honourably buried in the church which had already been built in his name.

Likewise, at Rome, the holy martyr Felicity,[1] mother of seven sons, who were all likewise martyrs. After they had suffered, the Emperor Mark Antonine commanded her also to be beheaded for Christ's sake.

At Merida, in Spain, the holy Virgin and martyr Lucretia, who suffered martyrdom under the President Dacian, in the persecution under the Emperor Diocletian.

At Cyzicus, on the Hellespont, the holy martyr Sisinius, who was slain with the sword, after suffering many torments, during the same persecution.

At Iconium, in Lycaonia, holy Amphilochius, Bishop [of that see,] the fellow of holy Basil and Gregory

[1] See July 10.

of Nazianzus, in the desert and in the Episcopate. He went through many contendings for the Catholic faith's sake, but fell asleep at length in peace, famous for holiness and teaching.

At Girgenti, in Sicily, [at the end of the sixth century,] deceased holy Gregory, Bishop [of that see.]

In the country of Hesbaye, [in the seventh century,] the holy Confessor Trudo, the Priest.

At Mantua, blessed John Boni, of the Order of Hermits of Saint Austin, whose illustrious life hath been written by holy Antonine.

VESPERS.

The Office is of St Cecily till the Chapter, with Antiphons from Lauds; from the Chapter, inclusive, of the following.

NOVEMBER 23.

St Clement, Pope and Martyr.

Double.

All from the Common Office for One Martyr, (*p.* 366,) *except the following.*

FIRST VESPERS.

As regards St Clement, these usually begin with the Chapter, but if from the beginning, the Antiphons are taken from Lauds.

Antiphon at the Song of the Blessed Virgin. Let us all pray our Lord JESUS Christ to open a spring for those that own His Name.

Prayer throughout the Office. "O God, Who year by year, &c." (*p.* 375,) *but ending,* "may copy that manly strength which he showed under his sufferings. Through our Lord, &c."

A Commemoration is made of St Cecily.

Antiphon. The glorious maiden carried the Gospel of Christ always in her breast, and rested neither day nor night from talking with God and praying.

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

Prayer from her Office.

Then of the Holy Martyr Felicity.

Antiphon. The kingdom of heaven is like unto a merchantman seeking goodly pearls, who, when he had found one pearl of great price, gave all that he had and bought it.

Verse. In thy comeliness and thy beauty.

Answer. Go forward, fare prosperously, and reign.

Prayer.

GRANT, we beseech Thee, O Almighty God, that in calling to mind the awful victory of Thy blessed Martyr Felicity, we may find shelter both for her sake and in her prayers. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Acts xx. 17, (*p.* 367.)

First Responsory.

While Holy Clement was at prayer, there appeared unto him the Lamb of God, with the river of the water of life proceeding from under His Feet,

even that river, the streams whereof make glad the city of God.

Verse. And I looked, and, lo, a Lamb stood on the mount—

Answer. With the river of the water of life proceeding from under His Feet, even that river, the streams whereof make glad the city of God.

Second Responsory.

They all said with one voice: Holy Clement, pray for us, that we may be made worthy of the promises of Christ.

Verse. For no worthiness of mine own hath the Lord sent me unto you, to become a partaker in your crowns.

Answer. That we may be made worthy of the promises of Christ.

Third Responsory.

Lord, Thou hast given unto Thy Martyr Clement a tabernacle in the sea, after the fashion of a temple of marble, builded by the hands of Angels. And Thou givest a way thither unto the people on the land, that they may tell of Thy marvellous works.

Verse. Lord, Thou didst give unto Thy Saints a way in the sea, and a path through the mighty waters.

Answer. And Thou gavest a way thither unto the people on the land, that they may tell of Thy marvellous works.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And Thou gavest a way thither unto the people on the land, that they may tell of Thy marvellous works.

SECOND NOCTURN.

Fourth Lesson.

CLEMENT, the son of Faustinus, was a Roman, from the quarter of the Cœlian Mount. He was a disciple of the blessed Peter, and is the same concerning whom Paul saith, writing to the Philippians: "And I entreat thee also, true yokefellow, help those women which laboured with me in the Gospel, with Clement also, and with other my fellow-labourers, whose names are written in the book of life." (iv. 3.) [He succeeded Cletus as Bishop of Rome.] He it was who divided the seven quarters of the city among seven scribes, one to each, whose duty it was to search out most carefully, and record in writing the sufferings and acts of the Martyrs. He himself also wrote much, and that most orthodox and healthy, whereby he clearly explained the Christian Religion.

Fifth Lesson.

HIS teaching and the holiness of his life brought many to believe in Christ, and he was therefore exiled by the Emperor Trajan to Kherson, in the Crimea, where he found two thousand Christians, who had been condemned by the same Trajan. There they all worked in the marble quarries. During their labour they suffered for want of water, and Clement prayed, and then went up an hill hard by, on the top whereof he saw a Lamb standing, touching with its right foot a flowing spring of sweet waters. Therewith they all quenched their thirst, and by this miracle many unbelievers were brought to believe in Christ, and began to honour the holiness of Clement.

Sixth Lesson.

THESE things moved Trajan to send a messenger to the Crimea, who tied an anchor about Clement's neck, and cast him into the deep of the sea. After it had been done, while the Christians were pray-

ing on the shore, the sea went back three miles, and when they followed it, they found a grotto of marble, in form like a temple, and therein a stone coffin wherein was laid the body of the Martyr, and, hard by, the anchor wherewith he had been sunk. Then were the country people moved to receive the faith of Christ. The body of Clement was afterwards brought to Rome, in the time of Pope Nicholas I., and buried in his own Church. A Church was also built in the Crimea, in the place where God had made the water to break forth. Clement lived as Pope nine years, six months, and six days. He held two Ordinations in the month of December, wherein he made ten Priests, two Deacons, and fifteen Bishops for divers places.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary*, (*p.* 411.) *The last is omitted, or read as one with the Eighth, in order to make room for the*

Ninth Lesson. (*For the Holy Martyr Felicity.*)

The Lesson is taken from the Sermons of Pope St Gregory [the Great.] (*3rd Hom. on the Gospels.*)

THAT blessed woman Felicity, whose Birth-feast we are keeping to-day, had as much dread of leaving her seven sons living after her in the flesh, as have carnal-minded mothers of seeing them go dead before them. When she was taken in the strong pains of persecution, she braced up the hearts of her children by bidding them cleave to the Fatherland above, and became their mother for the spiritual, as she had aforetime been for the fleshly life, bringing them forth for God by her exhortation, as she had brought them forth for the world by her body. And shall I not call this woman a Martyr? Nay, more than Martyr. The seven whom she trusted to God were seven children sent before her to death. She suffered first and triumphed last.

LAUDS.

First Antiphon. While holy Clement was at prayer, * there appeared unto him the Lamb of God.

Second Antiphon. For no worthiness of mine own hath the Lord sent me unto you, * to become a partaker in your crowns.

Third Antiphon. And I looked, and, lo, a Lamb stood on the mount, * with the river of the water of life proceeding from under His Feet.

Fourth Antiphon. With the river of the water of life proceeding from under His Feet, * even that river, the streams whereof make glad the city of God.

Fifth Antiphon. All the Gentiles that were round about believed * in the Lord Christ.

Antiphon at the Song of Zacharias. As he began to move toward the sea, the people cried out with a loud voice: O Lord JESUS Christ, deliver him! And Clement wept, and said: Father, receive my spirit!

A Commemoration is made of St Felicity.

Antiphon. Give her of the fruit of her hands, and let her own works praise her in the gates.

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

Prayer as at First Vespers.

The Antiphons at Prime, Terce, Sext, and None, are the First, Second, Third, and Fifth from Lauds respectively.

MARTYROLOGY.

On the morrow we keep the Feast of the holy Confessor John of the Cross, of whom mention is made upon the 14th day of December.

Upon the same 24th day of November, were born into the better life—

The holy martyr Chrysogonus, who long endured bonds and imprisonment for his steadfast confession of Christ, but was at length brought to Aquileia by command of Diocletian, and was there beheaded, whereafter his body was cast into the sea, and so he finished his testimony.

At Rome, the holy martyr Crescentian, of whom record is made in the history of the last sufferings of the blessed Pope Marcellus.

At Amelia, in Umbria, the holy Virgin and martyr Firmina; in the persecution under the Emperor Diocletian she was put to divers torments, but was at length hung up and burnt with lamps, until she gave up the ghost.

At Corinth, under the Emperor Julian the Apostate and the President Sallust, the holy martyr Alexander, who fought for Christ's faith even unto death.

At Cordova, the holy Virgins and martyrs Flora and Mary, who were long imprisoned, and then slain with the sword, in the persecution under the Arabs.

At Perugia, the holy martyr Felicissimus.

At Milan, holy Protasius, Bishop [of that see,] who defended the cause of Athanasius before the Emperor Constans in the Council of Sardica, and passed away to be ever with the Lord, worn out by many toils for the sake of religion and of the Church committed to his care.

At Blaye, [in the fourth century,] the holy Priest Romanus, the praise of whose holiness is proclaimed by the glory of his miracles.

In Auvergne, [in the sixth century,] holy Portian, Abbat [of Mirande,] who was famous for miracles, under King Theodoric.

SECOND VESPERS.

Antiphons from Lauds.

At the Chapter begins the Office of St John of the Cross.

NOVEMBER 24.

St John of the Cross, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 415,) except the following.

FIRST VESPERS.

As regards St John, these begin with the Chapter.

Prayer throughout the Office.

O GOD, Who didst work in Thine holy Confessor John that he utterly denied himself, and in great love took up his Cross and excellently followed Thee, grant that we may so take ensample by him as finally to attain as he hath, unto Thine everlasting glory. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Clement.

Antiphon. Lord, Thou hast given unto Thy Martyr Clement a tabernacle in the sea, after the fashion of a temple of marble, builded by the hands of Angels. And Thou givest a way thither unto the people on the land, that they may tell of Thy marvellous works.

Verse. The righteous shall flourish like a palm-tree.

Answer. He shall grow like a cedar in Lebanon.

Prayer from his Office.

Then of the holy Martyr Chrysogonus. Antiphon and Verse and Answer from the Common Office for One Martyr.

Prayer.

GIVE ear, O Lord, unto our prayers, and grant that we who acknowledge ourselves guilty through our own iniquity, may be delivered at the petition of Thy blessed Martyr Chrysogonus. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

JOHN of the Cross was born of godly parents at Fontibere, [near Avila,] in Spain, [in the year of our Lord 1542.] It began soon to appear that he was foreordained to be an acceptable servant unto the Virgin Mother of God. At five years of age he fell into a well, but the hand of the Mother of God took him up, and saved him from all hurt. So burning was his desire to suffer that when he was nine years old he gave up any softer bed, and used to lie on potsherds. In his youth he devoted himself as a servant in the hospital for the sick poor at Medina del Campo, and embraced with eager charity the meanest offices there, his readiness likewise exciting others to imitate him. [In 1563] he obeyed the call to higher things, and entered the Order of the Blessed Virgin Mary of Mount Carmel, wherein, by command of his Superiors, he received Priest's Orders. By their leave and his own strong desire for the sternest discipline and the strictest life, he adopted the primitive Rule. Full of the memory of what our Lord suffered, he declared war against himself as his own worst enemy, and carried it on by depriving himself of sleep and food, by iron chains, by whips, and by every kind of self-torture. And in a little while he had crucified the flesh, with the affections and lusts thereof. He was indeed worthy that holy Theresa should say of him that he was one of the purest and holiest souls by whom God was then enlightening His Church.

Fifth Lesson.

THE strange hardness of his life, and the might of his graces, joined to the unceasing concentration of his mind on God, had the effect of oftentimes subjecting him to daily and extraordinary trances. So burning was his love of God that the fire sometimes could not be kept bound within, and brake forth, so that his face shone. The salvation of his neighbours was one of his dearest longings, and he was unwearied in preaching the Word of God, and in administering the Sacraments. As

strong in so many good works, and glowing with zeal to make discipline harder, he was given by God to be an helpmeet to holy Theresa, and he aided her to set up again the primitive observance among the brethren of the Order of Mount Carmel, as she had already done among the sisters. In doing God's work, he and God's handmaid together went through toils that cannot be numbered. No discomforts or dangers held him back from going throughout all Spain to visit all and each of the convents which the care of that holy Virgin had founded, and in them, and in very many others erected by her means for spreading the renewed observance, he strengthened it by his word and ensample. He is indeed worthy to be reckoned second only to the holy Theresa as a professor and founder of the Order of bare-footed Carmelites.

Sixth Lesson.

HE remained throughout all his life a clean maid, and when some shameless women tried to beguile his modesty, he not only foiled them, but gained them for Christ. In the judgment of the Apostolic See he was as much taught of God as was holy Theresa, for explaining God's hidden mysteries, and he wrote books of mystical theology filled with heavenly wisdom. Christ once asked him what reward he would have for so much work; whereto he answered: "Lord, that I may suffer, and be disesteemed for Thy sake." He was very famous for his power over devils, whom he oftentimes scared out of men's bodies, for discerning of spirits, for the gift of prophecy, and for eminent miracles. He was extraordinarily lowly, and oftentimes entreated of the Lord that he might die in some place where he was unknown. In accordance with his prayer, [he was sent] to Ubeda, [where for three months the Prior imprisoned and cruelly ill-used him during his last sickness.] To crown his love of suffering, he bore uncomplainingly five open sores in his leg, running with water. [At last, upon the 14th day of December,] in the year 1591, being the day, and at the hour foretold by himself, after having in godly and holy wise received the Sacraments of the Church, hugging [the image of] that crucified Saviour of Whom his heart and his mouth had been used to be full, he uttered the words: "Into Thy hands I commend my spirit," and fell asleep in the Lord. As his soul passed away it was received into a glorious cloud of fire. His body yielded a right sweet savour, and is still uncorrupt where it lieth, held in great honour, at Segovia. He was famous for very many miracles both before and since his death, and Pope Benedict XIII. numbered his name among those of the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory,* (*p.* 422.) *The last is omitted or read as one with the Eighth, to leave room for the*

Ninth Lesson. (*For the Holy Martyr Chrysogonus.*)

CHRYSOGONUS was imprisoned at Rome in the reign of the Emperor Diocletian. There he lived for the space of two years upon the alms of the holy Anastasia. She was suffering much persecution from her husband Publius for Christ's Name's sake, and was used to write to Chrysogonus to ask for the help of his prayers, and he in return comforted her by his epistles. Presently the Emperor wrote to Rome com-

manding the rest of the Christians who were in prison there to be put to death, and Chrysogonus to be sent to himself at Aquileia. When he was brought thither, he said unto him: I have sent for thee, O Chrysogonus, that I may increase thine honours, if only thou wilt bring thy mind to worship the gods. Thereto Chrysogonus answered: With my mind and with my prayers I worship Him Who is God indeed, but such gods as are nothing but images of devils, them I hate and curse. Then was the Emperor kindled to fury at this answer, and commanded Chrysogonus to be beheaded at Aquæ Gradatæ upon the 24th day of November. His body was cast into the sea, but found a little while afterwards washed up upon the shore, and the Priest Zoïlus took it and buried it in his own house.

At Lauds a Commemoration is made of the Holy Martyr. Prayer as before.

MARTYROLOGY.

Upon the 25th day of November, were born into the better life—

At Alexandria, the holy Virgin and martyr Katharine. On account of her confession of the Christian faith, she was cast into prison under the Emperor Maximinus. She was long flogged with loaded scourges, and at length beheaded. Her body was in wondrous wise carried by angels[1] to Mount Sinai, where it is devoutly honoured by the pilgrimages of multitudes of Christians.

At Rome, the holy martyr Moses, a Priest, who was among those whom holy Cyprian oftentimes comforted by his letters while they were kept in prison. He contended manfully not only against the Gentiles, but also against the schismatics and Novatian heretics. At length, as is attested by holy Pope Cornelius, he was crowned with an eminent martyrdom in the persecution under the Emperor Decius.

At Antioch, the holy martyr Erasmus.

At Cæsarea, in Cappadocia, the holy martyr Mercury. He was a soldier, who, by the help of his Guardian Angel, overcame the barbarians and the cruelty of the Emperor Decius, and passed away to heaven crowned with a martyrdom adorned by victory over many torments.

In the province of Æmilia, the holy Virgin Jucunda.

Vespers are of the following, from the Chapter inclusive.

NOVEMBER 25.

St Katharine, Virgin and Martyr.

Double.

All from the Common Office for a Virgin and Martyr, (p. 451,) except the following.

Prayer throughout the Office.

O GOD, Who didst give the Law unto Moses upon the top of Mount Sinai, and there didst cause the body of Thy blessed Virgin and Martyr Katharine to be marvellously laid by Thine holy Angels, grant unto us, we beseech Thee, for her sake and at her prayers, that we may finally attain unto that mountain which is Christ. Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

[1] Alban Butler says that by this are to be understood monks, as wearers of the "angelic" habit.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Katharine was a noble maiden of Alexandria, who from her earliest years joined the study of the liberal arts with fervent faith, and in a short while came to such an height of holiness and learning, that when she was eighteen years of age she prevailed over the chiefest wits. When she saw many diversely tormented and haled to death by command of Maximin, because they professed the Christian religion, she went boldly unto him and rebuked him for his savage cruelty, bringing forward likewise most sage reasons why the faith of Christ should be needful for salvation.

Fifth Lesson.

MAXIMIN marvelled at her wisdom, and bade keep her, while he gathered together the most learned men from all quarters and offered them great rewards if they would confute Katharine and bring her from believing in Christ to worship idols. But the event fell contrariwise, for many of the philosophers who had come to dispute with her were overcome by the force and skill of her reasoning, so that the love of Christ JESUS was kindled in them, and they were content even to die for His sake. Then did Maximin strive to beguile Katharine with fair words and promises, and when he found it was lost pains, he caused her to be hided, and bruised with lead-laden whips, and so cast into prison, and neither meat nor drink given to her for the space of eleven days.

Sixth Lesson.

AT that time Maximin's wife and Porphyry the Captain of his host, went to the prison to see the damsel, and at her preaching believed in JESUS Christ, and were afterwards crowned with martyrdom. Then was Katharine brought out of ward, and a wheel was set, wherein were fastened many and sharp blades, so that her virgin body might thereby be most direfully cut and torn in pieces, but in a little while, as Katharine prayed, this machine was broken in pieces, at the which marvel many believed in Christ. But Maximin was hardened in his godlessness and cruelty, and commanded to behead Katharine. She bravely offered her neck to the stroke and passed away hence to receive the twain crowns of maidenhood and martyrdom, upon the 25th day of November. Her body was marvellously laid by Angels upon Mount Sinai in Arabia.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with the Homily of St Gregory*, (*p.* 455.)

MARTYROLOGY.

Upon the 26th day of November, were born into the better life—

At Fabriano, in the March of Ancona, the blessed Abbat Silvester, founder of the Congregation of Monks of the Order of St Benedict, who are called Silvestrians.

At Alexandria, the holy martyr Peter, Pope of that city, a man enriched with all graces, who was be-

headed by order of the Emperor Galerius Maximian.

Likewise at Alexandria, in the same persecution, the holy martyrs Faustus a Priest, Didius, and Ammonius, along with whom are commemorated the Egyptian Bishops Phileas, Hesychius, Pachomius, and Theodore, and six hundred and sixty Others, who were raised to heaven by the sword of the persecutor.

At Nicomedia, the holy Priest Marcellus, who in the time of the Emperor Constantius was thrown over a cliff by the Arians, and so died a martyr.

At Padua, [in the year 1149,] the holy martyr Bellinus, Bishop [of that see.]

At Rome, [at the end of the fourth century,] the holy Confessor Pope Siricius, very famous for his teaching, godliness, and zeal for the faith. He condemned divers heretics and restored the discipline of the Church by healthy enactments.

At Autun, [in the third century,] holy Amator, Bishop [of that see.]

At Constance, [in the tenth century,] holy Conrad, Bishop [of that see.]

In the country of Rheims, [in the seventh century,] the holy Confessor Basolus.

At Adrianople, in Paphlagonia, the holy hermit Stylian, who was famous for miracles.

In Armenia, [in the tenth century,] the holy monk Nicon.

At Rome, [in the year 1751,] the holy Confessor Leonard of Porto Maurizio, of the Order of Friars Minor of the stricter observance, who was famous for his zeal for the salvation of souls and his holy journeys throughout Italy, and whose name the Supreme Pontiff Pius IX. enrolled among those of the Saints.

Vespers of the following, from the Chapter inclusive.

NOVEMBER 26.

St Silvester, Abbat.

Double.

All from the Common Office, (p. 415,) except the following.

FIRST VESPERS.

These, as regards St Silvester, begin with the Chapter.

Prayer throughout the Office.

O GOD of Mercies, Who wast pleased to call the blessed Abbat Silvester into the desert as he bethought him of this world's vanity at the mouth of an open grave, and to honour him by a life shining with worthy acts, we humbly beseech Thee that we, after his ensample, may lightly esteem things earthly, and may at length attain unto everlasting joy in Thy presence. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Katharine. Prayer from her Office. Then of the Holy Martyr Peter, Pope of Alexandria, from the Common Office, (p. 366,) with the Prayer, "Mercifully consider, &c.," *(p. 375.)*

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Silvester was born of a noble family at Ossimo, in Picenum, and in his childhood was a wonderful example both in regard to letters and

good living. When he grew older his father sent him to Bologna to study the law, but God warned him to give himself to divinity, and he thereby incurred the wrath of his father, which he bore with complacency for ten full years. On account of his eminent graces he was elected an honorary canon of the Cathedral of Ossimo, in the which dignity he ministered to the people by his prayers, his example, and his sermons.

Fifth Lesson.

AT the funeral of a certain nobleman he perceived in an open grave the disfigured corpse of a kinsman of his own who had been very comely in his lifetime, and he said to himself, "I am what he was, and what he is I shall be." Straightway after the funeral he read the words of the Lord, "If any man will come after Me let him deny himself and take up his cross and follow Me" (Matth. xvi. 24.) Thereupon he withdrew into the desert to seek after greater perfection, and then gave himself up to watching, praying, and fasting, very often taking no food but uncooked herbs. In order, however, to cut himself off the more from men, he moved from one place to another, and at length came to Mount Fano, which is hard by Fabriano, but was itself then absolutely uninhabited. Then he built a church in honour of the holy Father Benedict, and founded the congregation of Silvestrians, with a rule and dress which were revealed to him in a vision by the holy Patriarch himself.

Sixth Lesson.

SATAN envied him, strove to trouble his monks by divers terrors, and made an hostile attack by night upon the gates of his monastery, but the man of God so overcame the assault of the enemy that his monks were the more confirmed in their Institute and recognised the holiness of their father. He shone with the spirit of prophecy and other gifts. These things he always preserved by the deepest lowliness, whereby he so stirred up against him the ill-will of the devil that that evil spirit cast him headlong down the stairs of his oratory, and went near to slay him, but he was restored to soundness by the helpful gift of the Virgin. This help he remembered with an unceasing and singular love toward her until the last breath of his life, the which breath he resigned to God, famous for holiness and miracles, aged almost ninety years, upon the 26th day of November, in the year of salvation 1267. The Supreme Pontiff Leo XIII. extended his Office and Mass to the whole Church.

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of St Jerome,* (*p.* 355.) *The last is omitted to make room for the*

Ninth Lesson (*for St Peter.*)

THIS Peter succeeded that eminent Saint, Theonas, as Pope of Alexandria, [in the year of our Lord 300,] and the glory of his holiness and teaching hath enlightened not Egypt only, but the whole Church of God. The wondrous patience wherewith he bore the roughness of the times in the persecution under Maximian Galerius caused many greatly to increase in Christian graces. He was the first who cut off Arius, then a Deacon of Alexandria, from the Communion of the

faithful, on account of his leaning to the Meletian schism. He was condemned to death by Maximian, and was in prison when there came to him the two Priests Achilles and Alexander to plead for Arius, but Peter told them that JESUS had appeared to him in the night clad in a rent garment, and when he asked what was thereby signified, had said unto him: "Arius hath torn My vesture, which is the Church." Also, he foretold to them that they should be Popes of Alexandria after him, and strictly commanded them never to receive Arius into Communion, because he knew him to be dead in the sight of God. That this was a true prophecy the event did shortly prove. At length, in the twelfth year of his Popedom, upon the 26th day of November, [in the year of salvation 311,] his head was cut off, and he went hence to receive the crown of his testimony.

At Lauds is made a Commemoration of St Peter. Prayer as at First Vespers.

MARTYROLOGY.

On the morrow we keep the Feast of the holy Confessor Gregory, Archbishop of Neo-Cæsarea, in Pontus, who was famous for teaching and holiness, and who came to be called the Wonder-worker, on account of the great signs and wonders which he worked to the great glory of the churches. Mention hath been made of him upon the 17th day of this present month of November.

Upon the same 27th day of November, were born into the better life—

At Antioch, the holy martyrs Basileus, Patriarch [of that see,] Auxilius, and Saturninus.

In Persia, the holy martyr James, styled the Dismembered, a famous martyr. In the time of the Emperor Theodosius the younger, to please King Isdegerd, he denied Christ, wherefore his mother and his wife held aloof from him. Then he bethought himself, and went to the King and confessed Christ, and the King in wrath commanded him to be cut limb from limb, and his head to be cut off. At that time countless other martyrs suffered there also.

At Sebaste, in Armenia, the holy martyrs Hirenarchus, the Priest Acacius, and seven women: it was the constancy of these women which moved Hirenarchus to turn to Christ, and he was beheaded along with Acacius, under Diocletian the Emperor and Maximus the President.

At the river Cea, in Galicia, the holy martyrs Facundus and Primitivus, who suffered under the President Atticus.

At Aquileia, [in the fourth century,] holy Valerian, Bishop [of that see.]

At Riez, in Gaul, [in the fifth century,] the holy Confessor Maximus, Bishop of that see, famous for signs and wonders. From his childhood he was endued with every grace, and was father of the monastery of Lerins, and afterward Bishop of the church of Riez.

At Salzburg, [in the eighth century,] the holy Confessor Farrell, an Irishman, Bishop [of that see,] and Apostle of Carinthia, whose name the Supreme Pontiff Gregory IX. enrolled among those of the Saints.

In India, toward the borders of Persia, holy Barlaam and Josaphat, whose wonderful acts were written by holy John of Damascus.

At Paris, [in the sixth century,] deceased the holy Monk and Solitary Severinus.

Vespers are of the following, from the Chapter inclusive.

NOVEMBER 27.

St Gregory "the Wonder-worker,"[1] Archbishop [of Neo-Cæsarea, in Pontus,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 399,) *except the following.*

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 408.)

FIRST VESPERS.

These, as regards St Gregory, begin with the Chapter.

A Commemoration is made of St Silvester. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

GREGORY, Archbishop of Neo-Cæsarea, in Pontus, is famous indeed for his holiness and doctrine, but much more so on account of the signs and wonders which he wrought, the number and character of which were so extraordinary that they have gotten him the name of "Thaumatourgos," [which is, being interpreted from the Greek, "the Wonder-worker."] Holy Basil compareth him with Moses, with the Prophets, and with the Apostles, and testifieth that by his prayers he moved a mountain that stood in the way of the building of a Church. Moreover, he dried up a marsh, which was a cause of strife between brothers. Also, when the River Lycus overflowed and wasted the fields, he set his walking-stick on the bank, (which stick forthwith grew into a green tree,) and confined the stream within its bed, so that it never more passed that place again.

Fifth Lesson.

HE oftentimes cast out devils either from heathen idols or from the bodies of men, and did many other marvellous things, whereby he drew countless numbers to believe in JESUS Christ. Also he had the spirit of prophecy, and foretold things to come. When he was at the point of death, he asked how many unbelievers were left in the city of Neo-Cæsarea? and when they answered "Seventeen," he gave God thanks, and said: "Just so many were the faithful when I took the Bishoprick." He wrote a great deal, whereby, as well as by his wonders, he hath enlightened the Church of God.

Sixth Lesson from the Sermons of St Maximus, (*p.* 404.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (xi. 22.)

AT that time: JESUS answered His disciples and said unto them: Have faith in God. Amen I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that these things which he

[1] The Latin preserves the Greek word Thaumatourgos, which, however, by the Greeks themselves, is not restricted to this Saint. The date of his death is uncertain, but probably about A.D. 270.

saith shall come to pass; he shall have whatsoever he saith. And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*Bk.* iii. *Comment. on Mark.* xi.)

The heathen, who have written blasphemies against the Church, are used to cast in our teeth that we have not full faith in God, since we have never been able to move mountains. Such should be answered that we do not possess records of everything that hath come to pass in the Church, any more than, the Scripture being witness, we possess records of all the doings of our Lord Christ Himself. (John xx. 30; xxi. 25.) Mountains may have been removed and cast into the sea, in case of need; a like case, indeed, as we read, was that which came to pass at the prayers of the Blessed Father Gregory, Archbishop of Neo-Cæsarea, in Pontus, that right worthy and mighty man, when a mountain was moved from one place on land to another place on land, as the dwellers in the city had need.

Eighth Lesson.

GREGORY was wishful to build a Church in a meet place, but the site was too narrow, being wedged in between a mountain on the one side and a precipice going down into the sea on the other. He came therefore by night to the place, kneeling down, and reminding the Lord of His promise, and calling upon Him to remove the mountain. And in the morning, when he came thither again, he found that the mountain had been removed back, and as much room left for the builders of the Church as they needed. This man therefore would have been able, and any other man of like grace would have been able, if need were, to obtain of the Lord, by the force of his faith, that even a mountain should be removed, and be cast into the sea.

Ninth Lesson.

MYSTICALLY however by a mountain is sometimes signified the devil, on account of the pride whereby he lifteth himself up against God, and would fain be like unto the Most High. And when holy teachers, strong in faith, do preach the Word, this mountain is removed, and cast into the sea, that is to say, the unclean spirit is removed out of the hearts of such as are foreordained unto eternal life, and sent free to exercise the wild rage of his tyranny in the riotous and embittered minds of the unfaithful.

MARTYROLOGY.

On the morrow we keep the Feast of the holy martyr Jehoshaphat, Archbishop of Polotsk, Monk of the Order of St Basil, who was cruelly murdered by schismatics at Vitebsk in Poland, out of their hatred for Catholic unity and truth, whose name Pope Pius IX. enrolled among those of the holy martyrs, and of whom mention hath been made upon the 12th day of this present month of November.

Upon the same 28th day of November, were born into the better life—

At Rome, the holy Rufus, with all his house, whom Diocletian made martyrs unto Christ.

At Corinth, holy Sosthenes, the disciple of the blessed Apostle Paul, of whom the same Apostle doth make mention in writing unto the Corinthians. He was the chief man of the synagogue when he turned to Christ, and eminently hallowed the first-fruits of his faith by being sharply beaten in the presence of Gallio the Proconsul.

In Africa, the holy martyrs the

Bishops Papinian and Mansuetus. On account of their defence of the Catholic faith, during the Vandal persecution under the Arian King Genseric, their whole bodies were seared with white hot iron plates, and so they finished their glorious contending.

At the same time, the other holy Bishops Valerian, Urban, Crescens, Eustace, Cresconius, Crescentian, Felix, Hortulanus, and Florentian were condemned to exile, and there finished their earthly days.

At Constantinople, the holy martyrs Stephen the younger, Basil, Peter, Andrew, and their Companions, even three hundred and thirty-nine monks, who for the honouring of holy images under the Emperor Constantine Copronymus were put to divers cruel torments, and sealed their confession of the Catholic truth by the outpouring of their blood.

At Rome, the blessed Pope Gregory III., who passed to heaven famous for his holiness and worthy deeds.

At Naples, [in the year 1476,] the holy Confessor James of Picenum, of the Order of Friars Minor, famous for the sharp self-denial of his life, for his Apostolic preaching, and for the embassages which he undertook for Christendom's sake, whose name the Supreme Pontiff Benedict XIII. enrolled among those of the saints.

Vespers are of the following, from the Chapter inclusive.

NOVEMBER 28.

St Jehoshaphat Kuncewicz, Archbishop of Polotsk, Martyr.

Double.

All from the Common Office for One Martyr, (p. 366,) except the following.

Prayer throughout the Office.

STIR up in Thy Church, O Lord, we beseech Thee, that spirit wherewith Thy blessed martyr and Bishop Jehoshaphat was filled when he laid down his life for the sheep, that, with the help of his prayers, we also may be so moved and strengthened by the same spirit, that we be not afraid even to lay down our lives for the brethren. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the same Holy Ghost, one God, world without end. *Amen.*

First Vespers as regards St Jehoshaphat begin with the Chapter.

A Commemoration is made of St Gregory the Wonder-worker. Prayer, "Grant, we beseech Thee, &c.," (*p.* 408.)

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

JEHOSHAPHAT KUNCEWICZ was born of noble and Catholic parents, at Wlodzimierz, in Wolyn. While he was still a little child, he heard his mother speak of the sufferings of Christ, and a dart came from the side of the image of JESUS Crucified and wounded his heart. He was enkindled with the love of God, and so gave himself up to prayer and other good works that he was a wonder to the lads who were more advanced than himself. When he was twenty years of age, he entered the monastery of the [most Holy Trinity served by the] Order of St Basil, [at Wilno,] and under the profession of that Rule went wonder-

fully forward in perfection, according to the counsels of the Gospel. He went barefoot even in the greatest cold of winter. He never touched meat, and wine only through obedience, and he troubled his body with the roughest haircloth until the end of his life. He kept absolutely unsullied the flower of his virginity, which even from his youth he had hallowed by vow to the Virgin Mother of God. The fame of his graces and teaching soon became so spread abroad that, although he was among the younger, he was set over the monastery of Byten or Zyrowice. He was soon afterward made Archimandrite of Wilno, and at last, contrary to his own will but through the insistence of the Catholics, was appointed Archbishop of Polotsk.

Fifth Lesson.

AS Archbishop he laid aside nothing of his former way of living, except to lay to heart the interests of divine worship, and of the salvation of the sheep committed to his care. He was the steadfast champion of Catholic unity and truth, and toiled with all his strength to bring the schismatics and heretics into communion with the see of Blessed Peter. He never ceased, by his preaching and by writings filled with godliness and teaching, to defend the Supreme Pontiff, and the fullness of his power, against the shameless calumnies and the errors of wicked men. He saved the episcopal jurisdiction and the goods of the Church, which had been usurped by laymen. It is hardly to be believed how many heretics he recalled into the bosom of our Holy Mother the Church. The declarations of the Papacy itself attest at large that Jehoshaphat was one of the most famous of those who have worked for the union of the Greek Church with the Latin. To these things, to the restoring of the splendour of the house of God, to building dwellings for holy virgins, and to the helping of other godly works, he gave the whole of his own income. His generosity to the poor was such that once when he found nothing else to hand to relieve the wants of a certain poor widow he ordered his Episcopal Pallium or Omophorion to be put in pawn.

Sixth Lesson.

THE increase thus gained for the Catholic faith so stirred up the anger of wicked men, that they made a conspiracy to seek after Christ's servant and put him to death. He himself, in preaching to the people, said that he knew that his death was at hand. When he was at Vitebsk for a pastoral visitation, his enemies broke into the Archiepiscopal Palace, and smote and slew them that they met. Then this man, full of meekness, came forth of his own accord to meet them that sought him, and said unto them, as a friend unto friends: "My little children, why do ye slay them of my household? If ye have aught against me, behold, I am here." Then they ran upon him, struck him, pierced him with weapons, killed him with an axe, and threw his body into the river. It was the 12th day of November, in the year of salvation 1623, and of his own age the forty-third. His body gave forth a marvellous light, and was raised up out of the bed of the river. The first to profit by the blood of the martyr were his own murderers, nearly all of whom, when they were condemned to death, abjured their schism, and died repentant of their sin. This great Prelate shone with

many miracles after his death. The Supreme Pontiff Urban VIII. decreed to him the honours given to the Blessed. Pius IX., upon the 29th day of June, in the year 1867, when the solemn Feast of the Princes of the Apostles was being kept, at the end of eighteen centuries, in the Vatican Basilica, in the presence of the College of Cardinals, and of nearly five hundred Patriarchs, Metropolitans, and Bishops of all rites, who were come together from all parts of the earth, solemnly enrolled the name of this champion of the unity of the Church, the first among the orientals, among those of the saints. The Supreme Pontiff Leo XIII. extended his Office and Mass to the universal Church.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (x. 11.)

AT that time: JESUS said unto the Pharisees: I am the Good Shepherd. The Good Shepherd giveth His life for the sheep. And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (*59th on John.*)

Dearly beloved brethren, the Bishops of the Church hold a great office, an office that needeth much that wisdom and strength whereof Christ hath given us an example. We must learn of Him to lay down our lives for the sheep and never to leave them; and to fight bravely against the wolf. This is the difference between the true shepherd and the hireling. The one leaveth the sheep and seeketh his own safety, but the other recketh not of his own safety, so as he may watch over the sheep. Christ then having given us the duty of a good shepherd, warneth us against two enemies; first, the thief that cometh not but to kill and to steal, and, secondly, the hireling that standeth by, and defendeth not them that are committed to his charge.

Eighth Lesson.

EZECHIEL hath said of old time, (xxxiv. 2): "Woe be to the shepherds of Israël! do they not feed themselves? Should not the shepherds feed the flocks?" But they did the contrary, a great wickedness and the root of many evils. "Therefore," he saith, "they brought not back that which was gone astray: neither did they search for that which was lost: neither did they bind up that which was broken, nor strengthen that which was sick; for they fed themselves, and not the flock." And Paul hath the same in other words, where he saith, (Phil. ii. 21): "All seek their own, not the things which are JESUS Christ's."

Ninth Lesson.

CHRIST showeth Himself very different from either the thief or the hireling; whereas the thief cometh to destroy, He came that they might have life, and that they might have it more abundantly. The hireling fleeth, but He layeth down His life for the sheep, that the sheep perish not. When then the Jews went about to kill Him, He ceased not to teach: He gave not up them that believed in Him, but stood steadfast and died. Wherefore He hath good title often to say, "I am the Good Shepherd." It was but a little while and He showed us how He could lay down His life for the sheep.

And if it appeareth not as yet how they have life, and have it more abundantly, (but it shall appear, in the world which is to come,) we may well be persuaded of the truth of the second promise, who have seen the fulfilment of the first.

MARTYROLOGY.

The morrow is the Eve of the holy Apostle Andrew.

On the same day we keep the Feast of the holy Confessor Willibrord, Archbishop of Utrecht, in Friesland, who was ordained Bishop by blessed Pope Sergius, and preached the Gospel in Friesland and Denmark. Mention is made of him upon the 7th day of this present month of November.

Upon the same 29th day of November, were born into the better life—

At Rome, upon the Salarian Way, under the Emperor Maximian, the holy martyrs Saturninus the Elder, and Sisinius the Deacon. They suffered long in prison, and the Prefect of the city then commanded them to be stretched upon the rack, and drawn with thongs, to be flogged with cudgels and loaded scourges, then tormented with fire, and at last to be taken down from the rack and beheaded.

At Toulouse, the holy martyr Saturninus, Bishop [of that see,] who, in the time of the Emperor Decius, was tried by the pagans in the capitol of the same city, and cast down the steps from the summit thereof, so that his head was broken, and his brain scattered, and his whole body mangled, and he gave up his worthy soul to Christ.

Likewise, under Decius the Emperor and Aquilinus the President, the holy martyrs Paramon and three hundred and seventy-five others, his Companions.

At Ancyra, the holy martyr Philomen, who, under the President Felix, in the persecution under the Emperor Aurelian, was tried with fire, and then had nails driven into his hands and feet, and at last into his head, and so finished his testimony.

At Veroli, the holy martyrs Blaise and Demetrius.

At Todi, [in the fourth century,] the holy Virgin Illuminata.

Vespers are of the following, from the Chapter inclusive.

NOVEMBER 29.

Eve of St Andrew. St Willibrord, Archbishop of Utrecht, Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 399,) except the following.

FIRST VESPERS.

These as regards St Willibrord begin with the Chapter.

Prayer throughout the Office.

O GOD, Who wast pleased to send forth Thy blessed Confessor and Bishop Willibrord to preach among the Gentiles the glory of Thy Name, grant unto us, we beseech Thee, for his sake and at his prayers, that we may by Thy mercy be able to fulfil whatsoever Thou commandest us to do. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Jehoshaphat. Prayer from his Office. Then of the Holy Martyr Saturninus, from the Common Office for One Martyr, (p. 366,) and the following.

Prayer.

O GOD, by Whose mercy we keep the birth-day of Thy blessed martyr Saturninus, grant us also succour for his sake. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

WILLIBRORD was born in Northumberland, being the son of a godly Englishman named Wilgis. Before he was seven years of age he was taken to the monastery of Ripon, and given in charge to blessed Wilfrid, the Founder and Ruler thereof, to be kept and trained up in learning and holy letters. There, in a short while, he wonderfully stepped forward, not in knowledge only, but also in graces, and led the life of a monk until the twentieth year of his age. Then he had a desire for a harder life, and, with the leave of his Abbat and brethren, went into Ireland to the holy men Egbert and Wigbert, who both had withdrawn thither for the love of our Fatherland which is in heaven. In their holy companionship and conversation, and amid the most excellent teachers of godliness and sacred learning, did this future teacher of many nations pass twelve years, and himself gain learning and character.

Fifth Lesson.

IN the thirty-third year of his age he was ordained Priest, and was sent by Egbert to convert the pagans of Friesland, along with eleven companions of his own country folk eminent for learning and holiness of life, among whom are named holy Swigbert, Adelbert, and Werenfrid. He landed at Utrecht, and was welcomed, along with his companions, by Pepin Heristal, who had brought Southern Friesland under his power, and who mightily helped the preaching of the Gospel, so that in a short while many were turned from the worshipping of idols unto the Christian faith. That he might with the more profit sow the seed of the Word of God, Willibrord, at the desire of all his colleagues, was sent by Pepin to Rome to receive the Order of Bishop from Pope Sergius. Sergius received him with honour, made him an Archbishop, changed his name to Clement, and clad him in the Pallium.

Sixth Lesson.

WILLIBRORD, thus raised and confirmed by anointing and blessing, returned to Friesland as soon as he could, and established his see at Utrecht. He proclaimed the Word of God with much fruit in Friesland, Holland, Zealand, and Flanders, and even unto the uttermost tribes of those countries, brake their idols, destroyed their temples and shrines, dedicated many temples to Christ, and established Bishops, Priests, and other ministers of the Church, eminent for knowledge and grace. He founded also several monasteries, among which the principal is that for monks at Echternach, in Luxembourg, the government whereof he himself took, and held until his death. He established another for Virgins at Susteren on the

Meuse, in the Duchy of Juliers. At length, full of days and works, he passed away, to be ever with Christ, upon the 7th day of November, in the year of salvation 738, and of his own age the eighty-first. He is mentioned in the Roman Martyrology upon the day of his death. He was buried in the monastery of Echternach. He was famous for miracles, both during his life and after his death; and his Apostolic labours were taken up by many other Englishmen, among whom were eminent holy Willihad, Marcellinus, and Lebwin, who are commemorated in the Roman Martyrology.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 406.)

The Last Lesson is omitted or read along with the Eighth, to leave room for the

Ninth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson. (*For the Eve of St Andrew.*)

The Lesson is taken from the Holy Gospel according to John (i. 35.)

AT that time: John stood, and two of his disciples; and looking on JESUS as He walked, he saith: Behold the Lamb of God! And so on.

Homily by St Austin, Bishop [of Hippo.] (*7th Tract on John.*)

Since John was the friend of the Bridegroom, (iii. 29,) he sought not his own glory, but bare witness to the truth. Would he that his disciples should remain with him rather than that they should follow the Lord? Nay, he showed his disciples Whom they should follow. They thought that he himself was the Lamb; but he saith: "Why wait ye on me? I am not the Lamb. Behold the Lamb of God!" This was He of Whom he had already said above (29): "Behold the Lamb of God!" And what use to us is the Lamb of God? "Behold the Lamb of God," saith John, "Which taketh away the sin of the world."

"And the two disciples heard him speak, and they followed JESUS." Let us see what followed. "John stood, and two of his disciples; and looking on JESUS as He walked, he saith: Behold the Lamb of God! And the two disciples heard him speak, and they followed JESUS." They followed Him, not yet to cleave unto Him, for it is manifest that they clave unto Him only after that He had called them out of the ship. (Matth. iv. 18.) "One of the two which heard John speak, and followed Him, was Andrew, Simon Peter's brother." And we know how it is written in the Gospel of Matthew: "JESUS walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishers. And He saith unto them: Follow Me, and I will make you fishers of men. And they straightway left their nets and followed Him." From that time, therefore, was it that they clave unto Him continuously. "Then JESUS turned, and saw them following, and saith unto them: What seek ye? They said unto Him: Rabbi, (which is to say, being interpreted, Master,) where dwellest Thou?" So they follow Him now, not as to cleave unto Him for ever, but as to know where He dwelt, and to obey that which is written: "If thou see a man of understanding, go to him early in the morning, and let thy foot wear the steps of his doors." (Ecclus. vi. 36.)

"He saith unto them: Come and

see. They came and saw where He dwelt, and abode with Him that day." O what a blessed day! O what a blessed night! "for it was about the tenth hour." Who shall tell what they heard from the Lord? O let us also build an house in our hearts, where He may come, and teach us, and talk with us!

At Lauds a Commemoration is made of the Eve. Antiphon and Verse and Answer of the Week-day, and the following.

Prayer.

GRANT, we beseech Thee, O Almighty God, that Thy blessed Apostle Andrew, on the Eve of whose Feast we now are, may entreat for us the healthful succour of Thy mercy, that we, being delivered from all guiltiness, may likewise be delivered from all dangers.

Then of St Saturninus. Prayer as before.

Note that if the Feast of St Andrew falls on Monday, the Eve is kept upon the Saturday, in which case it is commemorated in the Office of St Jehoshaphat in the same way as here given in that of St Willibrord, and its Prayer has the usual termination, "Through our Lord, &c."

MARTYROLOGY.

Upon the 30th day of November, were born into the better life—

At Patrae, in the Peloponnesus, the holy Apostle Andrew. He preached the Gospel of Christ in Thrace and Scythia. He was arrested by the Proconsul Ægeas, and first imprisoned, then heavily flogged, and, lastly, crucified. He remained alive upon the cross through the second day, and taught the people. He besought the Lord not to suffer him to be taken down from the cross, and then a great light from heaven shone round about him, and when it faded away he gave up the ghost.

At Rome, the holy martyrs Castulus and Euprepis.

At Constantinople, the holy Virgin and martyr Maura.

Likewise, the holy Virgin and martyr Justina.

At Saintes, [in the sixth century,] holy Trojan, Bishop [of that see,] a man of great holiness, who, albeit he be buried in the earth, yet showeth by many works of power that he is alive in heaven.

At Rome, [in the fifth century,] the holy Confessor Constantius, who manfully withstood the Pelagians, and bore much at their hands, the which contendings have gained him a place among the holy Confessors.

In Palestine, [in the sixth century,] the holy Confessor Zosimus, who was eminent for holiness and miracles in the time of the Emperor Justin.

Vespers are of the following.

NOVEMBER 30.

Feast of St Andrew, Apostle.

Double of the Second Class.

All from the Common Office for Apostles, (p. 346,) except what is otherwise given here.

FIRST VESPERS.

Antiphons, Chapter and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. [1] One of the two which followed the Lord was Andrew, * Simon Peter's brother. Alleluia.

A Commemoration is made of St Willibrord.

[1] John i. 40.

MATTINS.

FIRST NOCTURN.

First Antiphon. [1]The Lord saw Peter and Andrew, * and He called them.

Second Antiphon. Follow Me, and I will make you fishers of men, * saith the Lord.

Third Antiphon. And they left their nets, * and followed the Lord their Saviour.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans (x. 4.)

CHRIST is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, that the man which doeth these things shall live thereby.[2] But the righteousness which is of faith speaketh on this wise:[3] Say not in thine heart, Who shall ascend into heaven? that is, to bring Christ down from above: or, Who shall descend into the deep? that is, to bring up Christ again from the dead. But what saith the Scripture? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach: that if thou shalt confess with thy mouth the Lord JESUS, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

First Responsory.

[4]The Lord, walking by the Sea of Galilee, saw Peter and Andrew casting their nets into the sea, and He called them saying: Follow Me, and I will make you fishers of men.

Verse. For they were fishers, and He saith unto them—

Answer. Follow Me, and I will make you fishers of men.

Second Lesson.

FOR with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith: [5]Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. [6]How then shall they call on Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written: [7]How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!

Second Responsory.

As soon as the blessed Andrew heard the voice of the Lord calling him, he left his nets, by the exercise and use whereof he lived, and followed Him Who giveth life everlasting.

Verse. This is that disciple who for the love of Christ hung upon the cross, and suffered for the law of his God.

Answer. And followed Him Who giveth life everlasting.

Third Lesson.

BUT they have not all obeyed the Gospel. For Isaias saith: [8]Lord, who hath believed our report? So

[1] Matth. iv. 18-20. [2] Lev. xviii. 5. [3] Deut. xxx. 11, 12, 14. [4] Matth. iv. 18, 19.
[5] Isa. xlix. 23. [6] Joel ii. 32. [7] Isa. lii. 7. [8] Isa. liii. 1.

then faith cometh by hearing, and hearing by the word of Christ. But I say: Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.[1] But I say: Did not Israël know? First Moses saith: [2] I will provoke you to jealousy by them that are no people: and by a foolish nation I will anger you. But Isaias is very bold, and saith; [3] I was found of them that sought Me not: I was made manifest unto them that asked not after Me. But to Israël He saith: All day long I have stretched forth My hands unto a disobedient and gainsaying people.

Third Responsory.

Andrew the good teacher, the friend of God, was led to the cross, and when he saw it afar off, he said: God bless thee, O cross,—be welcome to the follower of Him That hung on thee, even my Master Christ.

Verse. God bless thee, O cross, —thou art hallowed by the Body of Christ; His Members make thee goodly as with pearls.

Answer. Be welcome to the follower of Him That hung on thee, even my Master Christ.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer: Be welcome to the follower of Him That hung on thee, even my Master Christ.

SECOND NOCTURN.

First Antiphon. Whom the Lord called to be His Apostle, * when he was by the sea, him also He counted worthy to be His martyr. Alleluia.

Second Antiphon. Andrew was to the Lord as a sweet savour, * which He loved exceedingly.

Third Antiphon. The blessed Andrew hung alive upon the cross for two days * for Christ's Name's sake, and, all the while, he taught the people.

Fourth Lesson.

THE Apostle Andrew was born at Bethsaida, a town of Galilee, and was the brother of Peter. He was a disciple of John the Baptist, and heard him say of Christ, "Behold the Lamb of God," (John i. 35-37, 40,) whereupon he immediately followed JESUS, bringing his brother also with him. Some while after, they were both fishing in the Sea of Galilee, and the Lord Christ, going by, called them both, before any other of the Apostles, in the words, "Follow Me, and I will make you fishers of men." They made no delay, but left their nets, and followed Him. (Matth. iv. 18-20.) After the death and Resurrection of Christ, Andrew was allotted Scythia as the province of his preaching, and, after labouring there, he went through Epirus and Thrace, where he turned vast multitudes to Christ by his teaching and miracles. Finally he went to Patras in Achaia, and there also he brought many to the knowledge of Gospel truth. Ægeas the Pro-consul resisted the preaching of the Gospel, and the Apostle freely rebuked him, bidding him know that while he held himself a judge of his fellow men, he was himself hindered by devils from knowing Christ our God, the Judge of all.

Fourth Responsory.

The man of God was led to be crucified, and the people cried with a loud voice, saying: The innocent

[1] Ps. xviii. 5. [2] Deut. xxxii. 21. [3] Isa. lxv. 1, 2.

blood of this just person is condemned without a cause.

Verse. And when they led him out to crucify him, all the people ran together and cried, saying:

Answer. The innocent blood of this just person is condemned without a cause.

Fifth Lesson.

THEN Ægeas, being angry, answered him, "Boast no more of this thy Christ. He spake words even such as thine, but they availed Him not, and He was crucified by the Jews." Whereto Andrew boldly answered that Christ had given Himself up to die for man's salvation; but the Pro-consul blasphemously interrupted him, and bade him look to himself, and sacrifice to the gods. Then said Andrew, "We have an altar, whereon day by day I offer up to God, the Almighty, the One, and the True, not the flesh of bulls nor the blood of goats, but a Lamb without spot: and when all they that believe have eaten of the Flesh Thereof, the Lamb That was slain abideth whole and liveth." Then Ægeas being filled with wrath, bound the Apostle in prison. Now, the people would have delivered him, but he himself calmed the multitude, and earnestly besought them not to take away from him the crown of martyrdom, for which he longed and which was now drawing near.

Fifth Responsory.

O precious cross, which the Members of my Lord have made so fair and goodly, welcome me from among men, and join me again to my Master, that, as by thee He redeemed me, so by thee also He may take me unto Himself.

Verse. The blessed Andrew stretched forth his hands to heaven and prayed, saying: Precious cross, be my salvation,—

Answer. That, as by thee He redeemed me, so by thee also He may take me unto Himself.

Sixth Lesson.

SOME short while after, he was brought before the judgment-seat, where he extolled the mystery of the cross, and rebuked Ægeas for his ungodliness. Then Ægeas could bear with him no longer, but commanded him to be crucified, in imitation of Christ. Andrew, then, was led to the place of martyrdom, and, as soon as he came in sight of the cross, he cried out, "O precious cross, which the Members of my Lord have made so goodly, how long have I desired thee! how warmly have I loved thee! how constantly have I sought thee! And, now that thou art come to me, how is my soul drawn to thee! Welcome me from among men, and join me again to my Master, that as by thee He redeemed me, so by thee also He may take me unto Himself." So he was fastened to the cross, whereon he hung living for two days, during which time he ceased not to preach the faith of Christ, and, finally, passed into the Presence of Him the likeness of Whose death he had loved so well. All the above particulars of his last sufferings were written by the Priests and Deacons of Achaia, who bear witness to them of their own knowledge. Under the Emperor Constantine the bones of the Apostle were first taken to Constantinople, whence they were afterwards [1] brought to Amalfi. In the Pontificate of Pope Pius II. his head was carried to Rome, where it is kept in the Basilica of St Peter.

[1] By the Crusaders, A.D. 1210.

Sixth Responsory.

[1] All day long I have stretched forth my hands upon the cross unto a disobedient and gainsaying people, which walketh in a way that is not good, but after their own sins.

Verse. [2] The LORD God to Whom vengeance belongeth, the God to Whom vengeance belongeth, hath shown Himself: lift up Thyself, Thou Judge of the earth, render a reward to the proud.

Answer. Which walketh in a way that is not good, but after their own sins.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Which walketh in a way that is not good, but after their own sins.

THIRD NOCTURN.

First Antiphon. Suffer not Thy servant, O Lord, to be parted from Thee: * the hour is come to lay my body in the earth, and for Thee to bid me come unto Thyself.

Second Antiphon. But Andrew besought the people * not to hinder his passion.

Third Antiphon. Welcome me from among men and join me again to my Master; * that, as by thee He redeemed me, so by thee also He may take me unto Himself.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (iv. 18.)

AT that time: JESUS walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea. And so on.

Homily by Pope St Gregory [the Great.] (*5th on the Gospels.*)

Dearly beloved brethren, ye hear how that Peter and Andrew, having once heard the Lord call them, left their nets, and followed their Saviour. As yet they had seen none of His miracles, as yet they had received no promise of their exceeding and eternal reward; nevertheless, at one word of the Lord they forgot all those things which they seemed to have. We have seen many of His miracles; we have received many of His gracious chastenings; many times hath He warned us of the wrath to come—and yet Christ calleth and we do not follow.

Seventh Responsory.

The holy Andrew lifted up his eyes to heaven, and prayed, and cried with a loud voice, and said: Thou art my God, Whom I have seen; suffer not the unjust judge to take me down from the cross; for now I know what the power of Thy holy Cross is.

Verse. Thou art Christ my Master, Whom I have loved, Whom I have known, Whom I have confessed: in this thing hear me.

Answer. For now I know what the power of Thy holy Cross is.

Eighth Lesson.

HE who calleth us to be converted is now enthroned in heaven; He hath broken[3] the necks of the Gentiles to the yoke of the faith, He hath laid low the glory of the world, and the wrecks thereof, falling ever more and more to decay, do preach unto us that the coming of that day when He is to be revealed as our Judge is drawing nigh: and yet, so stubborn is our mind, that we will not yet freely abandon that which, will we, nill we, we lose

[1] Isa. lxv. 2. [2] Ps. xciii. 1. [3] Or "bent"—*subdidit.*

day by day. Dearly beloved brethren, what shall we answer at His Judgment-seat, we whom no lessons can persuade, and no stripes can break of the love of this present world?

Eighth Responsory.

When Andrew saw the cross he cried, saying: How wonderful art thou, O cross! O cross, how loveable art thou! O cross, thy bright beams enlighten the darkness of the whole world! Welcome a follower of JESUS, that, as by thee He died to redeem me, so by thee also He may take me unto Himself.

Verse. O precious cross, which the Members of my Lord have made so fair and goodly,—

Answer. Welcome a follower of JESUS, that, as by thee He died to redeem me, so by thee also He may take me unto Himself.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Welcome a follower of JESUS, that, as by thee He died to redeem me, so by thee also He may take me unto Himself.

Ninth Lesson.

SOME one perchance will ask in his heart, what Peter or Andrew had to lose by obeying the call of the Lord? Dearly beloved brethren, we must consider here rather the intention than the loss incurred by this obedience. He that keepeth nothing for himself, giveth up much; he that sacrificeth his all, sacrificeth what is to him a great deal. Beyond doubt, we cling to whatever we have, and what we have least, that we desire most. Peter and Andrew therefore gave up much when they gave up even the desire of possessing anything.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. God bless thee, precious cross, * be welcome to the follower of Him That hung on thee, even my Master Christ.

Second Antiphon. The blessed Andrew prayed and said: * O Lord, King of everlasting glory, receive me hanging on this gallows.

Third Antiphon. Andrew was the servant of Christ, * a worthy Apostle of God, the brother of Peter, and likened to Christ and to Peter in his death.

Fourth Antiphon. Christ's dear handmaid Maximilla took the body * of the Apostle and buried it with spices in an honourable place.

Fifth Antiphon. O Lord, Thou hast caused them that persecuted the just to be swallowed up in hell, * but to the just Thou hast Thyself shown the way on the tree of the cross.

Chapter. (Rom. x. 10.)

BRETHREN, with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith: Whosoever believeth on Him, shall not be ashamed.

Antiphon at the Song of Zacharias. Spare unto us this just man, release unto us this holy one: * slay not the friend of God, who is just, courteous, and godly.

Prayer throughout the Office.

O LORD, we humbly beseech Thy Majesty, that even as Thou didst give Thy blessed Apostle Andrew to Thy Church to be a teacher and a ruler on earth, so, now that he is with Thee, he may continually make intercession for us. Through our Lord JESUS Christ Thy Son, Who liveth

and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. God bless thee, &c., (*First Antiphon at Lauds.*)

MARTYROLOGY.

On the morrow we keep the Feast of the holy Confessor Felix de Valois, of whom mention is made upon the 4th day of November.

Upon the same 1st day of December, were born into the better life—

The Prophet Nahum, who sleepeth in Begabar.

At Rome, [about the year 283,] the holy martyrs the Priest Diodorus, and the Deacon Marianus with many others, who gained the glory of martyrdom by command of the Emperor Numerian.

There likewise the holy martyrs Lucius, Rogatus, Cassian, and Candida.

On the same day, the holy martyr Ansanus, who confessed Christ at Rome, under the Emperor Diocletian, and was cast into prison; then was brought to Sienna, in Tuscany, where he was beheaded, and so finished the course of his testimony, [about the year 304.]

At Ameria, in Umbria, under the same Diocletian, the holy martyr Olympias; he was a man of consular rank, who had been converted by blessed Firmina, and died upon the rack, [about the year 284.]

At Arbela, in Persia, the holy martyr Ananias.

At Narni, the holy martyr Proculus, Bishop [of that see,] who, after many good works, was beheaded by order of Totila, King of the Goths.

At the city of Casala, the holy martyr Evasius, Bishop [of that see.]

At Milan, holy Castritian, Bishop [of that see,] who gained great praise for his worthy acts and his godly and pious conduct of affairs during the most troublous times of the Church.

At Brescia, holy Ursicinus, Bishop [of that see.]

At Noyon, [in, probably, the year 659,] holy Eloy, Bishop [of that see,] whose marvellous life is commended by the number of signs wrought through him.

At Verdun, [in the year 591,] holy Ageric, Bishop [of that see.]

On the same day, holy Natalia, the wife of the blessed martyr Hadrian; she ministered for a long time to the holy martyrs who were kept in prison at Nicomedia under the Emperor Diocletian, and after their battle was over went to Constantinople, where she fell asleep in peace.

Chapter at the end. (Rom. x. 16.)

FOR Isaias saith: Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of Christ. But I say: Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

TERCE.

Antiphon. The blessed Andrew, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

SEXT.

Antiphon. Andrew was the servant, &c., (*Third Antiphon at Lauds.*)

Chapter. (Rom. x. 12.)

FOR there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved.

NONE.

Antiphon. O Lord, Thou hast caused, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

SECOND VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. When the blessed Andrew came to the place where the cross was made ready, he cried and said: O precious cross, * of a long time have I desired thee, and, now that thou art made ready for me, my soul is drawn to thee, and I come to thee in peace and gladness; thou also oughtest to welcome me with joy, for I am the disciple of Him Who hung on thee.

A Commemoration is made of the following.

Prayer from his Office.

FEAST-DAYS IN DECEMBER.

DECEMBER 1.

St Felix de Valois, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 415,) *except the following.*

Prayer throughout the Office.

O GOD, Who by a sign from heaven didst call Thy blessed Confessor Felix out of the desert to become a redeemer of bondsmen, grant, we beseech Thee, unto his prayers, that Thy grace may deliver us from the bondage of sin, and bring us home unto our very fatherland, which is in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

HEW de Valois, who afterwards took the name of Felix, was born [in the year 1127] of the same family of the de Valois which in after times became Kingly. From his earliest childhood he gave tokens, especially by his pity toward the poor, of the holiness of his coming life. When he was still a little lad he distributed money to the poor with his own hand, with the seriousness of an old man. When he was a little bigger he used to send them dishes from the table, and took especial delight in treating poor children with the most toothsome of the sweetmeats. As a boy he took clothes off his own back more than once, to cover the naked. He begged and obtained from his uncle Theobald, Earl of Champagne and Blois, the life of a felon condemned to death, foretelling to him that this blackguard cut-throat would yet become a man of most holy life—which did indeed come to pass as he had said.

Fifth Lesson.

AFTER a praiseworthy boyhood, he began to think of withdrawing from the world in order to be alone with heavenly thoughts. But he first wished to take orders, to the end that

he might clear himself of all expectation of succeeding to the crown, to which, in consequence of the Salic Law, he was somewhat near. He became a Priest, and said his first Mass with deep devotion. Then, in a little while, he withdrew himself into the wilderness, where he lived in extreme abstinence, fed by heavenly grace. Thither, by the inspiration of God, came the holy Doctor John de la Mata of Paris, and found him, and they led an holy life together for several years, until they were both warned of an Angel to go to Rome and seek a special Rule of life from the Pope. Pope Innocent III. while he was solemnly celebrating the Liturgy [on the 28th day of January, 1198,] received in a vision the revelation of the Order and Institute for the redemption of bondsmen, and he forthwith clad Felix and John in white garments marked with a cross of red and blue, made after the likeness of the raiment wherein the Angel had appeared. This Pope also willed that the new Order should bear, as well as the habit of three colours, the name of the Most Holy Trinity.

Sixth Lesson.

WHEN they had received the confirmation of their rule from Pope Innocent, John and Felix enlarged the first house of their Order, which they had built a little while before at Cerfroi, in the diœcese of Meaux, in France. There Felix wonderfully devoted himself to the promotion of Regular Observance and of the Institute for the redemption of bondsmen, and thence he busily spread the same by sending forth his disciples into other provinces. Here it was that he received an extraordinary favour from the blessed Maiden-Mother. On the night of the Nativity of the Mother of God, the brethren lay all asleep, and by the Providence of God woke not to say Mattins. But Felix was watching, as his custom was, and came betimes into the Choir. There he found the Blessed Virgin in the midst of the Choir, clad in raiment marked with the Cross of his Order, the Cross of red and blue; and with her a company of the heavenly host in like garments. And Felix was mingled among them. And the Mother of God began to sing, and they all sang with her and praised God; and Felix sang with them; and so they finished the Office. So now that he seemed to have been already called away from glorifying God on earth, to glorify Him in heaven, an Angel told Felix that the hour of his death was at hand. When therefore he had exhorted his children to be tender to the poor and to slaves, he gave up his soul to God [upon the 4th day of November] in the year of Christ 1212, in the time of the same Pope Innocent III., being four-score-and-five years old, and full of good works.

THIRD NOCTURN.

Lessons from Luke xii. 32, *with the Homily of the Venerable Bede*, (*p.* 428.)

MARTYROLOGY.

Upon the 2nd day of December, were born into the better life—

At Rome, [about the year 363,] the holy Virgin and martyr Bibiana, who under the profane Emperor Julian was for Christ's sake flogged to death with scourges loaded with lead.

There likewise, the holy martyrs the Priest Eusebius, the Deacon Marcellus, Hippolytus, Maximus, Adria, Paulina, Neo, Mary, Martana, and Aurelia, who suffered martyrdom under the judge Secundian, in the persecution

under the Emperor Valerian, [in the year 256.]

Likewise at Rome, [at the end of the 2nd century,] the holy martyr Pontian and four others.

In Africa, the holy martyrs Severus, Securus, Januarius, and Victorinus, who were there crowned with martyrdom, [about the year of Christ 300.]

At Aquileia, [about the year 409,] the holy Confessor Chromatius, Bishop [of that see.]

At Imola, [in the year 450,] holy Peter, Bishop of Ravenna, styled Chrysologus, [or him of the golden words,] famous for his teaching and holiness, whose feast we keep upon the 4th day of this present month.

At Verona, [in the sixth century,] the holy Confessor Lupus, Bishop [of that see.]

At Edessa, [about the year 468,] holy Nonnus, Bishop [first of that see, and afterwards of Heliopolis in Syria,] through whose prayers Pelagia the penitent was converted to Christ.

At Troas, in Phrygia, holy Bishop Silvanus, famous for miracles.

At Brescia, holy Bishop Evasius.

At Second Vespers a Commemoration is made of the following.

Prayer from her office.

DECEMBER 2.

The Holy Virgin and Martyr Bibiana.

Semi-double.

All from the Common Office for One Virgin and Martyr, (p. 451,) except what is otherwise given here.

Prayer throughout the Office.

O GOD, the Giver of all good gifts, Who unto the lily of pure maidenhood in the hand of Thy servant Bibiana, didst join the palm of a glorious martyrdom, grant us, we beseech Thee, at her pleading, that our hearts and minds being joined to Thee by Thy love, we may escape all dangers which do presently beset us, and finally attain unto Thine everlasting joy. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture, according to the Season.

SECOND NOCTURN.

Fourth Lesson.

BIBIANA was a Roman maiden, distinguished on account of the nobility of her family, but now far more distinguished for her confession of Christ. In the reign of the foul tyrant, Julian the Apostate, her father Flavian, although he was an ex-Præfect, was branded as a slave and banished to Acquapendente, not far from Rome, where he soon died a martyr for his faith. His wife, Dafrosa, and his two daughters, Bibiana and Demetria, were first imprisoned in their own house, with the idea of starving them to death; but the mother was afterwards taken outside the city and beheaded. Bibiana and her sister Demetria, after the death of their holy parents, were stripped of all they had in the world. Apronianus, Prætor of the city, who hankered after their property, continued to persecute them, but although they were destitute of all human support, God, Who giveth bread to the hungry, fed them, and kept them in health, life, and strength, to the wonder of their enemies.

Fifth Lesson.

APRONIANUS then attacked them, to make them worship the gods of the Gentiles, and promised them the restoration of their property, the favour of the Emperor, and a great marriage for each of them, if they would give way, and, on the other hand, imprisonment, stripes, and death. But neither promises nor threats availed, for they remained firm in the faith, being resolved rather to die than to pollute themselves by doing according to the deeds of the heathen; and, as for the iniquity of the Prætor, they loathed it continually. At length the strength of Demetria gave way, and she fell down suddenly, and died in the Lord, before the eyes of her sister Bibiana. Then Bibiana was put into the hands of an artful woman named Rufina, to seduce her if possible; but she had known the law of Christ from her childhood, and kept the lily of her purity undefiled, triumphing over the efforts of that vile person, and disappointing the lust of the Prætor.

Sixth Lesson.

THEN, when Rufina saw that her false words availed not, she took to blows, and scourged Bibiana daily, but the saint was not staggered in her holy resolution. At last the Prætor, mad with baffled lust, when he found his labour was thrown away, ordered his lictors to strip her naked, hang her up by the hands to a pillar, and flog her to death with whips weighted with lead.[1] When all was over, her sacred body was thrown out for the dogs to eat. It lay two days in the Forum Tauri, but the animals would not touch it; and, at last, a Priest, named John, took it, and buried it by night beside the graves of her mother and sister, near the Licinian Palace. This is the place where there is still a church, dedicated in the name of St Bibiana. When this church was being restored by Urban VIII., the bodies of these three holy women, Bibiana, Demetria, and Dafrosa, were found, and were re-buried under the High Altar.

THIRD NOCTURN.

Lessons from Matth. xiii. 44, *with the Homily of St Gregory*, (*p.* 467.)

MARTYROLOGY.

Upon the 3rd day of December is commemorated the birth into the better life—

In the island of San-Chan, in the Canton River, in China, holy Francis Xavier of the Society of Jesus, Apostle of the Indies, illustrious for the conversion of the Gentiles, for gifts and miracles, who died, [in the year 1552,] full of good works and labours, upon this present 2nd day of December, but his feast is kept upon the morrow by order of Alexander VII.

In Judea, the holy prophet Zephaniah, [in the seventh century B.C. He is the ninth of the twelve minor prophets.]

Upon the same 3rd day of December, were born into the better life—

At Rome, the holy martyrs the Tribune Claudius, his wife Hilaria, their sons Jason and Marus, and seventy soldiers. The Emperor Numerian commanded a great stone to be tied to Claudius and that he should be cast into the river; the soldiers and the sons of Claudius he also caused to be put to death. The blessed Hilaria buried the bodies of her sons, and was praying at their grave soon after, when she was seized by the

[1] In the year 363

heathen, and departed hence to be ever with the Lord, [about the year 257.]

At Tangier, in Morocco, [in the year 398,] the holy martyr Cassian. He had of a long time discharged the office of a public clerk when the thought came to him from heaven that it was an accursed thing to serve for the slaughter of Christians; he resigned his office therefore, and under the public profession of a Christian he earned the victory of martyrdom, [in the year 398.]

Likewise in Africa, the holy martyrs Claudius, Crispin, Magina, John, and Stephen.

In Hungary, the holy martyr Agricola.

At Nicomedia, the holy martyrs Ambicus, Victor, and Julius.

At Milan, [about the year 318,] the holy Confessor Mirocles, Bishop [of that see,] of whom mention is made by holy Ambrose.

In England, holy Brian, first Bishop of Dorchester, [he was a Priest of Rome about the year 650, whose feast we keep upon the 5th day of this present month of December.]

At Chur, in Switzerland, holy Lucius, King of the Britons [of Morganweg,] who was the first British prince to receive the faith of Christ, in the time of Pope Eleutherius, [about the year 182.]

At Sienna, in Tuscany, the holy Hermit Galgan, [of the order of St Benedict. He lived on a mountain called Siepi, and died in the year 1181.]

The Additional Services.

NOTE.—*None of these Services are ever binding upon persons bound to recite the Office, except that for the Dead on All Souls' Day, and the Litany (without the Penitential Psalms) on St Mark's Day, and the three Rogation Days.*[1]

The Little Office of the Blessed Virgin Mary.

This Office is added to the Church Office every day, except (1) *those on which Nine Lessons are read, and* (2) *Saturdays upon which her Office is said as a Simple; upon all which days it is omitted from the First Vespers inclusive. When it is said in Choir, Mattins and Lauds are said before the Mattins and Lauds of the Day, and the Vespers before Vespers. Prime is said just before the Martyrology is read. Terce, Sext, None, and Compline are said after the Terce, Sext, None, and Compline of the day, respectively. Out of Choir it is said whenever the reciter chooses.*

If it is said apart from the Church Office, the Angelic Salutation is said inaudibly before each Office, except Lauds. None of the Antiphons are ever doubled.

The Office varies according as it be (1) *Ordinary,* (2) *In Advent,* (3) *Between Christmas and Candlemas, and* (4) *In Paschal-time.*

ORDINARY.

VESPERS.

Make haste, &c., *as usual, continuing the same as on a Semi-double Feast of the Blessed Virgin, till the end of the Hymn.*

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

Antiphon at the Song of the Blessed Virgin. Blessed Mother and inviolate Maiden! * glorious Queen of the world! Plead for us with the Lord!

Then:

Kyrie eleison.

Answer. Christe eleison.

Kyrie eleison.

Verse. O Lord, hear my prayer.

Answer. And let my cry come unto Thee.

[1] Nevertheless, in some Churches the custom exists, and in some there are foundations for saying the Little Office of the Blessed Virgin, or the Office of the Dead every day or on certain days, irrespective of what the Church Office may be, and such has also been the practice of some Saints.

Let us pray.

Grant, we beseech Thee, &c., (*as in the full Office, p.* 449, *with the short ending*, Through Christ our Lord.)

Then the following Commemoration of the Saints.

Antiphon. O all ye holy children of God, be pleased to pray for our salvation and the salvation of all men.

Verse. Be glad in the LORD, and rejoice, ye righteous.

Answer. And shout for joy, all ye that are upright in heart.

Let us pray.

BE Thou, O Lord, the Shield of Thy people, and cover with Thine everlasting Arm those who trust in the help of Thine Apostles Peter and Paul, and the others Thine Apostles.

We pray Thee, O Lord, that all Thine holy children may in all places succour us, and that as we call to mind their worthy acts, so we may feel the comfort of their friendship.

Grant Thou also peace in our days, and keep Thy Church ever clean purged of all iniquity.

Order Thou also our footsteps, our deeds, and our wills, and the footsteps, the deeds, and the wills of all Thy servants, in the straight path that leadeth unto salvation in Thee.

Reward with eternal life all them who do us good.

And grant eternal rest unto all the faithful departed.

Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

COMPLINE.

Turn us, &c., *as in the Church Office, but the Psalms,* (*which are said without any Antiphon,*) *are*

Psalm CXXVIII.

[Intituled "A Song of Degrees."]

MANY a time have they warred against me from my youth— * may Israël now say:—

Many a time have they warred against me from my youth: * yet they have not prevailed against me.

[1] The ploughers ploughed upon my back: * they made long their furrows.

The LORD is righteous, He hath broken the necks of the wicked. * Let them all be confounded and turned back that hate Zion.

Let them be as the grass upon the house-tops, * which withereth before it is plucked up:

Wherewith the mower filleth not his hand, * nor he that bindeth sheaves his bosom.

Neither do they that go by say: The blessing of the LORD be upon you! * we bless you in the name of the LORD!

Psalm CXXIX.

[Intituled "A Song of Degrees." The meaning of this title is not certain. The Psalms so called may perhaps, like the "Graduals" of the Roman Liturgy, be "step-songs," intended to be sung during processions, Liturgical or of pilgrims.]

OUT of the depths have I cried unto Thee, O LORD! * Lord, hear my voice.

Let Thine ears be attentive * to the voice of my supplication.

If Thou, LORD, shouldest mark iniquities, * O LORD, who shall stand?

But there is forgiveness with Thee:

[1] *I.e.*, "They furrowed my back with stripes as the ground is furrowed with the plough." Gesenius.

* because of Thy law, I wait for Thee, O LORD!

My soul waiteth on His word: * my soul hopeth in the Lord.

From the morning watch even until night * let Israël hope in the LORD:

For with the LORD there is mercy, * and with Him is plenteous redemption.

And He shall redeem Israël, * from all his iniquities.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Psalm CXXX.

[Intituled "A Song of Degrees," to which the Hebrew and the Vulgate, but not the Targum or the LXX., add "of David."]

LORD, mine heart is not haughty, * nor mine eyes lofty:

Neither do I exercise myself in great matters, * or in wonderful things that are above me.

If I have not thought lowly of myself— * (but lifted up my soul)—

Even as a child that is weaned from his mother: * so be my soul rewarded.

Let Israël hope in the LORD, * from henceforth and for ever.

Hymn.[1]

REMEMBER, O Creator Lord,
That in the Virgin's sacred womb
Thou wast conceived, and of her flesh
Didst our mortality assume.

Mother of grace, O Mary blest,
To thee, sweet fount of love, we fly;
Shield us through life, and take us hence
To thy dear bosom when we die.

O JESU, born of Virgin bright,
Immortal glory be to Thee;
Praise to the Father infinite,
And Holy Ghost eternally. Amen.

Chapter. (Ecclus. xxiv. 24.)

I AM the mother of fair love, and fear, and knowledge, and holy hope.

Answer. Thanks be to God.

Verse. Pray for us, O holy Mother of God.

Answer. That we may be made worthy of the promises of Christ.

Antiphon. We take refuge under Thy protection.

Song of Simeon. Lord, now lettest Thou Thy servant, &c., (*p.* 209.)

Antiphon. We take refuge under Thy protection, O holy Mother of God! Despise not our supplications in our need, but deliver us alway from all dangers, O Virgin, glorious and blessed!

Kyrie eleison.

Answer. Christe eleison.

Kyrie eleison.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

LORD, we pray Thee, that the glorious intercession of Mary, blessed, and glorious, and everlastingly Virgin, may shield us and bring us on toward eternal life. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

O LORD, open Thou my lips, &c., *as in the full Office, only with this*

Invitatory. Hail, Mary, full of grace. * The Lord is with Thee!

[1] Translation by the late Rev. E. Caswall.

Only one Nocturn is said. On Mondays and Thursdays, it is the First from the full Office; on Tuesdays and Fridays, the Second; and, on Wednesdays and Saturdays, the Third. Then:

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

Our Father, &c. And lead us not into temptation.

Answer. But deliver us from evil.

Absolution.

By the prayers of the Blessed Mary, always a Virgin, and by the prayers of all His Saints, and for her sake and for their sakes, may the Lord lead us unto the kingdom of heaven.

Answer. Amen.

First Blessing.

Bless us, Mary, Maiden mild,
Bless us, JESUS, Mary's Child.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xxiv. 11.)

WITH all these I sought rest, but I shall abide in the inheritance of the Lord. So the Creator of all things gave me a commandment, and said unto me, even He that made me rested in my tabernacle, and said unto me, Let thy dwelling be in Jacob, and thine inheritance in Israël, and strike thou thy roots amid My chosen people.

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

First Responsory.

O how holy and how spotless is thy virginity! I am too dull to praise thee; for thou hast borne in thy breast Him Whom the heavens cannot contain.

Verse. Blessed art thou among women, and blessed is the fruit of thy womb.

Answer. For thou hast borne in thy breast Him Whom the heavens cannot contain.

Second Blessing.

With the Lord Who sprang of thee,
Maid of maidens, plead for me.

Second Lesson.

AND so was I established in Zion, and likewise in the Holy City was I given to rest, and in Jerusalem was my power. And I took root among the honourable people, even in the portion of my God, as His own inheritance, and mine abiding was in the full assembly of the Saints.

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Second Responsory.

Blessed art thou, O Virgin Mary, who hast carried the Lord, the Maker of the world. Thou hast borne Him Who created thee, and thou abidest a virgin for ever.

Verse. Hail, Mary, full of grace. The Lord is with thee.

Answer. Thou hast borne Him Who created thee, and thou abidest a virgin for ever.

Third Blessing.

He to Whom His mother prays,
Grant us blessing all our days.

Third Lesson.

I WAS exalted like a cedar in Lebanon, and as a cypress-tree upon Mount Zion. I was exalted like

a palm-tree in Kadesh, and as a rose-plant in Jericho, as a fair olive-tree in the plains, and grew up as a plane-tree beside the water in the broad ways. I gave a sweet smell like cinnamon and aromatic balm; I yielded a pleasant odour like the best myrrh.

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Third Responsory.

O holy Virgin Mary, happy indeed art thou, and right worthy of all praise, for out of thee rose the Sun of righteousness, even Christ our God.

Verse. Pray for the people, plead for the clergy, make intercession for all women vowed to God. Let all that are making this holy memorial of thee feel the might of thine assistance.

Answer. For out of thee rose the Sun of righteousness, even Christ our God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Even Christ our God.

LAUDS.

First Antiphon. Mary hath been taken to heaven; * the Angels rejoice; they praise and bless the Lord.

Second Antiphon. The Virgin Mary hath been taken into the chamber on high, * where the King of kings sitteth on a throne amid the stars.

Third Antiphon. We run after thee, on the scent of thy perfumes—* the virgins love thee heartily.

Fourth Antiphon. Blessed of the Lord art thou, O daughter, * for by thee we have been given to eat of the fruit [of the tree] of Life.

Fifth Antiphon. Fair and comely art thou, O daughter of Jerusalem, * terrible as a fenced camp set in battle array.

Chapter. (Cant. vi. 8.)

THE daughters of Zion saw her, and called her blessed; the queens also, and they praised her.

Hymn. O glorious Virgin, &c., (*p.* 448.)

Verse. Blessed art thou among women.

Answer. And blessed is the Fruit of thy womb.

Antiphon at the Song of Zacharias. O Blessed Mary, * Mother of God, Virgin for ever, temple of the Lord, sanctuary of the Holy Ghost, thou, without any ensample before thee, didst make thyself well-pleasing in the sight of our Lord JESUS Christ—pray for the people, plead for the clergy, make intercession for all women vowed to God.

Then:

Kyrie eleison.

Answer. Christe eleison.

Kyrie eleison.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

O GOD, Who didst will that Thy Word should, by the message of an Angel, take flesh in the womb of the Blessed Virgin Mary, grant unto us, we beseech Thee, that all we who do believe her to be in very deed the Mother of God, may be holpen by her prayers in Thy sight. Through the same Christ our Lord.

Then the Commemoration of the Saints, as at Vespers.

PRIME.

Make haste, &c., *as in the Church Office.*

Hymn as at Compline.

Antiphon. Mary is taken, &c., (*First Antiphon at Lauds.*)

Psalm LIII.

[The superscription of this Psalm, after some words which are probably a musical direction, proceeds "[A Psalm] of David, when the Ziphim came and said to Saul, Doth not David hide himself with us?" This was during the same period of his life in the South in which he composed Ps. lxii. The Ziphim, or peasantry of the neighbourhood of Ziph, betrayed him twice to Saul, and both times, especially the first, he was in imminent peril. 1 Kings (Sam.) xxiii. 19-29, xxvi.]

SAVE me, O God, in Thy Name, * and judge me in Thy power.

Hear my prayer, O God: * give ear to the words of my mouth.

For strangers are risen up against me, and oppressors seek after my soul: * and have not set God before them.[1]

Behold God is mine Helper: * and the Lord upholdeth my soul.

Reward Thou evil unto mine enemies: * and cut them off in Thy truth.

I will freely sacrifice unto Thee: * and praise Thy Name, O LORD, for it is good.

For Thou hast delivered me out of all trouble: * and mine eye hath seen [his desire upon] mine enemies.

Psalm LXXXIV.

[Intituled "A Psalm of the sons of Korah," with the usual (now uncertain) superscription.]

LORD, Thou hast been favourable unto Thy land: * Thou hast brought back the captivity of Jacob.

Thou hast forgiven the iniquity of Thy people: * Thou hast covered all their sins.[1]

Thou hast taken away all Thy wrath: * Thou hast turned Thyself from the fierceness of Thine anger.

Turn us, O God of our salvation, * and cause Thine anger towards us to cease.

Wilt Thou be angry with us for ever? * wilt Thou draw out Thine anger to all generations?

O God, Thou shalt again quicken us: * and Thy people shall rejoice in Thee.

Show us Thy mercy, O LORD! * and grant us Thy salvation.

I will hear what the LORD God will speak in me: * for He will speak peace unto His people,

And to His saints, * and unto them that are changed in heart.

Surely His salvation is nigh them that fear Him, * that glory may dwell in our land.

Mercy and truth have met together: * righteousness and peace have kissed each other.

Truth hath sprung out of the earth: * and righteousness hath looked down from heaven.

Yea, the LORD shall give that which is good: * and our land shall yield her increase.

Righteousness shall go before Him: * and shall set His footsteps in the way.

Psalm CXVI.

O PRAISE the LORD, all ye nations: * praise Him, all ye people.

For His merciful kindness is great toward us: * and the truth of the LORD endureth for ever.

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

[1] SLH.

After the repetition of the Antiphon the Office proceeds thus:

Chapter. (Cant. vi. 9.)

WHO is she that cometh forth like the rising dawn, fair as the moon, clear as the sun, terrible as a fenced camp set in battle array?

Answer. Thanks be to God.

Verse. Holy Virgin, my praise by thee accepted be.

Answer. Give me strength against thine enemies.

Kyrie eleison.

And so on, as at Compline, but with the

Prayer.

O GOD, Who wast pleased to choose for Thy dwelling-place the maiden palace of Blessed Mary, grant, we beseech Thee, that her protection may shield us, and make us glad in her commemoration. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

TERCE.

Make haste, &c., *as in the Church Office.*

Hymn as at Compline.

Antiphon. The Virgin Mary, &c., (*Second Antiphon at Lauds.*)

Psalm CXIX.

[This is the first of the "Songs of Degrees," or "Gradual Psalms." See note to Ps. cxxix., p. 91.]

IN my distress I cried unto the LORD, * and He heard me.

Deliver my soul, O LORD, from lying lips, * and from a deceitful tongue.

What shall be given unto thee, or what shall be done unto thee, * thou false tongue?

Sharp arrows of the mighty, * with hot burning coals.

Woe is me! that my sojourn is long: I dwell with the dwellers of Kedar.[1] * My soul hath long dwelt as an exile

With them that hate peace. I was peaceable: * when I spoke unto them, they fought against me without a cause.

Psalm CXX.

[Also a Song of Degrees.]

I WILL lift up mine eyes unto the hills, * from whence cometh mine help.

Mine help cometh from the LORD, * Who made heaven and earth.

He will not suffer thy feet to be moved: * He That keepeth thee will not slumber.

Behold, He That keepeth Israël shall neither slumber nor sleep.

The LORD is thy keeper: the LORD is thy shade * upon thy right hand.

The sun shall not smite thee by day, * nor the moon by night.

The LORD shall keep thee from all evil: * the Lord shall keep thy soul.

The LORD shall keep thy coming in and thy going out, * from this time forth and for evermore.

Psalm CXXI.

[Intituled "A Song of Degrees, of David."]

I WAS glad when they said unto me: * Let us go into the house of the LORD.

Our feet have been wont to stand * within thy gates, O Jerusalem!

[1] Properly "Black-skin." This was the name of a son of Ishmaël, and of an Arabian tribe sprung from him.

Jerusalem is builded as a city * that is compact together:

Whither the tribes go up, the tribes of the LORD, * the testimony of Israël, to give thanks unto the name of the LORD.

For there are set thrones for judgment, * the thrones for the house of David.

Pray for the peace of Jerusalem: * they shall prosper that love thee.

Peace be within thy walls, * and prosperity within thy palaces.

For my brethren and companions' sakes, * I will now say—Peace be within thee!

Because of the house of the LORD our God, * I will seek thy good.

Chapter. (Ecclus. xxiv. 15.)

AND so I was established in Zion, and likewise in the holy city was I given to rest, and in Jerusalem was my power.

Answer. Thanks be to God.

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

Kyrie eleison.

And so on.

Prayer.

O GOD, Who, by the fruitful virginity of the Blessed Mary, hast given unto mankind the rewards of everlasting life; grant, we beseech Thee, that we may continually feel the might of her intercession through whom we have worthily received the Author of our life, our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

SEXT.

Make haste, &c., *as in the Church Office.*

Hymn as at Compline.

Antiphon. We run after thee, &c., (*Third Antiphon at Lauds.*)

Psalm CXXII.

[Intituled "A Song of Degrees."]

UNTO Thee lift I up mine eyes, * O Thou That dwellest in the heavens!

Behold, as the eyes of servants * look unto the hand of their masters,

As the eyes of a maiden unto the hand of her mistress: * so our eyes look unto the LORD our God, until that He have mercy on us.

Have mercy upon us, O LORD, have mercy upon us: * for we are exceedingly filled with contempt.

Our soul is exceedingly filled * with the scorning of those that are at ease, and with the contempt of the proud.

Psalm CXXIII.

[Intituled "A Song of Degrees," to which the Hebrew and the Targum add "of David," but this ascription of authorship does not occur in the Vulgate or the LXX.]

IF it had not been the LORD Who was on our side—now may Israël say— * if it had not been the LORD Who was on our side,

When men rose up against us: * then they had swallowed us up quick,

When their wrath was kindled against us: * then the waters had overwhelmed us,

The stream had gone over our soul: * then the overwhelming waters had gone over our soul.

Blessed be the LORD, * Who hath not given us as a prey to their teeth.

Our soul is escaped as a bird * out of the snare of the fowlers:

The snare is broken, * and we are escaped.

Our help is in the name of the LORD, * Who made heaven and earth.

Psalm CXXIV.

[Intituled "A Song of Degrees."]

THEY that trust in the LORD shall be as Mount Zion: * he that dwelleth in Jerusalem shall never be moved.

The mountains are round about Jerusalem, * and the LORD is round about His people, from henceforth, and for ever.

For the Lord will not suffer the rod of the wicked to rest upon the lot of the righteous: * lest the righteous put forth their hands into iniquity.

Do good, O LORD, to the good, * and to them that are upright in their hearts.

As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: * peace be upon Israël!

Chapter. (Ecclus. xxiv. 16.)

AND I took root among the honourable people, even in the portion of my God, as His own inheritance, and mine abiding was in the full assembly of the Saints.

Answer. Thanks be to God.

Verse. Blessed art thou among women.

Answer. And blessed is the Fruit of thy womb.

Kyrie eleison.

And so on as at the other Hours.

Prayer.

MOST merciful God, grant, we beseech Thee, a succour unto the frailty of our nature, that as we keep ever alive the memory of the holy Mother of God, so by the help of her intercession we may be raised up from the bondage of our sins. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

NONE.

Make haste, &c., *as in the Church Office.*

Hymn as at Compline.

Antiphon. Fair and comely, &c., (*Fifth Antiphon at Lauds.*)

Psalm CXXV.

[Intituled "A Song of Degrees."]

WHEN the LORD turned again the captivity of Zion, * we were like them that come again from sickness.

Then was our mouth filled with laughter, * and our tongue with singing.

Then said they among the heathen: * The LORD hath done great things for them.

The LORD hath done great things for us: * whereof we are glad.

Turn again our captivity, O LORD, * as the streams in the south.

They that sow in tears * shall reap in joy.

They go forth weeping, * sowing their seed;

They shall doubtless come again with rejoicing, * bringing their sheaves with them.

Psalm CXXVI.

[Intituled "A Song of Degrees, of Solomon." The LXX. omits the ascription to Solomon.]

EXCEPT the LORD build the house, * they labour in vain that build it:

Except the LORD keep the city, * the watchman waketh but in vain.

It is vain for you to rise up early, * rise up when ye are rested, ye that eat the bread of sorrow:

For He giveth His beloved sleep. Lo, children are an heritage of the LORD, * the fruit of the womb is His reward.

As arrows are in the hand of a mighty man, * so are the children of the out-cast.

Happy is the man that hath his desire satisfied with them: * he shall not be ashamed when he speaketh with his enemies in the gate.

Psalm CXXVII.

[Intituled "A Song of Degrees."]

BLESSED is every one that feareth the LORD, * that walketh in His ways.

For thou shalt eat the labour of thine hands: * happy shalt thou be and it shall be well with thee.

Thy wife shall be as a fruitful vine * on the sides of thine house:

Thy children like olive plants * round about thy table.

Behold, that thus shall the man be blessed * that feareth the LORD.

The LORD bless thee out of Zion: * and mayest thou see the good of Jerusalem all the days of thy life.

Yea, mayest thou see thy children's children, * and peace upon Israël.

Chapter. (Ecclus. xxiv. 19.)

IN the broad ways I gave a sweet smell like cinnamon and aromatic balm; I yielded a pleasant odour like the best myrrh.

Answer. Thanks be to God.

Verse. After thy delivery thou still remainest a Virgin undefiled.

Answer. Mother of God, pray for us.

Kyrie eleison.

And so on as at the other Hours.

Prayer.

O LORD, we beseech Thee, forgive the transgressions of Thy servants, and, forasmuch as by our own deeds we cannot please Thee, may we find safety through the prayers of the Mother of Thy Son and our Lord. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The Office for the Dead.

This Office is said upon the first day of the Month upon which Nine Lessons are not read. When it is said in Choir, Vespers are said after the Vespers of the day, and the Dirge after Lauds the next morning, unless the custom of the particular Church be otherwise. Out of Choir it is said whenever the reciter chooses.

VESPERS.

The Antiphons are doubled if three Nocturns are to be said in the Dirge.

The Service begins absolutely with the First Antiphon, as follows.

First Antiphon. I will walk before the Lord * in the land of the living.

Psalm CXIV.

[The Vulgate and the LXX. prefix "Alleluia."]

I AM well pleased, because the LORD hath heard * the voice of my supplication:

Because He hath inclined His ear unto me, * therefore will I call upon Him all my days.

The sorrows of death compassed me: * and the straits of hell found me:

Sorrow and trouble did I find. * Then called I upon the name of the LORD:

O LORD, deliver my soul. * Gracious is the LORD, and righteous: yea, our God is merciful.

The LORD preserveth the simple: * I was brought low and He helped me.

Return unto thy rest, O my soul: * for the LORD hath dealt bountifully with thee.

For He hath delivered my soul from death, * mine eyes from tears, and my feet from falling.

I will walk before the LORD * in the land of the living.

At the end of this and all the other Psalms and Canticles throughout the whole Office of the Dead, "Glory be to the Father, &c.," *is not said, but instead,*

O Lord, grant them eternal rest, and let the everlasting light shine upon them!

Second Antiphon. Woe is me! O Lord, * that my sojourn is long.

Psalm CXIX.

[This is the first of the "Songs of Degrees," or "Gradual Psalms." See note to Ps. cxxix., below.]

IN my distress I cried unto the LORD, * and He heard me.

Deliver my soul, O LORD, from lying lips, * and from a deceitful tongue.

What shall be given unto thee, or what shall be done unto thee, * thou false tongue?

Sharp arrows of the mighty, * with hot burning coals.

Woe is me! that my sojourn is long: I dwell with the dwellers of Kedar. * My soul hath long dwelt as an exile

With them that hate peace. I was peaceable: * when I spoke unto them, they fought against me without a cause.

Third Antiphon. The LORD shall keep thee from all evil, * the Lord shall keep thy soul.

Psalm CXX.

[Also a Song of Degrees.]

I WILL lift up mine eyes unto the hills, * from whence cometh mine help.

Mine help cometh from the LORD, * Who made heaven and earth.

He will not suffer thy feet to be moved: * He That keepeth thee will not slumber.

Behold, He That keepeth Israël shall neither slumber nor sleep.

The LORD is thy keeper: the LORD is thy shade * upon thy right hand.

The sun shall not smite thee by day, * nor the moon by night.

The LORD shall keep thee from all evil: * the Lord shall keep thy soul.

The LORD shall keep thy coming in and thy going out, * from this time forth and for evermore.

Fourth Antiphon. If Thou, LORD, shouldest mark iniquities, * O Lord, who shall stand!

Psalm CXXIX.

[Intituled "A Song of Degrees." The meaning of this title is not certain. The Psalms so called may perhaps, like the "Graduals" of the Roman Liturgy, be "step-songs," intended to be sung during processions, Liturgical or of pilgrims.]

OUT of the depths have I cried unto Thee, O LORD! * Lord, hear my voice.

Let Thine ears be attentive * to the voice of my supplication.

If Thou, LORD, shouldest mark iniquities, * O Lord, who shall stand?

But there is forgiveness with Thee: * because of Thy Law, I wait for Thee, O LORD!

My soul waiteth on His word: * my soul hopeth in the Lord.

From the morning watch even until night * let Israël hope in the LORD:

For with the LORD there is mercy, * and with Him is plenteous redemption.

And He shall redeem Israël, * from all his iniquities.

Fifth Antiphon. O Lord, forsake not * the works of Thine own hands.

Psalm CXXXVII.

[Intituled "Of David," to which the LXX. adds "of Haggai and Zechariah," the meaning apparently being that it was his composition, but that they made some special regulation as to its use.]

I WILL praise Thee, O Lord, with my whole heart: * because Thou hast heard the words of my mouth.

Before the Angels will I sing praise unto Thee. * I will worship toward Thine holy temple, and praise Thy Name.

For Thy loving-kindness, and for Thy truth: * for Thou hast magnified Thine holy Name above every name.

In whatsoever day I call upon Thee, answer me: * Thou wilt strengthen my soul exceedingly.

Let all the kings of the earth praise Thee, O LORD, * for they have heard all the words of Thy mouth.

Yea, let them sing of the ways of the LORD: * that great is the glory of the LORD.

For the LORD is high, yet hath He respect unto the lowly: * but the proud He knoweth from afar.

Though I walk in the midst of trouble Thou wilt revive me: * Thou shalt stretch forth Thine hand against the wrath of mine enemies, and Thy right hand shall save me.

The LORD will give recompense on my behalf: * Thy mercy, O LORD, endureth for ever: forsake not the works of Thine own hands.

After the Fifth Antiphon, the Service proceeds directly, thus:—

Verse. [1] I heard a voice from heaven, saying unto me:

Answer. Blessed are the dead which die in the Lord.

Antiphon. All that the Father giveth Me shall come to Me; * and him that cometh to Me I will in no wise cast out.[2]

The Song of the Blessed Virgin.

After the Antiphon, all kneel down, and the Lord's Prayer is said silently, except the words "Our Father," *and the termination,*

And lead us not into temptation.

Answer. But deliver us from evil.

Then is said, except on All Souls' Day, and the day of death or burial of the person or persons for whom the Office is being said,

Psalm CXLV.

[To this Psalm is prefixed "Alleluia." The Vulgate and the LXX. connect it with the names of Haggai and Zechariah.]

PRAISE the LORD, O my soul; while I live will I praise the LORD: * I will sing praises unto my God while I have being.

Put not your trust in princes, * in the son of man, in whom is no help.

His breath goeth forth, and he returneth to his earth: * in that very day their thoughts perish.

Happy is he that hath the God of Jacob for his help, his hope is in the LORD his God: * Who made heaven and earth, the sea, and all that therein is:

Who keepeth truth for ever. Who executeth judgment for the oppressed: * Who giveth food to the hungry.

[1] Apoc. xiv. 13.

[2] John vi. 37.

The LORD looseth the prisoners: * the LORD openeth the eyes of the blind:

The LORD raiseth them that are bowed down: * the LORD loveth the righteous:

The LORD preserveth the strangers; He defendeth the fatherless and widow: * but the way of the wicked He will turn aside.

The LORD shall reign for ever! even thy God, O Zion, * unto all generations!

At the end is said, O Lord, grant them eternal rest, and let the everlasting light shine upon them!

Verse. From the gates of the grave.

Answer. Deliver their souls, O Lord!

Verse. May they rest in peace.

Answer. Amen.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

Then follow one or more of the Prayers hereafter given, and then:

Verse. O Lord, grant them eternal rest.

Answer. And let the everlasting light shine upon them.

Verse. May they rest in peace.

Answer. Amen.

Thus absolutely ends the Office.

DIFFERENT PRAYERS FOR THE DEAD.

1. *On All Souls' Day, for all the Faithful Departed.*

O GOD, Who art Thyself at once the Maker and the Redeemer of all Thy faithful ones, grant unto the souls of Thy servants and handmaids remission of all their sins, making of our entreaties unto our Great Father[1] a mean whereby they may have that forgiveness which they have ever hoped for. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

2. *For all the Faithful Departed, at other times than All Souls' Day.*

O GOD, Who in the ranks of the Apostolic Priesthood hast caused some of Thy servants to stand in high places, some as Bishops, and some as Priests, grant, we beseech Thee, that they may be joined unto such company in everlasting blessedness.

O GOD, Who forgivest iniquity, and wouldest that all men should be saved, we beseech Thee to grant in the tenderness of Thy mercy that all the members of our congregation, all our kinsfolk, and all who have done us good, who have departed from this world, and for whom the Blessed Mary and all Thine holy ones do plead with Thee, may be joined unto the company of the same in everlasting blessedness.

O GOD, Who art Thyself at once the Maker and the Redeemer of all Thy faithful ones, grant unto the souls of Thy servants and handmaids remission of all their sins, making of our entreaties unto our Great Father a mean whereby they may have that forgiveness which they have ever hoped for. Who livest and reignest for ever and ever. *Amen.*

3. *On the Day of Burial.*

LORD, we pray Thee to absolve the soul of Thy servant (*or*, Thine handmaid) *N.* (*here express the name*) who hath died unto the world, that

[1] Piis.

he (*or*, she) may live unto Thee. And whereinsoever while he (*or*, she) walked among men he (*or*, she) hath transgressed through the weakness of the flesh, do Thou in the exceeding tenderness of Thy mercy forgive and put away. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

4. *At the Year's-Mind.*

O LORD God, Who art the Great Pardoner, grant rest and refreshment, peace and blessing, light and glory, unto the souls of Thy men-servants and Thy maid-servants, (*or*, the soul of Thy servant, *or*, of Thine handmaid,) whose Year's-Mind we are keeping. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

5. *For a deceased Pope.*

O GOD, by Whose inscrutable appointment Thy servant *N.* (*here express his name*) was called to a place in the line of the Chief Bishops; O God, Who didst thereby lay upon him the duty of being Lieutenant on earth for Thine Only-begotten Son; O God, grant unto him now, we beseech Thee, a place among Thine holy Bishops, who are entered into everlasting blessedness. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

6. *For a deceased Priest or Bishop.*

O GOD, Who in the ranks of the Apostolic Priesthood hast caused Thy servant *N.* (*here express his name*) to stand before Thee in the high place of a Bishop (*or* Priest), grant, we beseech Thee, that he may be joined unto the company of such in everlasting blessedness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

If the deceased were a Cardinal, his dignity is expressed in the Prayer, thus: "the high place of a Cardinal Bishop," *or* "of a Cardinal Priest."

7. *For deceased Parents.*

O GOD, Who hast commanded us to honour our father and mother, look in the pitifulness of Thy mercy upon the souls of my father and mother, (*or*, the soul of my father, *or*, the soul of my mother,) and forgive them their trespasses, (*or*, him his trespasses, *or*, her her trespasses,) and grant unto me the joy of seeing them (*or*, him, *or*, her,) again in the glorious light of everlasting life. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

The above Prayer is altered to suit circumstances, as where several children join in prayer for a parent, or a company of persons for the parents of all, "our" *and* "us," *instead of* "my" *and* "me."

8. *For deceased Brethren, Comrades, Friends, Kinsfolk, or Benefactors, is said the Prayer,* "O God, Who forgivest iniquity, &c.," (*under* 2,) *with the necessary alterations.*

9. *For a Man.*

O LORD, incline Thine ear unto the prayers whereby we humbly call upon Thee to show mercy unto

the soul of Thy servant *N.* (*here express the name*) which it hath pleased Thee to call out of this world, that it may please Thee also to set him in a place of peace and light, and give him a part with Thy Saints. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

If the deceased were a Cardinal Deacon, is said "Thy servant the Cardinal Deacon *N.*"

10. *For a Woman.*

LORD, we beseech Thee in the tenderness of Thy great mercy, to have pity upon the soul of Thine handmaid *N.* (*here express her name*), purge her from all defilements whereby in this dying body she hath been befouled, and give her inheritance in everlasting salvation. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

THE DIRGE.

When three Nocturns are said (*as is always the case on All Souls' Day*) *the Antiphons throughout the Office are doubled, and the Office commences with* Ps. xciv., *and an Invitatory. Otherwise it begins with the First Antiphon. If one Nocturn be said, the First is said on Mondays and Thursdays, the Second on Tuesdays and Fridays, and the Third on Wednesdays and Saturdays.*

Invitatory. Unto the [Eternal] King all live.[1] * O come, let us worship Him!

O Lord, grant them eternal rest, and let the everlasting light shine upon them!

FIRST NOCTURN.

First Antiphon. Make my way straight before Thy face, * O Lord my God.

Psalm V.

[Intituled "A Psalm of David," with a musical (?) superscription.]

GIVE ear unto my words, O LORD, * consider my supplication.

Hearken unto the voice of my cry, * my King and my God!

For unto Thee will I pray. * O LORD, in the morning Thou shalt hear my voice:

In the morning will I stand before Thee and look up. * For Thou art not a God that hath pleasure in wickedness:

Neither shall the evil dwell with Thee, * nor the unrighteous stand in Thy sight:

Thou hatest all workers of iniquity. * Thou shalt destroy all them that speak leasing:

The LORD abhorreth the bloody and deceitful man. * But as for me, in the multitude of Thy mercy

I will come into Thine house: * I will worship toward Thine holy temple in Thy fear.

Lead me, O LORD, in Thy righteousness, * because of mine enemies; make my way straight before Thy face.

For there is no faithfulness in their mouth: * their inward part is very wickedness.

Their throat is an open sepulchre; they flatter with their tongue. * Judge Thou them, O God!

Let them fall by their own counsels; cast them out in the multitude of their transgressions, * for they have rebelled against Thee, O Lord!

And let all those that put their trust in Thee, rejoice: * let them

[1] Luke xx. 38.

ever shout for joy, because Thou dwellest in them:

Let them also that love Thy Name be joyful in Thee. * For Thou wilt bless the righteous.

O LORD, Thou hast compassed us * with Thy favour as with a shield.

Second Antiphon. Return, O LORD, deliver my soul: * O save me for Thy mercy's sake!

Psalm VI.

[Intituled "A Psalm of David." The title also contains directions, probably musical, the meaning of which is now uncertain.]

O LORD, rebuke me not in Thine anger: * neither chasten me in Thine hot displeasure.

Have mercy upon me, O LORD, for I am weak: * O LORD, heal me, for my bones are shaken.

My soul also is sore vexed: * but Thou, O LORD, how long?

Return, O LORD, deliver my soul: * O save me for Thy mercy's sake.

For in death there is no one that remembereth Thee: * and in the grave who shall give Thee thanks?

I am weary with my groaning, every night I wash my bed: * I water my couch with my tears.

Mine eye is grown dim because of grief: * I am waxen old because of all mine enemies.

Depart from me, all ye workers of iniquity: * for the LORD hath heard the voice of my weeping.

The LORD hath heard my supplication: * the LORD hath received my prayer.

Let all mine enemies be ashamed and sore vexed: * let them return and be ashamed suddenly.

Third Antiphon. Lest he tear my soul like a lion, * while there is none to deliver, or to save.

Psalm VII.

[Intituled "An Hymn of David, which he sang unto the LORD concerning the words of Cush the Benjamite." This Cush is supposed to be the same as Shimei, whose cursing of David is narrated in 2 Kings (Sam.) xvi. 7, 8, or else a nickname for Saul.]

O LORD my God, in Thee do I take refuge: * save me from all them that persecute me, and deliver me.

Lest he tear my soul like a lion, * while there is none to deliver, or to save.

O LORD my God, if I have done this, * if there be iniquity in mine hands;

If I have requited with evil them that requited me [with good], * may I then flee empty before mine enemies.

Let the enemy persecute my soul, and take it, yea, let him tread down my life upon the earth, * and lay mine honour in the dust.[1]

Arise, O LORD, in Thine anger: * and lift up Thyself against the borders of mine enemies.

And awake for me, O Lord my God, according to the decree that Thou hast made: * so shall the congregation of the people compass Thee about.

For their sakes, therefore, return Thou on high: * the LORD judgeth the peoples.

Judge me, O LORD, according to my righteousness, * and according to mine integrity that is in me.

O let the wickedness of the wicked come to an end, and establish the just; * God trieth the hearts and reins.

Mine help is righteous, coming from the Lord, * Who saveth the upright in heart.

God is a righteous judge, strong and patient: * is He not provoked every day?

[1] SLH.

If ye turn not, He will whet His sword: * He hath bent His bow and made it ready.

And hath fitted thereon the instruments of death, * He hath ordained His arrows against the persecutors.

Behold, he travaileth with iniquity: * he hath conceived mischief, and brought forth falsehood.

He made a pit and digged it: * and is fallen into the ditch which he made.

His mischief shall return upon his own head: * and his iniquity shall come down upon his own pate.

I will praise the LORD according to His righteousness: * and will sing praise to the name of the LORD Most High.

Verse. From the gates of the grave

Answer. Deliver their souls, O Lord.

The Lord's Prayer is then said silently, and then is begun immediately the

First Lesson.[1]

LORD! let me alone; for my days are vanity. What is man, that Thou shouldest magnify him? or that Thou shouldest set Thine heart upon him? Thou visitest him very early, and triest him suddenly. How long wilt Thou not depart from me, nor let me alone, till I swallow down my spittle? I have sinned; what shall I do unto Thee, O Thou Preserver of men? Why hast Thou set me as a mark against Thee, so that I am a burden to myself? Why dost Thou not pardon my transgression, and take away mine iniquity? Behold! now shall I sleep in the dust, and if Thou shalt seek me in the morning, I shall not be.

The Responsory is begun directly.

[1] Job vii. 16.

First Responsory.

I believe that my Redeemer liveth, and that I shall stand up from the earth at the latter day, and in my flesh shall I see God my Saviour.

Verse. Whom I shall see for myself, and mine eyes shall behold, and not another.

Answer. And in my flesh shall I see God my Saviour.

Second Lesson.[2]

MY soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul. I will say unto God: Do not condemn me; show me wherefore Thou judgest me thus. Doth it seem good unto Thee that Thou shouldest maltreat me, that Thou shouldest oppress the work of Thine hands, and help the counsel of the wicked? Hast Thou eyes of flesh? or seest Thou as man seeth? Are Thy days as the days of man? Are Thy years as the times of men, that Thou inquirest after mine iniquity, and searchest after my sin? Yet Thou knowest that I have done no wrong, but that there is none that can deliver out of Thine hand.

Second Responsory.

Thou Who didst call up Lazarus from the grave after that he had begun to stink!—do Thou, O Lord, grant them rest and a place of forgiveness.

Verse. Thou Who shalt come to judge the quick and dead, and the world by fire—

Answer. Do Thou, O Lord, grant them rest and a place of forgiveness.

[2] Job x. 1.

Third Lesson.

THINE hands have made me and fashioned me together round about; and dost Thou so suddenly destroy me? Remember, I beseech Thee, that Thou hast made me as the clay, and that Thou wilt bring me into the dust again. Hast Thou not poured me out as milk, and curdled me like cheese? Thou hast clothed me with skin and flesh; and hast fenced me with bones and sinews. Thou hast granted me life and favour, and Thy visitation hath preserved my spirit.

Third Responsory.

Lord, when Thou comest to judge the earth, where shall I hide myself from the face of Thy wrath? For I have sinned greatly in my life.

Verse. I dread my sins, I blush before Thee—
I see the Great Tribunal set!
In fear and terror I implore Thee,
Forgive when soul and Judge are met!

Answer. For I have sinned greatly in my life.

Verse. O Lord, grant them eternal rest, and let the everlasting light shine upon them.

Answer. For I have sinned greatly in my life.

SECOND NOCTURN.

First Antiphon. He maketh me to lie down * in green pastures.

Psalm XXII.

[Intituled a "Psalm of David."]

THE LORD is my Shepherd, I shall not want. * He maketh me to lie down in green pastures:

He leadeth me beside the still waters. * He restoreth my soul:

He leadeth me in the paths of righteousness, * for His Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: * for Thou art with me:

Thy rod and Thy staff * they comfort me.

Thou preparest a table before me, * in the presence of mine enemies:

Thou anointest mine head with oil: * and mine overflowing cup, O how goodly is it!

Surely Thy mercy shall follow me * all the days of my life:

And I will dwell in the house of the LORD * for ever.

Second Antiphon. Lord, remember not the sins of my youth, * nor my transgressions.

Psalm XXIV.

[Intituled "Of David." This Psalm is A B C Darian.]

UNTO Thee, O LORD, do I lift up my soul: * O my God, I trust in Thee, let me not be ashamed.

Neither let mine enemies triumph over me: * for none that wait on Thee shall be ashamed:

Let them be ashamed that transgress * without cause.

Show me Thy ways, O LORD, * and teach me Thy paths.

Lead me in Thy truth and teach me; * for Thou art the God of my salvation: and on Thee do I wait all the day.

Remember, O LORD, Thy tender mercies, * and Thy loving-kindnesses, which have been ever of old.

Remember not the sins of my youth, * nor my transgressions:

According to Thy mercy remember Thou me, * for Thy goodness' sake, O LORD.

Good and upright is the LORD; * therefore will He teach sinners the way.

The meek will He guide in judgment: * the meek will He teach His way.

All the paths of the LORD are mercy and truth, * unto such as keep His covenant and His testimonies.

For Thy Name's sake, O LORD, pardon mine iniquity; * for it is great.

What man is he that feareth the LORD? * him shall He teach in the way that He shall choose.

His soul shall dwell at ease: * and his seed shall inherit the earth.

The LORD is a strong rock unto them that fear Him: * and His covenant shall be made known to them.

Mine eyes are ever toward the LORD: * for He shall pluck my feet out of the net.

Turn Thee unto me, and have mercy upon me, * for I am desolate and afflicted.

The troubles of mine heart are enlarged: * O bring me out of my distresses.

Look upon mine affliction and my pain: * and forgive all my sins.

Consider mine enemies, for they are many: * and they hate me with cruel hatred.

O keep my soul, and deliver me: * let me not be ashamed, for I put my trust in Thee.

The undefiled and the upright cleave to me: * for I wait on Thee.

Redeem Israël, O God, * out of all his troubles!

Third Antiphon. I believe that I shall yet see the goodness of the LORD * in the land of the living.

Psalm XXVI.

[Intituled "Of David." The Vulgate and the LXX. add "before his anointing." See 2 Kings (Sam.) ii. 4. Monday, fifth week after Pentecost.]

THE LORD is my light and my salvation: * whom shall I fear?

The LORD is the defence of my life: * of whom shall I be afraid?

When the evil-doers come upon me, * to eat up my flesh,

Mine enemies that trouble me, * they stumble and fall.

Though an host should encamp against me, * mine heart shall not fear.

Though war should rise against me, * in this will I be confident.

One thing have I desired of the LORD, that will I seek after, * that I may dwell in the house of the LORD all the days of my life,

To behold the beauty of the LORD, * and to visit His temple.

For He hath hidden me in His pavilion: * in the secret of His tabernacle hath He hidden me in the day of trouble.

He hath set me up upon a rock: * and now hath He lifted up mine head above mine enemies.

I will offer in His tabernacle the sacrifice of joy: * I will sing, yea, I will sing praises unto the LORD.

Hear, O LORD, when I cry with my voice: * have mercy on me and answer me.

My heart said unto Thee, My face hath sought Thee: * Thy face, LORD, will I seek.

Hide not Thy face far from me: * turn not away in anger from Thy servant.

Be Thou mine Helper, * neither leave me, nor forsake me, O God of my salvation.

When my father and my mother forsake me, * then the LORD taketh me up.

Teach me Thy way, O LORD: * and lead me in a plain path, because of mine enemies.

Deliver me not over unto the will of mine enemies: * for false witnesses are risen up against me, and iniquity hath belied itself.

I believe that I shall yet see the goodness of the LORD * in the land of the living.

Wait on the LORD, be of good courage: * and thine heart shall be strengthened, wait, I say, on the LORD.

Verse. May the LORD set them with princes.

Answer. Even with the princes of His people.

Fourth Lesson.[1]

ANSWER Thou me: how many are mine iniquities and sins? Make me to know my transgressions and offences. Wherefore hidest Thou Thy face, and holdest me for Thine enemy? Dost Thou show forth Thy power against a leaf driven to and fro by the wind? And wilt Thou pursue the dry stubble? For Thou writest bitter things against me, and art fain to consume me with the iniquities of my youth. Thou puttest my feet in the stocks, and lookest narrowly unto all my paths, and observest my footsteps, and as a rotten thing I am to be consumed, and as a garment that is moth-eaten.

Fourth Responsory.

Remember, O God, that my life is wind. The eye of him that hath seen me shall see me no more.

Verse. Out of the depths have I cried unto Thee, O LORD! Lord, hear my voice.

Answer. The eye of him that hath seen me shall see me no more.

Fifth Lesson.[2]

MAN that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. And dost Thou think it worthy to open Thine eyes upon such an one, and to bring him into judgment with Thee? Who can bring a clean thing out of unclean seed? Is it not Thou Who alone art? The days of man are short, the number of his months is with Thee: Thou hast appointed his bounds that he cannot pass. Turn from him for a little while, that he may rest, till he shall accomplish, as an hireling, his day.

Fifth Responsory.

Woe is me, O Lord! for I have sinned greatly in my life. I am smitten: what shall I do? Whither shall I flee but unto Thee, O my God? Have mercy upon me, when Thou comest at the latter day.

Verse. My soul is sore vexed, but Thou, O LORD, help me.

Answer. Have mercy upon me, when Thou comest at the latter day.

Sixth Lesson.

O THAT Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past; that Thou wouldest appoint me a set time, and remember me. If a man die, shall he live again? All the days wherein I now toil, I am waiting till my change come. Thou shalt call, and I will answer Thee. Thou wilt stretch forth Thy right hand unto the work of Thine hands. Thou dost indeed number my steps, but be Thou merciful unto my sins.

Sixth Responsory.

Hold not my sins in remembrance, O Lord, when Thou comest to judge the world by fire.

[1] Job xiii. 22.

[2] Job xiv. 1.

Verse. Make my way straight before Thy face, O Lord my God.

Answer. When Thou comest to judge the world by fire.

Verse. O Lord, grant them eternal rest, and let the everlasting light shine upon them.

Answer. When Thou comest to judge the world by fire.

THIRD NOCTURN.

First Antiphon. Be pleased, O LORD, to deliver me: * O LORD, look upon me to help me.

Psalm XXXIX.

[Intituled "A Psalm of David" and with the same (now) uncertain superscription as Ps. xii.]

I WAITED patiently for the LORD, * and He inclined unto me,

And heard my cry: * He brought me up also out of an horrible pit, and out of the miry clay.

And set my feet upon a rock; * and ordered my goings.

And He hath put a new song in my mouth, * even praise unto our God.

Many shall see it, and fear, * and shall trust in the LORD.

Blessed is that man whose trust is the Name of the LORD: * and who respecteth not pride and lying vanities.

Many, O LORD my God, are Thy wonderful works which Thou hast done: * and in Thy thoughts there is none like unto Thee.

If I would declare and speak of them, * they are more than can be numbered.

Sacrifice and offering Thou hast not desired; * but mine ears hast Thou opened.

Burnt-offering and sin-offering hast Thou not required: * then said I: Lo, I come.

In the beginning of the book it is written of me that I should fulfil Thy will: * O my God, I delight to do it, yea, Thy law is within mine heart.

I have preached Thy righteousness in the great congregation: * lo, I have not refrained my lips: O LORD, Thou knowest.

I have not hidden Thy righteousness within my heart: * I have declared Thy faithfulness and Thy salvation.

I have not concealed Thy loving-kindness, and Thy truth * from the great congregation.

Withhold not Thou Thy tender mercies from me, O LORD: * let Thy loving-kindness and Thy truth continually preserve me.

For countless evils have compassed me about: * mine iniquities have taken hold upon me, and I am not able to look up.

They are more in number than the hairs of mine head: * and mine heart faileth me.

Be pleased, O LORD, to deliver me: * O LORD, look upon me to help me.

Let them be ashamed and confounded together that seek after my soul, * to destroy it.

Let them be driven backward, and put to shame, * that wish me evil.

Let them quickly bear their shame, * that say unto me: Aha, Aha.

Let all those that seek Thee rejoice and be glad in Thee: * and let such as love Thy salvation say continually: The LORD be magnified.

But I am poor and needy: * the Lord thinketh upon me.

Thou art my help and my deliverer: * make no tarrying, O God.

Second Antiphon. LORD, heal my soul; * for I have sinned against Thee.

Psalm XL.

[Intituled "A Psalm of David," with some other words, of meaning now uncertain, as in some other Psalms.]

BLESSED is he that considereth the poor and needy: * the LORD will deliver him in time of trouble.

The LORD preserve him, and quicken him, and make him to be blessed upon the earth: * and deliver him not unto the will of his enemies!

The LORD strengthen him upon his bed of suffering! * Thou hast made all his bed in his sickness.

As for me, I said: LORD, be merciful unto me: * heal my soul, for I have sinned against Thee.

Mine enemies speak evil of me: * When shall he die, and his name perish?

If he came to see me he spake vanity: * his heart gathereth iniquity to itself.

He went out, * and told it.

All they that hate me whispered together against me: * against me did they devise mine hurt.

They plotted together to do me evil: * Now that he lieth, surely he will rise up no more.

Yea, mine own familiar friend in whom I trusted, * who did eat of my bread, hath lifted up his heel against me.[1]

But Thou, O LORD, be merciful unto me, and raise me up: * and I will requite them.

By this I know that Thou delightest in me: * because mine enemy cannot triumph over me.

But as for me, Thou upholdest me, because of mine innocence: * and settest me before Thy face for ever.

Blessed be the LORD God of Israël from everlasting, and to everlasting. * Amen, Amen.

Third Antiphon. My soul thirsteth for the living God; * when shall I come and appear before God?

Psalm XLI.

[This Psalm has a superscription, the meaning of which is not now certain, but which seems in part to imply that it was a didactic poem written to be sung by the choir of the Korahites, a family of Levites and singers in the time of David.]

AS the hart panteth after the water-brooks: * so panteth my soul after Thee, O God!

My soul is athirst for God, for the mighty God, for the living God: * when shall I come and appear before God?

My tears have been my meat day and night, * while they daily say unto me: Where is thy God?

When I remember these things, I pour out my soul in me: * for I will go unto the place of the wondrous Tabernacle, even unto the house of God.

With the voice of joy and praise, * the noise of a multitude that keep holiday.

Why art thou cast down, O my soul, * and why art thou disquieted in me?

Hope thou in God, for I shall yet praise Him, * the Health of my countenance and my God.

My soul is cast down within me: * therefore will I remember Thee from the land of Jordan, and from the mountains of Hermon,[2] from the Little Hill.[3]

Deep calleth unto deep, * at the noise of Thy waterspouts.

[1] Quoted by our Lord. John xiii. 18.

[2] A chain of mountains in the north-east of Palestine, stretching down on the eastern side of Jordan.

[3] Or rather, the hill Mizar (viz. the Little), proper name of a mountain on the eastern ridge of Lebanon. May it not be that the Korahites were among the Levitical families which had cities in the north and north-east districts?

All Thy waves and Thy billows * are gone over me.

The LORD hath commanded [the praise of] His loving-kindness in the day-time, * and in the night His song.

Mine shall it be to pray unto the God of my life. * I will say unto God: Thou art my refuge.

Why hast Thou forgotten me? * and why go I mourning, while the enemy oppresseth me?

While my bones are broken, * they that trouble me, even mine enemies, reproach me;

While they say daily unto me: Where is thy God? * Why art thou cast down, O my soul, and why art thou disquieted within me?

Hope thou in God, for I shall yet praise Him: * the health of my countenance and my God.

Verse. O deliver not unto beasts the souls of them that praise Thee!

Answer. And forget not the souls of Thy poor for ever.

Seventh Lesson.[1]

MY breath will wax feebler, and my days fewer, and there is nothing before me but the grave. I have not sinned; yet my mind remaineth in affliction. Deliver me, O Lord, and set me beside Thee; and let any man's hand fight against me. My days are past, my purposes are broken off, and are but vexation to my spirit. They change the night into day, and again, after the darkness I hope for light. If I wait, the grave is mine house; I have made my bed in the darkness. I have said to corruption: Thou art my father—to the worm: Thou art my mother, and my sister. Where therefore is now my hope? As for my patience, who shall consider it?

[1] Job xvii. 1.

Seventh Responsory.

Forasmuch as I sin daily, and repent not, the fear of death troubleth me. O God, have mercy upon me, and save me, for in hell there is no redemption.

Verse. Save me, O God, by Thy Name, and judge me in Thy strength.

Answer. O God, have mercy upon me, and save me, for in hell there is no redemption.

Eighth Lesson.[2]

MY flesh is consumed, my bone cleaveth unto my skin, and there remaineth not round my teeth save the skin of my lips. Have pity upon me, have pity upon me, at least ye that are my friends, for the hand of the Lord hath touched me. Why do ye persecute me as God, and glut yourselves upon my flesh? O that my words were now written! O that they were inscribed in a book with an iron pen, or cut in lead, or graven with a chisel upon the flinty rock! For I know that my Redeemer liveth, and that I shall stand up from the earth at the latter day, and in my flesh shall I see God; Whom I shall see for myself, and mine eyes shall behold, and not another. This is mine hope that is laid up in my bosom.

Eighth Responsory.

O Lord, judge me not according to my works; for I have done nothing that can be counted in respect of Thee. I beseech Thy Majesty therefore, that Thou wouldest blot out my transgressions, O God.

Verse. Lord, wash me thoroughly from mine iniquity and cleanse me from my sin.

Answer. Blot out my transgressions, O God.

[2] Job xix. 20.

Ninth Lesson.[1]

WHEREFORE hast Thou brought me forth out of the womb? O that I had perished, and no eye had seen me! I should have been as though I had not been — I should have been carried from the womb to the grave. Are not my days few? Let me alone then, that I may comfort myself a little in my sorrow, before I go whence I shall not return, even to the land of darkness and the shadow of death, a land of cheerlessness and darkness, where the night of death dwelleth, without any order, but shapelessness and dreadfulness of darkness for ever.

Ninth Responsory when three Nocturns have been said.

Deliver me, O Lord, from eternal death in that awful day when the heavens and the earth shall be shaken,[2] and Thou shalt come to judge the world by fire.

Verse. Quaking and dread take hold upon me, when I look for the coming of the trial and the wrath to come.

Answer. When the heavens and the earth shall be shaken.

Verse. That day is a day of wrath, of wasteness and desolation, a great day and exceeding bitter.[3]

Answer. When Thou shalt come to judge the world by fire.

Verse. O Lord, grant them eternal rest, and let the everlasting light shine upon them!

Answer. Deliver me, O Lord, from eternal death in that awful day, when the heavens and the earth shall be shaken, and Thou shalt come to judge the world by fire.

Ninth Responsory when only one Nocturn has been said.

Deliver me from the ways of hell, O Lord, Who didst break the gates of brass in sunder, and didst descend into hell, and give them light, that they that sat in affliction and darkness might behold Thee.

Verse. Crying and saying, Thou hast come, O our Redeemer—

Answer. That they that sat in affliction and darkness might behold Thee.

Verse. O Lord, grant them eternal rest, and let the everlasting light shine upon them!

Answer. That they that sat in affliction and darkness might behold Thee.

Lauds begin at once with the

First Antiphon. The bones which Thou hast broken * may rejoice.

Psalm L.

[This Psalm has a musical (?) superscription, and the title then proceeds, "A Psalm of David, when Nathan the Prophet came unto him, after he had gone in to Bathsheba." The whole history is in 2 Kings (Sam.) xi. xii. (Saturday, 5th week after Pentecost, and 6th Sunday.)]

HAVE mercy upon me, O God, * after Thy great mercy:

And according to the multitude of Thy tender mercies * blot out my transgressions.

Wash me thoroughly from mine iniquity: * and cleanse me from my sin.

For I acknowledge my transgression: * and my sin is ever before me.

Against Thee, Thee only, have I sinned, and done evil in Thy sight: * that Thou mightest be justified when Thou speakest, and be clear when Thou art judged.

[1] Job x. 18. [2] Haggai ii. 6. [3] Zeph. i. 15.

For behold, I was shapen in iniquity: * and in sin did my mother conceive me.

For behold Thou desirest truth: * the hidden secrets of Thy wisdom Thou hast made manifest unto me.

Sprinkle me with hyssop, and I shall be clean: * wash me, and I shall be whiter than snow.

Make me to hear joy and gladness: * that the bones which Thou hast broken may rejoice.

Hide Thy face from my sins: * and blot out all mine iniquities.

Create in me a clean heart, O God: * and renew a right spirit within me.

Cast me not away from Thy presence: * and take not Thine holy Spirit from me.

Restore unto me the joy of Thy salvation: * and uphold me with Thy free spirit.

Then will I teach transgressors Thy ways: * and sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation: * and my tongue shall sing aloud[1] of Thy righteousness.

O LORD open Thou my lips, * and my mouth shall show forth Thy praise.

For Thou desirest not sacrifice, else would I give it: * Thou delightest not in burnt-offering.

The sacrifice of God is a broken spirit: * a broken and a contrite heart, O God, Thou wilt not despise.

Do good in Thy good pleasure unto Zion: * to build the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering: * then shall they offer bullocks upon Thine altar.

Second Antiphon. Lord, hear * my prayer; unto Thee shall all flesh come.

Psalm LXIV.

[Intituled "A Psalm. A Song of David," with a musical (?) superscription. The Vulgate adds that its use was prescribed by Jeremiah and Ezekiel to the exiles when they began to return from the Captivity.]

PRAISE becometh Thee, O God, in Zion: * and unto Thee shall the vow be performed in Jerusalem.

Hear my prayer: * unto Thee shall all flesh come.

Iniquities prevail against us: * but as for our transgressions, Thou shalt purge them away.

Blessed is the man whom Thou choosest, and causest to come near unto Thee: * he shall dwell in Thy courts:

We shall be satisfied with the goodness of Thine house: * Thy temple is holy, terrible in righteousness.

Answer us, O God of our salvation: * Thou that art the confidence of all the ends of the earth, and of the uttermost parts of the sea!

Thou that by Thy strength settest fast the mountains, being girded with power: * Thou that stirrest up the depth of the sea, and the noise of his waves!

The heathen shall be troubled. They that dwell in the uttermost parts shall be afraid at Thy tokens: * Thou makest the outgoings of the morning and evening to rejoice.

Thou visitest the earth and waterest it: * Thou greatly enrichest it:

The river of God is full of water: Thou makest ready their corn, * for Thou hast so prepared it.

Drench her furrows, increase the fruits thereof: * the springing thereof shall rejoice at her showers.

Thou crownest the year with Thy

[1] So the Hebrew, the LXX., and all the versions, including Douay, but the Latin text has the curious mistake of *exultabit* for *exaltabit*.

goodness: * and Thy fields teem with fruitfulness.

The green places of the wilderness wax fruitful: * and the little hills are girded with joy.

The pastures are clothed with flocks; the valleys also overflow with corn: * they shout for joy, yea, they sing.

Third Antiphon. Thy right hand * upholdeth me.

Psalm LXII.

[Intituled "A Psalm of David, when he was in the wilderness of Judah." This was one of the most perilous periods of David's life, when he was flying from the pursuit of Saul, and hiding in different forests and wildernesses in the south of Palestine. He was betrayed again and again, and had the most hairbreadth escapes. The history will be found in 1 Kings (Sam.) xxii. and xxiii.]

O GOD, Thou art my God, * early will I seek Thee:

My soul thirsteth for Thee, * my flesh longeth for Thee,

In a dry and desert land, without water. * So have I appeared before Thee in the Sanctuary, to see Thy power and Thy glory.

Because Thy loving-kindness is better than life, * my lips shall praise Thee.

Thus will I bless Thee while I live: * and will lift up mine hands in Thy name.

My soul shall be satisfied as with marrow and fatness; * and my mouth shall praise Thee with joyful lips.

When I remember Thee upon my bed, I meditate upon Thee in the night watches: * because Thou hast been mine help:

And in the shadow of Thy wings will I rejoice. My soul followeth hard after Thee: * Thy right hand upholdeth me.

But those that seek my soul to destroy it, shall go into the lower parts of the earth: * they shall fall by the sword, they shall be a portion for foxes.

But the King shall rejoice in God: every one that sweareth by him shall glory: * for the mouth of them that speak lies shall be stopped.

Psalm LXVI.

[Besides a musical superscription, the Hebrew and the Targum give no title, except "A Psalm, a Psalm." But the Vulgate and the LXX. ascribe the authorship to David.]

GOD be merciful unto us, and bless us: * cause His face to shine upon us, and be merciful unto us.[1]

That Thy way may be known upon earth: * Thy saving health among all nations.

Let the people praise Thee, O God: * let all the people praise Thee.

O let the nations be glad and sing for joy: * for Thou judgest the people righteously, and governest the nations upon earth.[2]

Let the people praise Thee, O God, let all the people praise Thee. * The earth hath yielded her increase;

Let God, even our own God, bless us; let God bless us: * and let all the ends of the earth fear Him.

Fourth Antiphon. From the gates of the grave * deliver my soul, O Lord.

The Song of Hezekiah, King of Judah. (Isa. xxxviii. 10.)

[Intituled "The writing of Hezekiah, King of Judah, when he had been sick, and was recovered of his sickness." The history will be found in 4 (2) Kings xx. (11th Sunday after Pentecost.)]

I SAID, In the midst of my days, * I shall go to the gates of the grave:

I looked for the rest of my years. *

[1] SLH. The repetition of the words "be merciful unto us," is peculiar to the Latin.
[2] SLH.

I said, I shall not see the LORD my God[1] in the land of the living:

I shall behold man no more, * with the dwellers in the land of rest.

Mine age is departed, and is rolled up from me, * as a shepherd's tent:

My life is cut off as by a weaver: my web was scarce begun when He cut me off: * from day even to night wilt Thou make an end of me.

I thought I might live till morning: * as a lion, so doth He break all my bones:

From day even to night wilt Thou make an end of me. * Like a swallow's fledgling so did I twitter, I did coo as a dove:

Mine eyes fail, * with looking upward.

O LORD, I am seized, undertake for me. * What shall I say, or what will He answer me, seeing that He Himself hath done it?

I will call to remembrance before Thee all my years * in the bitterness of my soul.

O Lord, if by these things men live, and in such things is the life of my spirit, so mayest Thou chasten me, and make me to live. * Behold, mine anguish is [turned] into peace:

But Thou hast delivered my soul from destruction: * Thou hast cast all my sins behind Thy back.

For the grave cannot praise Thee, death cannot celebrate Thee: * they that go down into the pit cannot hope for Thy truth.

The living, the living, he shall praise Thee, as I do this day: * the father to the children shall make known Thy truth.

O LORD, save me: * and we will sing our songs all the days of our life in the house of the LORD.

Fifth Antiphon. Let everything that hath breath * praise the LORD.

Psalm CXLVIII.

[To this Psalm is prefixed "Alleluia." The LXX. connects it with the Prophets Haggai and Zechariah. See Thursday and Friday in the fifth week of November.]

PRAISE ye the LORD from the heavens: * praise Him in the heights.

Praise ye Him, all His Angels: * praise ye Him, all His hosts.

Praise ye Him, sun and moon: * praise Him, all ye stars and light.

Praise Him, ye heavens of heavens: * and all the waters that be above the heavens. Let them praise the Name of the LORD!

For He spake, and they were made[2]: * He commanded and they were created.

He hath established them for ever and ever: * He hath made a decree which shall not pass.

Praise the LORD from the earth, * ye dragons, and all deeps:—

Fire, hail, snow, ice, stormy wind, * fulfilling His word:—

Mountains, and all hills, * fruitful trees, and all cedars:—

Beasts, and all cattle, * creeping things, and flying fowl:—

Kings of the earth, and all people; * princes, and all judges of the earth:—

Young men, and maidens, old men, and children: let them praise the Name of the LORD—* for His Name alone is exalted!

His glory is above heaven and earth. * He also exalteth the horn of His people,

The praise of all His Saints, * even of the children of Israël, a people near unto Him.

Psalm CXLIX.

SING unto the LORD a new song: * His praise in the congregation of Saints.

[1] "My God" is not in the Hebrew, but the Divine Name is repeated.
[2] Taken from Ps. xxxii. 9.

Let Israël rejoice in Him That made him: * and let the children of Zion be joyful in their King.

Let them praise His Name in the dance: * let them sing praises unto Him with the timbrel and harp.

For the LORD taketh pleasure in His people: * He also will exalt the meek unto salvation.

Let the Saints be joyful in glory: * let them sing aloud upon their beds:

Let the high praises of God be in their mouth; * and a two-edged sword in their hands;

To execute vengeance upon the heathen, * and punishments upon the people;

To bind their kings with chains, * and their nobles with fetters of iron;

To execute upon them the judgment written: * this honour have all His Saints.

Psalm CL.

PRAISE the Lord in His sanctuary! * praise Him in the firmament of His power!

Praise Him in His mighty acts! * praise Him according to His excellent greatness!

Praise Him with the sound of the trumpet! * praise Him with the psaltery and harp!

Praise Him with the timbrel and dance! * praise Him with stringed instruments and organs!

Praise Him upon the loud cymbals, praise Him upon the high-sounding cymbals! * Let everything that hath breath praise the LORD!

After the Fifth Antiphon the service proceeds directly thus:

Answer. I heard a voice from heaven saying unto me:

Verse. Blessed are the dead which die in the Lord.

Antiphon. [1] I am the resurrection and the life: * he that believeth in Me though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die.

The Song of Zacharias.

After the repetition of the Antiphon, all kneel down, and the service ends as at Vespers, except that, if Ps. cxlv. *have been said at Vespers, now is said instead,*

Psalm CXXIX.

[Intituled "A Song of Degrees." The meaning of this title is not certain. The Psalms so called may perhaps, like the "Graduals" of the Roman Liturgy, be "step-songs," intended to be sung during processions, Liturgical or of pilgrims.]

OUT of the depths have I cried unto Thee, O LORD! * Lord, hear my voice.

Let Thine ears be attentive * to the voice of my supplication.

If Thou, LORD, shouldest mark iniquities, * O Lord, who shall stand?

But there is forgiveness with Thee: * because of Thy law, I wait for Thee, O LORD!

My soul waiteth on His word: * my soul hopeth in the Lord.

From the morning watch even until night * let Israël hope in the LORD:

For with the LORD there is mercy, * and with Him is plenteous redemption.

And He shall redeem Israël, * from all his iniquities.

[1] John xi. 25, 26.

The Gradual Psalms.

The Gradual Psalms are said every Wednesday in Lent, unless a Feast of Nine Lessons is being kept. They are not said in Holy Week. In Choir they are said before the Mattins of the day; out of Choir, whenever convenient.

No Antiphon is said with these Psalms.

At the end of the first five, the Hymn "Glory be to the Father, &c.," *is not said.*

Ps. cxix. In my distress, &c., (*p.* 186.)
Ps. cxx. I will lift up mine eyes, &c., (*p.* 186.)
Ps. cxxi. I was glad, &c., (*p.* 188.)
Ps. cxxii. Unto Thee lift I up, &c., (*p.* 189.)
Ps. cxxiii. If it had not been the LORD, &c., (*p.* 189.)

O Lord, grant them eternal rest, and let the everlasting light shine upon them.

Then all kneel, and the Lord's Prayer is said inaudibly, except the words "Our Father" *and the termination—*

And lead us not into temptation.
Answer. But deliver us from evil.
Verse. From the gates of the grave.
Answer. Deliver their souls, O Lord!
Verse. May they rest in peace.
Answer. Amen.
Verse. Hear my prayer, O LORD.
Answer. And let my cry come unto Thee.

Let us pray.

LORD, we beseech Thee to loosen the souls of Thy men-servants and of Thy maid-servants, even the souls of all Thy faithful children from all bonds soever wherewith their transgressions have bound them, and grant unto them to live and breathe again among all Thy Saints and elect, in a glorious resurrection. Through Christ our Lord.
Answer. Amen.

Then are said the next five, and at the end of each the Hymn, "Glory be to the Father, &c."

Ps. cxxiv. They that trust in the LORD, &c., (*p.* 189.)
Ps. cxxv. When the LORD turned, &c., (*p.* 190.)
Ps. cxxvi. Except the LORD build, &c., (*p.* 190.)
Ps. cxxvii. Blessed is every one, &c., (*p.* 191.)
Ps. cxxviii. Many a time, &c., (*p.* 191.)

Then all kneel.

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Our Father (*the Lord's Prayer is continued inaudibly till the termination*) And lead us not into temptation.
Answer. But deliver us from evil.
Verse. Remember Thy congregation.
Answer. Which Thou hast purchased of old.
Verse. Hear my prayer, O LORD.
Answer. And let my cry come unto Thee.

Let us pray.

O GOD, Whose property is ever to have mercy and to forgive, receive our humble petitions, and grant that we and all Thy servants who are bound by the chain of sin, may, by the tenderness of Thy pity, mercifully be absolved. Through Christ our Lord.

Answer. Amen.

Then are said the next five, and at the end of each the Hymn, "Glory be to the Father, &c."

Ps. cxxix. Out of the depths, &c., (*p.* 192.)

Ps. cxxx. LORD, my heart is not haughty, &c., (*p.* 192.)

Ps. cxxxi. LORD, remember David, &c., (*p.* 193.)

Ps. cxxxii. Behold, how good, &c., (*p.* 194.)

Ps. cxxxiii. Behold, now, bless ye, &c., (*p.* 207.)

Then all kneel.

Kyrie eleison.
Christe eleison.
Kyrie eleison.

Our Father (*the Lord's Prayer is continued inaudibly till the termination*) And lead us not into tempation.

Answer. But deliver us from evil.

Verse. O Thou my God, save Thy servants.

Answer. That trust in Thee.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

STRETCH forth, O Lord, over all Thy men-servants and Thy maid-servants the right arm of Thy help from heaven, that they may seek Thee with all their heart, and what they ask worthily may obtain effectually. Through Christ our Lord. *Amen.*

The Seven Penitential Psalms and the Litany.

These are said kneeling every Friday in Lent when the Office is of the Week-day, except Good Friday, and the Litany alone (*without the Seven Psalms*) *on St Mark's Day, April* 25 *—and on the three Rogation Days. In Lent they are said in Choir after Lauds* (*immediately after* V. Bless we the Lord. R. Thanks be to God.) *Out of Choir, when convenient.*

Glory be to the Father, &c., *is said after each Psalm.*

Antiphon. Remember not.

Ps. vi. O LORD, rebuke me not, &c., (*p.* 5.)

Ps. xxxi. Blessed are they, &c., (*p.* 77.)

Ps. xxxvii. O LORD, rebuke me not, &c., (*p.* 83.)

Ps. l. Have mercy upon me, &c., (*p.* 87.)

Ps. ci. Hear my prayer, &c., (*p.* 159.)

Ps. cxxix. Out of the depths, &c., (*p.* 192.)

Ps. cxlii. Hear my prayer, &c., (*p.* 153.)

Antiphon. [1] Remember not, Lord, our offences, nor the offences of our forefathers; neither take Thou vengeance of our sins.

[1] Tobias iii. 3.

THE LITANY.

Kyrie eleison.
Christe eleison.
Kyrie eleison.
O Christ, hear us.
Graciously hear us, O Christ.

O God the Father, of heaven,
O God the Son, Redeemer of the world,
O God the Holy Ghost,
O Holy Trinity, One God,
} *Have mercy upon us.*

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
Holy Michael,
Holy Gabriel,
Holy Raphael,
O all ye holy Angels and Archangels,
O all ye holy Orders of blessed spirits,
Holy John the Baptist,
Holy Joseph,
O all ye holy Patriarchs and Prophets,
Holy Peter,
Holy Paul,
Holy Andrew,
Holy James,
Holy John,
Holy Thomas,
Holy James,
Holy Philip,
Holy Bartholomew,
Holy Matthew,
Holy Simon,
Holy Thaddeus,
Holy Matthias,
Holy Barnabas,
Holy Luke,
Holy Mark,
O all ye holy Apostles and Evangelists,
O all ye holy Disciples of the Lord,
O all ye holy Innocents,
Holy Stephen,
Holy Lawrence,
} *Pray for us.*

Holy Vincent,
Holy Fabian and Sebastian,
Holy John and Paul,
Holy Cosmas and Damian,
Holy Gervase and Protase,
O all ye holy Martyrs,
Holy Silvester,
Holy Gregory,
Holy Ambrose,
Holy Austin,
Holy Jerome,
Holy Martin,
Holy Nicholas,
O all ye holy Bishops and Confessors,
O all ye holy Teachers,
Holy Anthony,
Holy Benedict,
Holy Bernard,
Holy Dominick,
Holy Francis,
O all ye holy Priests and Levites,
O all ye holy Monks and Hermits,
Holy Mary Magdalen,
Holy Agatha,
Holy Lucy,
Holy Agnes,
Holy Cecily,
Holy Katharine,
Holy Anastasia,
O all ye holy Virgins and Widows,
} *Pray for us.*

O all ye holy men and women, children of God,
Make intercession for us.
Be merciful,
Spare us, O Lord.
Be merciful,
Graciously hear us, O Lord.

From all evil,
From all sin,
From Thy wrath,
From sudden and unprovided death,
From the snares of the devil,
From the spirit of uncleanness,
} *O Lord deliver us.*

From lightning and tempest,
From the scourge of earthquake,
From pestilence, famine, and war,
From everlasting death,
Through the mystery of Thine holy Incarnation,
Through Thy coming,
Through Thy Birth,
Through Thy Baptism and holy Fasting,
Through Thy Cross and Suffering,
Through Thy Death and Burial,
Through Thine holy Rising again,
Through Thy wonderful Ascension,
Through the coming of the Holy Ghost, the Comforter,
In the day of judgment,
We sinners,

Do beseech Thee to hear us.

O Lord deliver us.

That Thou wouldest spare us,
That Thou wouldest pardon us,
That it may please Thee to bring us unto true repentance,
That it may please Thee to rule and preserve Thy holy Church,
That it may please Thee to preserve our Apostolic Lord, and all orders of the Church in holy religion,
That it may please Thee to bring down the enemies of Thy holy Church,
That it may please Thee to give peace and true concord unto all Christian Kings and Princes,
That it may please Thee to give peace and unity to all Christian nations,

We beseech Thee to hear us.

That it may please Thee to strengthen and preserve us in Thy holy Service,
That Thou wouldest raise up our minds to heavenly desires,
That Thou wouldest reward with eternal good all them who do good to us,
That Thou wouldest deliver our souls, and the souls of our brethren, kinsfolk, and benefactors, from eternal damnation,
That it may please Thee to give and preserve to our use the fruits of the earth,
That it may please Thee to grant eternal rest unto all the faithful departed,
That it may please Thee graciously to hear us,

We beseech Thee to hear us.

Son of God,
O Lamb of God, That takest away the sins of the world,

Spare us, O Lord.

O Lamb of God, That takest away the sins of the world,

Graciously hear us, O Lord.

O Lamb of God, That takest away the sins of the world,

Have mercy upon us.

O Christ, hear us,

Graciously hear us, O Christ.

Kyrie eleison.
Christe eleison.
Kyrie eleison.

Our Father, (*the Lord's Prayer is continued inaudibly till the termination,*)

And lead us not into temptation.

But deliver us from evil.

Psalm LXIX.

MAKE haste, O God, to deliver me: * make haste to help me, O LORD.

Let them be ashamed and confounded, * that seek after my soul.

Let them be turned backward and put to confusion, * that desire my hurt.

Let them be turned back with shame, * that say unto me: Aha, aha.

Let all those that seek Thee be joyful and glad in Thee, * and let such as love Thy salvation say continually: Let the Lord be magnified.

But I am poor and needy: * help me, O God.

Thou art my help and deliverer: * O LORD, make no tarrying.

Glory be to the Father, &c.
As it was in the beginning, &c.

Verse. [1] O Thou, my God, save Thy servants,

Answer. That trust in Thee.

Verse. [2] Lord, be Thou unto us a strong tower

Answer. From the enemy.

Verse. [3] Let the enemy prevail nothing against us.

Answer. Nor the son of wickedness afflict us.

Verse. [4] Deal not Thou with us after our sins.

Answer. Nor reward us according to our iniquities.

Verse. Let us pray for our Bishop. (*Here the name of the reigning Pope is inserted.*) [5]

Answer. [6] The Lord preserve him, and quicken him, and make him to be blessed upon the earth, and deliver him not unto the will of his enemies.

Verse. Let us pray for them who have done good to us.

Answer. May it please Thee, O Lord, to reward with eternal life all them who do good to us for Thy Name's sake. Amen.

Verse. Let us pray for the faithful departed.

Answer. O Lord, grant them eternal rest, and let the everlasting light shine upon them.

Verse. May they rest in peace.

Answer. Amen.

Verse. Let us pray for our absent brethren.

Answer. O Thou my God, save Thy servants that trust in Thee.

Verse. [7] O Lord, send them help from the sanctuary.

Answer. And strengthen them out of Zion.

Verse. Hear my prayer, O Lord.

Answer. And let my cry come unto Thee.

Let us pray.

O GOD, Whose property is ever to have mercy and to forgive, receive our humble petitions, and grant that we and all Thy servants who are bound by the chain of sin may, by the tenderness of Thy pity, mercifully be absolved.

O LORD, we beseech Thee graciously to hear our humble petitions, and spare all those who confess their sins unto Thee, granting us in Thy goodness pardon and peace.

BE graciously pleased, O Lord, to show forth upon us Thine unspeakable mercy, ridding us from all sin, and therewithal delivering us from all pains which for the same we do justly deserve.

O GOD, Whom sin doth justly move to anger, and repentance turn again mercifully to forgive the same,

[1] Ps. lxxxv. 2. [2] Ps. lx. 4. [3] Ps. lxxxviii. 23. [4] Ps. cii. 10.
[5] Pontifex. This being the *Roman* Breviary. [6] Ps. xl. 3. [7] Ps. xix. 3.

look down now graciously upon the supplications of Thy people praying before Thee, and turn away the scourges of Thy wrath, which for our sins we do most rightfully deserve.

O ALMIGHTY and everlasting God, have pity upon Thy servant our Bishop N., (*here name the Pope,*) and order his goings according to Thy mercy in the paths of eternal salvation, that by the gift of Thy grace he may ever seek such things as please Thee, and with all his strength fulfil the same.

O GOD, from Whom all holy desires, all good counsels, and all just works do proceed; give unto Thy servants that peace which the world cannot give, that both our hearts may be set to obey Thy commandments, and also that by Thee we being defended from the fear of our enemies, may pass our time in rest and quietness.

LORD, burn our reins and our hearts with the fire of Thy Holy Spirit, that we may serve Thee with chaste bodies and pure minds.

O GOD, Who art Thyself at once the Maker and the Redeemer of all Thy faithful ones, grant unto the souls of Thy servants and handmaids remission of all their sins, making of our entreaties unto our Great Father a mean whereby they may have that forgiveness which they have ever longed for.

PREVENT us, O Lord, we beseech Thee, in all our doings, with Thy gracious inspiration, and further us with Thy continual help, that every prayer and work of ours may begin from Thee, and by Thee be duly ended.

O ALMIGHTY and everlasting God, Who art Lord both of the living and of the dead, and hast mercy upon all whom Thou fore-knowest shall by faith and work be Thine, we most humbly beseech on behalf of all for whom we have a mind to pray, whether they be yet entangled in the flesh in this present world, or whether they be already rid of the body, and entered into that world which for us is still to come, that all Thy holy children may pray for them, and that the pitifulness of Thy mercy may grant unto them the forgiveness of all their trespasses. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.

Answer. Amen.

Verse. May the almighty and merciful Lord graciously hear us.

Answer. Amen.

Verse. And may the souls of the faithful, through the mercy of God, rest in peace.

Answer. Amen.

Grace before and after Meat.

Before dinner, he who blesses the meal says:

Verse. Bless ye—
Answer. Bless ye.

Then he says:

[1] The eyes of all—

And the rest continue:

Wait upon Thee, O Lord, and Thou givest them their meat in due season. Thou openest Thine hand, and fillest all things living with plenteousness.

Verse. Glory be to the Father, &c.
Answer. As it was, &c.
Kyrie eleison.
Christe eleison.
Kyrie eleison.
Our Father, (*inaudibly till the last words,*)
And lead us not into temptation.
Answer. But deliver us from evil.

Let us pray.

BLESS us, O Lord, and these Thy gifts, which we are about to receive from Thy bounty. Through Christ our Lord.
Answer. Amen.

Reader. Sir, be pleased to give the blessing.

The Blessing.

May the King of eternal glory make us to be partakers at His table in heaven.
Answer. Amen.

At the end of dinner, the Reader concludes, saying:

But Thou, O Lord, have mercy upon us.
Answer. Thanks be to God.

Verse. [2] May all Thy works praise Thee, O LORD!
Answer. And let Thy Saints bless Thee!
Verse. Glory be to the Father, &c.
Answer. As it was, &c.
We give Thee thanks, O Almighty God, for all Thy mercies. Who livest and reignest for ever and ever.
Answer. Amen.

Then is said alternately either Ps. l., "Have mercy upon me, &c.," (*p.* 87,) *or* Ps. cxvi., "O praise the LORD, &c.," (*p.* 186.) *Then:*

Verse. Glory be to the Father, &c.
Answer. As it was, &c.

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Our Father, (*inaudibly till the last words,*)
And lead us not into temptation.
Answer. But deliver us from evil.
Verse. [3] He hath dispersed, he hath given to the poor—
Answer. His righteousness endureth for ever.
Verse. [4] I will bless the LORD at all times—
Answer. His praise shall continually be in my mouth.
Verse. My soul shall make her boast in the LORD—
Answer. The humble shall hear thereof and be glad.
Verse. O magnify the LORD with me—
Answer. And let us exalt His Name together.

[1] Ps. cxliv. 15, 16. [2] Ps. cxliv. 10. [3] Ps. cxi. 9. [4] Ps. xxxiii. 2-4.

Verse. [1] Blessed be the Name of the LORD!—

Answer. From this time forth and for evermore!

May it please Thee, O Lord, to reward with eternal life all them who do good to us for Thy Name's sake.

Answer. Amen.

Verse. Bless we the Lord.

Answer. Thanks be to God.

Verse. May the souls of the faithful, through the mercy of God, rest in peace.

Answer. Amen.

The Lord's Prayer is again said, inaudibly throughout, and then:

God grant us His peace.

Answer. Amen.

At supper the form is the same, except the following:

Text at the beginning (Ps. xxi. 48.)

The poor shall eat—

And be satisfied, and they shall praise the LORD that seek Him: their heart shall live for ever.

Blessing.

May the King of eternal glory bring us to sup with Him in eternal life.

At the end:

Verse. [2] He hath made a memorial of His wonderful works.

Answer. The LORD is gracious and full of compassion: He hath given meat unto them that fear Him.

Verse. Glory be to the Father, &c.

Answer. As it was, &c.

[3] God is blessed in all His gifts, and holy in all His works.

Answer. Amen.

And Ps. cxvi. *is always said, with the rest as above.*

Note. On a Fast-Day, the single meal allowed is supper.

Prayers for a Journey.

These Prayers are said immediately after starting. If one person say them by himself, the Singular Number is used.

Antiphon. May the Lord, the Almighty and Merciful, lead *us*—

Song of Zacharias. Blessed be the Lord, &c., (*p.* 28.)

Antiphon. May the Lord, the Almighty and Merciful, lead *us* into the way of peace and prosperity, and may the angel Raphael be with *us* in the way, that *we* may come to *our* home again in peace, and health, and gladness.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Our Father (*inaudibly till the last words*)

And lead us not into temptation.

Answer. But deliver us from evil.

Verse. [4] O Thou my God, save Thy servants,

Answer. That trust in Thee.

[1] Ps. cxii. 2. [2] Ps. cx. 4. [3] Cf. Ps. cxliv. 17. [4] Ps. lxxxv. 2.

Verse. [1] O Lord, send *us* help from the sanctuary.

Answer. And strengthen *us* out of Zion.

Verse. [2] Lord, be Thou unto *us* a strong tower,

Answer. From the enemy.

Verse. [3] Let the enemy prevail nothing against *us*,

Answer. Nor the son of wickedness afflict *us*.

Verse. [4] Blessed be the Lord daily.

Answer. The God of our salvation maketh *our* way prosperous.

Verse. [5] Show *us* Thy ways, O LORD.

Answer. And teach *us* Thy paths.

Verse. [6] O that *our* ways were directed,

Answer. To keep Thy statutes.

Verse. [7] The crooked shall be made straight.

Answer. And the rough places plain.

Verse. [8] God hath given His Angels charge over thee.

Answer. To keep thee in all thy ways.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

O GOD, Who madest the children of Israël to walk with dry feet through the midst of the sea, and Who didst open unto the three wise men, by the guiding of a star, the way that led unto Thee, grant *us* good speed, and quietness, that Thine holy Angel may be with *us*, and that *we* may happily come thither whither *we* would, now, and, in the end, unto the haven of eternal salvation.

O GOD, Who didst call Thy servant Abraham out of Ur of the Chaldees, and didst keep him from evil through all the ways of his pilgrimage, *we* beseech Thee, that it may please Thee to keep *us* Thy servants. Be Thou unto *us*, O Lord, an help when *we* go forward, a comfort by the way, a shadow from the heat, a covering from the rain and the cold, a chariot in weariness, a refuge in trouble, a staff in slippery paths, an haven in shipwreck. Do Thou lead *us*, that *we* may happily come thither where *we* would be, and thereafter come again safe unto *our* own home.

GRACIOUSLY hear our supplications, O Lord, we beseech Thee, and order the goings of Thy servants in the safe path that leadeth unto salvation in Thee, that amidst all the manifold changes of this life's pilgrimage, Thy shield may never cease from us.

GRANT, we beseech Thee, O Almighty God, that Thy family may fare onward in the path of salvation, and by giving heed to the preaching of the blessed Fore-runner John, may safely attain unto Him Whom John preached, even our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Verse. Let us go on in peace.

Answer. In the name of the Lord. Amen.

[1] Ps. xix. 3. [2] Ps. lx. 4.
[3] Ps. lxxxviii. 23. [4] Ps. lxvii. 20.
[5] Ps. xxiv. 4. [6] Ps. cxviii. 5.
[7] Isa. xl. 4. [8] Ps. xc. 7.

Preparation for Communion.

Antiphon (*to be doubled when the Office is doubled.*) Remember not, Lord, our offences, * nor the offences of our forefathers, neither take Thou vengeance of our sins.

Psalm LXXXIII.

[Intituled "A Psalm of the sons of Korah." It has the same superscription as Ps. lxx., referring possibly to the vintage. It reads as if it were a pilgrim-song referring to the going up of all the males of Israël to Jerusalem to observe the Feast of Tabernacles, when harvest and vintage were over.]

HOW lovely are Thy tabernacles, O LORD of Hosts! * my soul longeth and fainteth for the courts of the LORD:

Mine heart and my flesh * rejoice for the living God.

Yea, the sparrow hath found an house, * and the dove a nest for herself, where she may lay her young,

Even Thine altars, O LORD of hosts, * my King and my God!

Blessed are they that dwell in Thine house, O Lord; * they will be ever praising Thee.[1]

Blessed is the man whose strength is from Thee; * who hath settled in his heart to go up [to Thy sanctuary,] through the vale of tears,[2] to the place which he hath appointed.

He That hath given the Law will give His blessing; they shall go from strength to strength: * they appear before the God of gods in Zion.

O LORD God of hosts, hear my prayer: * give ear, O God of Jacob![1]

Behold, O God, our shield: * and look upon the face of Thine Anointed.

For a day in Thy courts is better * than a thousand.

I had rather be a menial in the house of my God, * than to dwell in the tents of wickedness.

For God loveth mercy and truth: * the LORD will give grace and glory.

No good thing will He withhold from them that walk uprightly. * O LORD of hosts, blessed is the man that trusteth in Thee!

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Psalm LXXXIV.

[Intituled "A Psalm of the sons of Korah," with the usual (now uncertain) superscription.]

LORD, Thou hast been favourable unto Thy land: * Thou hast brought back the captivity of Jacob.

Thou hast forgiven the iniquity of Thy people: * Thou hast covered all their sins.[1]

Thou hast taken away all Thy wrath: * Thou hast turned Thyself from the fierceness of Thine anger.

Turn us, O God of our salvation, * and cause Thine anger towards us to cease.

Wilt Thou be angry with us for ever? * wilt Thou draw out Thine anger to all generations?

O God, Thou shalt again quicken us: * and Thy people shall rejoice in Thee.

Show us Thy mercy, O Lord! * and grant us Thy salvation.

I will hear what the LORD God will speak in me: * for He will speak peace unto His people,

[1] SLH.

[2] Hebrew, "of Baca," probably the proper name of a place, but, literally, "weeping."

And to His saints, * and unto them that are changed in heart.

Surely His salvation is nigh them that fear Him, * that glory may dwell in our land.

Mercy and truth have met together: * righteousness and peace have kissed each other.

Truth hath sprung out of the earth: * and righteousness hath looked down from heaven.

Yea, the LORD shall give that which is good: * and our land shall yield her increase.

Righteousness shall go before Him: * and shall set His footsteps in the way.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Psalm LXXXV.

[Intituled "A Prayer of David."]

BOW down Thine ear, O LORD, and hear me: * for I am poor and needy.

Preserve my soul, for I am holy: * O Thou my God, save Thy servant that trusteth in Thee.

Be merciful unto me, O Lord, for I cry unto Thee all the day long: * rejoice the soul of Thy servant, for unto Thee, O Lord, do I lift up my soul.

For Thou, Lord, art good and ready to forgive, * and plenteous in mercy to all them that call upon Thee.

Give ear, O LORD, unto my prayer: * and attend to the voice of my supplication.

In the day of my trouble I called upon Thee, * for Thou hast heard me.

Among the gods there is none like unto Thee, O Lord: * neither are there any works like unto Thy works.

All nations whom Thou hast made shall come and worship before Thee, O Lord: * and shall glorify Thy name.

For Thou art great and doest wondrous things: * Thou art God alone.

Teach me Thy way, O LORD, and I will walk in Thy truth: * let mine heart be glad, that it may fear Thy name.

I will praise Thee, O Lord my God, with all mine heart, * and I will glorify Thy name for evermore.

For great is Thy mercy toward me: * and Thou hast delivered my soul from the lowest hell.

O God, the wicked are risen against me, and the assemblies of violent men have sought after my soul, * and have not set Thee before them.

But Thou, O Lord, art a God full of compassion and gracious, * long-suffering, and plenteous in mercy and truth.

O look upon me, and have mercy upon me: * give Thy strength unto Thy servant, and save the son of Thine handmaid!

Show me a token for good, that they which hate me may see it and be ashamed: * because Thou, O LORD, hast holpen me, and comforted me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Psalm CXV.

[In the Hebrew this Psalm is a continuation of the last. The Vulgate and the LXX. prefix "Alleluia."]

I BELIEVED, therefore have I spoken: * but I was greatly afflicted.

I said in my haste: * All men are liars.

What shall I render unto the LORD * for all His benefits toward me?

I will take the cup of salvation, * and call upon the name of the LORD.

I will pay my vows unto the LORD in the presence of all His people. * Precious in the sight of the LORD is the death of His Saints.

O LORD, truly I am Thy servant: * I am Thy servant, and the son of Thine handmaid:

Thou hast loosed my bonds. * I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

I will pay my vows unto the LORD, in the presence of all His people: * in the courts of the LORD'S house, in the midst of thee, O Jerusalem!

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Psalm CXXIX.

[Intituled "A Song of Degrees." The meaning of this title is not certain. The Psalms so called may perhaps, like the "Graduals" of the Roman Liturgy, be "step-songs," intended to be sung during processions, Liturgical or of pilgrims.]

OUT of the depths have I cried unto Thee, O LORD! * Lord, hear my voice.

Let Thine ears be attentive * to the voice of my supplication.

If Thou, LORD, shouldest mark iniquities, * O Lord, who shall stand?

But there is forgiveness with Thee: * because of Thy law, I wait for Thee, O LORD!

My soul waiteth on His word: * my soul hopeth in the Lord.

From the morning watch even until night * let Israël hope in the LORD:

For with the LORD there is mercy, * and with Him is plenteous redemption.

And He shall redeem Israël, * from all his iniquities.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Antiphon. Remember not, Lord, our offences, nor the offences of our forefathers, neither take Thou vengeance of our sins.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Our Father (*the Lord's Prayer is continued inaudibly till the termination,*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. As for me, I said: Lord, be merciful unto me.

Answer. Heal my soul, for I have sinned against Thee.

Verse. Turn again, O Lord, for a little,

Answer. And be entreated for Thy servant's sake.

Verse. O Lord, let Thy mercy lighten upon us.

Answer. As our trust is in Thee.

Verse. Let Thy priests be clothed with righteousness.

Answer. And let Thy Saints shout for joy.

Verse. Lord, cleanse Thou me from secret faults.

Answer. Keep back Thy servant also from the sins of others.

Verse. Hear my prayer, O Lord.

Answer. And let my cry come unto Thee.

Let us pray.

BOW down Thy Fatherly ears unto our supplications, O most merciful God, and enlighten our hearts by the grace of Thine Holy Spirit, that we may worthily take part in

Thy service, and may love Thee with an everlasting love.

O God, unto Whom all hearts lie open, all desires known, and from Whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thine Holy Spirit, that we may perfectly love Thee, and worthily magnify Thine Holy Name.

Lord, burn our reins and our hearts with the fire of Thine Holy Spirit, that we may serve Thee with chaste bodies and pure minds.

Lord, we beseech Thee, that the Comforter which proceedeth from Thee may enlighten our minds, and lead us into all truth, even as Thy Son hath promised unto us.

Lord, we beseech Thee, that Thine Holy Spirit may dwell in us in much power, mercifully cleansing our hearts and shielding us from all things hurtful.

O God, Who didst teach the hearts of Thy faithful people by sending to them the light of Thine Holy Spirit, grant unto us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort.

Lord, we beseech Thee to cleanse our consciences by the power of Thine holy visitation, that when our Lord JESUS Christ, Thy Son, cometh, He may find in us a dwelling-place made ready unto Himself. Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Prayer.[1]

O GREAT High Priest and true Bishop, JESUS Christ, Who didst offer Thyself up to God the Father upon the Altar of the Cross as a pure and spotless Victim for us sinful wretches, Who hast given us Thy Flesh to eat and Thy Blood to drink, and hast set this mystery in the power of the Holy Ghost, saying, "Do this as oft as ye do it, in remembrance of Me." I entreat Thee by the same Thy Blood the great price of our salvation, I entreat Thee by that wondrous and unspeakable love wherewith it hath pleased Thee so to love us unworthy wretches as to wash us from our sins in Thine Own Blood, teach me, Thine unworthy servant, whom for no deserts of mine, but by the mere goodness of Thy mercy, Thou hast been pleased among other gifts even to call unto Thine Altar, teach me, I beseech Thee, by Thine Holy Spirit how to deal with this mystery, with the reverence, honour, earnestness, and fear which are behoven and meet. Make me by Thy grace always to believe, understand, feel, hold, say, and think concerning this mystery that which is pleasing unto Thee and expedient for mine own soul. Let Thy good Spirit enter into mine heart to sound there without noise, and to speak all truth without words. These things are very deep, and they are covered with an holy veil. For Thy great mercy's sake, grant that I may take part at Mass with a clean heart and a pure mind. Free my heart from unclean, shameful, vain, and harmful thoughts. Defend me with the kindly and faithful keeping of Thy blessed Angels and their mighty watch, that the enemies of all good may be confounded and go away. By the power of this great mystery, and by the hand of Thine

[1] In the original this prayer is divided according to the days of the week; as there are some passages in it which are suitable only for Priests, and which have therefore been here necessarily omitted, it is not here so divided, but the intention clearly is that it should not all be used at one time.

holy Angel, take away from me and from all Thy servants the hard spirit of pride and vain-glory, envy and blasphemy, fornication and uncleanness, doubt and suspicion. Confounded be they that assail us, and may they that would fain destroy us perish.

O King of virgins, lover of chastity and purity, by the heavenly dew of Thy blessing quench in my body the fire of unlawful lusts, that my body and soul may remain pure. Kill in my members all unlawful prickings of the flesh and uprisings of lust, and grant unto me, along with Thine other gifts which truly please Thee, true and everlasting chastity according to my state, that I may be able to offer up unto Thee the sacrifice of praise with a pure body and a clean heart. O, what searching of heart, what shedding of tears, what reverence, and what awe, what purity of body and soul are called for by God's heavenly sacrifice when Thy Flesh is eaten indeed and Thy Blood is drunk indeed, where the things of the highest are brought down to the things of the lowest, and the things of God to the things of earth, where the holy Angels are present, where Thou Thyself art wondrously and unspeakably set forth, Thyself at once the sacrifice and the Priest.

Who can worthily deal with this, unless Thou, O God Almighty, should Thyself make him worthy. Lord, I know, I know indeed, and I confess it before Thy Fatherly goodness, that on account of my great sins and my countless failings I am not worthy to draw near to this great mystery, but I also know, I believe indeed with all my heart, and I confess with my mouth, that Thou Who alone art able to bring a clean thing out of an unclean, and to make sinners righteous and holy, art able to make me worthy. O, my God, I entreat Thee by this Thine Almighty power to grant unto me, a sinner, that I may receive this Sacrament with fear and trembling, with purity of heart and with weeping, with spiritual gladness and heavenly joy. Let my soul feel the sweetness of Thy blessed presence, and that Thine Holy Angels keep guard round me.

For I, O Lord, sinner though I be, am going to draw near unto Thine Altar in memory of Thy worshipful passion, to receive there the Sacrament which Thou hast instituted in remembrance of Thyself for our salvation. O God, most high, do Thou receive that remembrance on behalf of Thine holy Church, and on behalf of Thy people whom Thou hast bought with Thine own Blood. Be pleased, O Lord, to have regard unto the sorrows of peoples, the straits of nations, the cries of prisoners, the woes of orphans, the needs of wanderers, the helplessness of the weak, the hopelessness of the sick, the failure of the old, the hopes of young men, the desires of young women, the grief of widows.

For Thou, O Lord, hast mercy upon all, and hatest nothing that Thou hast made—remember of what we are made. Thou art our Father, Thou art our God, be not wrathful exceedingly, neither shut up the multitude of Thy tender mercies from us. It is not with any hope in any righteousness of our own that we lay our prayers before Thee, but with hope in the multitude of Thy tender mercies. Take away our iniquities from us, and in Thy mercy kindle in us the fire of Thine Holy Spirit, take away the stony heart out of our flesh, and give an heart afresh, an heart to love Thee, to seek Thee, to rejoice in Thee, to follow Thee, and to enjoy Thee. We beseech Thy mercy, O

Lord, to be pleased to look in favour upon Thy people when they do service unto Thine Holy Name, and in order that no one may ask in vain, and no request be refused, do Thou Thyself inspire us with such prayers as it may please Thee to hear and to grant.

Holy Lord and Father, we entreat Thee also for the spirits of the faithful departed; unto them may this great mystery of godliness be health, wholeness, gladness, and rest. O Lord, my God, may they have this day a great and full banquet of Thee the Living Bread, Who didst come down from heaven, and givest life unto the world, of Thine Holy and Blessed Flesh, the Flesh of Thee, the Lamb without spot, Who takest away the sins of the world, which Thou didst take from the holy and glorious womb of the blessed Virgin Mary, and which was conceived by the Holy Ghost, and of that river of mercy which the soldier's spear drew out of Thy Sacred Side, that they may be thereby strengthened, filled, rested, and comforted, and may sing unto Thy praise and glory. I beseech Thy mercy, O Lord, that the fulness of Thy blessing, and the sanctification of Thy Godhead, may come down upon the bread which is to be offered unto Thee.

Let there also come down thereon the invisible and incomprehensible Majesty of Thine Holy Spirit, as of old time He came down upon the offerings of the fathers, and let Him turn our offerings into Thy Flesh and Blood, and teach me, unworthy communicant that I am, to deal with this great mystery with purity of heart, with earnestness even to tears, with reverence, and with awe.

I beseech Thee also, O Lord, by this very mystery itself, this holy mystery of Thy Body and Thy Blood, wherein Thy Church is every day given to eat and to drink, is purified and sanctified, and is made partaker of the one Divine Nature of the Most High, give me Thine Own Holy might, and endue me therewith, that I may be able to draw near Thine Altar with a good conscience, and so this heavenly Sacrament may be salvation and life for me. For Thou hast said with Thine Own Holy and Blessed mouth, "The bread which I will give is My Flesh for the life of the world"; "I am the Living Bread, which came down from heaven"; "If any man eat of this Bread he shall live for ever." O Bread of Sweetness, cure my heart's palate that I may be able to taste how sweet Thy love is. Cure it of every disease that I may not feel anything sweet like Thy sweetness. O White Bread, that art able to content every man's delight and to yield every taste; Thou that always feedest us and yet never art consumed, let my heart feed on Thee, and let the taste of Thy sweetness fill the innermost depths of my soul. The Angels feed on Thee to fulness; let him that is a stranger and pilgrim here feed on Thee to the best of his little power, that that provision for his journey may strengthen him, and so he faint not by the way. O Thou Holy Bread, Thou Living Bread, Thou Pure Bread, Who comest down from Heaven and givest life unto the world, come into my heart and purify me from every defilement, whether of flesh or of spirit; enter into my soul, heal me and cleanse me, within and without; be Thou the constant shield and safety both of my soul and of my body. Drive all my enemies away from me, let them fade away far from the presence of Thy power. So mayest Thou enable me, under Thy protection, both without and

within, to go straight forward until I come to Thy kingdom, where we shall not see Thee any more in mysteries as we see Thee now, but face to face, when Thou shalt have given up the kingdom unto God, even the Father, and shalt be God all in all. For then wilt Thou fill me with Thyself, with such a wondrous fulness, that I shall never hunger nor thirst again for ever. Who, with the same God the Father and Holy Ghost, livest and reignest for ever and ever. *Amen.*

Thanksgiving after Communion.

Antiphon. Let us sing the song of the three holy children, * the song which the three children sang when they blessed the Lord in the midst of the burning fiery furnace.

THE SONG OF THE THREE HOLY CHILDREN. (Daniel iii. 57.)

O ALL ye works of the Lord, bless ye the Lord: * praise Him, and exalt Him above all for ever.

O ye Angels of the Lord, bless ye the Lord: * O ye heavens, bless ye the Lord.

O all ye waters that be above the heavens, bless ye the Lord: * O all ye powers of the Lord, bless ye the Lord.

O ye Sun and Moon, bless ye the Lord: * O ye stars of heaven, bless ye the Lord.

O ye showers and dew, bless ye the Lord: * O ye winds of God, bless ye the Lord.

O ye fire and heat, bless ye the Lord: * O ye winter and summer, bless ye the Lord.

O ye dews and rime, bless ye the Lord: * O ye frost and cold, bless ye the Lord.

O ye ice and snow, bless ye the Lord: * O ye nights and days, bless ye the Lord.

O ye light and darkness, bless ye the Lord: * O ye lightnings and clouds, bless ye the Lord.

O let the earth bless the Lord: * let her praise and exalt Him above all for ever!

O ye mountains and hills, bless ye the Lord: * O all ye green things upon the earth, bless ye the Lord.

O ye wells, bless ye the Lord: * O ye seas and floods, bless ye the Lord.

O ye whales, and all that move in the waters, bless ye the Lord: * O all ye fowls of the air, bless ye the Lord.

O all ye beasts and cattle, bless ye the Lord: * O ye children of men, bless ye the Lord.

O let Israël bless the Lord: * let him praise and exalt Him above all for ever!

O ye Priests of the Lord, bless ye the Lord: * O ye servants of the Lord, bless ye the Lord.

O ye spirits and souls of the righteous, bless ye the Lord: * O ye holy and humble men of heart, bless ye the Lord.

O Ananias, Azarias, and Misaël, bless ye the Lord: * praise and exalt Him above all for ever.

[1] Bless we the Father, and the Son, and the Holy Ghost: * let us praise and exalt Him above all for ever.

[1] This verse is, of course, a later addition; more than two verses are omitted, and the last given is one of those omitted at the beginning.

Blessed art Thou, O Lord, in the firmament of heaven: * and to be praised, and glorified, and exalted above all for ever.

Psalm CL.

PRAISE the Lord in His sanctuary! * praise Him in the firmament of His power!

Praise Him in His mighty acts! * praise Him according to His excellent greatness!

Praise Him with the sound of the trumpet! * praise Him with the psaltery and harp!

Praise Him with the timbrel and dance! * praise Him with stringed instruments and organs!

Praise Him upon the loud cymbals, praise Him upon the high-sounding cymbals! * Let everything that hath breath praise the LORD!

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Antiphon. Let us sing the song of the three holy children, the song which the three children sang when they blessed the Lord in the midst of the burning fiery furnace.

Kyrie eleison.
Christe eleison.
Kyrie eleison.

Our Father, (*inaudibly*) Who art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us.

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. May all Thy works praise Thee, O Lord.

Answer. And let Thy Saints bless Thee.

Verse. Let the Saints be joyful in glory.

Answer. Let them sing aloud upon their beds.

Verse. Not unto us, O Lord, not unto us.

Answer. But unto Thy Name give glory.

Verse. Hear my prayer, O Lord.

Answer. And let my cry come unto Thee.

Let us pray.

O GOD, Who didst lessen the flames of fire for the three children, mercifully grant that we Thy children may not be touched by any flames of sin.

Grant, O Lord, we beseech Thee, that Thy grace may forward us in all our actions by Thine inspiration, and follow it by Thine help, that this and every prayer and work of ours may begin from Thee, and by Thee be duly ended.

Grant, O Lord, that we may have the strength to extinguish the flames of sin, Thou Who didst grant the blessed Lawrence to be more than conqueror amid his fiery torments. Through Christ our Lord.

Answer. Amen.

Devotions after Communion.

FROM ST THOMAS AQUINAS.[1]

I GIVE Thee thanks, O holy Lord, Father almighty, eternal God, that Thou hast vouchsafed, for no merit of mine own, but of the mere condescension of Thy mercy, to satisfy me a sinner and Thine unworthy servant with the precious Body and Blood of Thy Son our Lord JESUS Christ. I implore Thee, let not this holy communion be to me an increase of guilt unto my punishment, but an availing plea unto pardon and forgiveness. Let it be to me the armour of faith and the shield of good will. Grant that it may work the extinction of my vices, the rooting out of concupiscence and lust, and the increase within me of charity and patience, of humility and obedience. Let it be my strong defence against the snares of all mine enemies, visible and invisible; the stilling and the calm of all mine impulses, carnal and spiritual; mine indissoluble union with Thee the one and true God, and a blessed consummation at my last end. And I beseech Thee that Thou wouldst vouchsafe to bring me, sinner as I am, to that ineffable banquet where Thou, with the Son and the Holy Ghost, art to Thy Saints true and unfailing Light, fulness of content, joy for evermore, gladness without alloy, consummate and everlasting bliss. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the same Holy Ghost, one God, world without end. *Amen.*

FROM ST BONAVENTURA.[1]

O SWEETEST Lord JESUS Christ, pierce, I beseech Thee, the inmost marrow of my soul with the tender and life-giving wound of Thy love, with true, and calm, and holy apostolical charity, so that my whole soul may ever languish and faint for love of Thee, and for desire of Thee alone. May it long for Thee and pine for Thee in the courts of Thine house; may it desire to be dissolved and to be with Thee. Grant that my soul may hunger for Thee, Thou Bread of angels, Thou refreshment of holy souls, our daily supersubstantial Bread, having all manner of sweetness and savour, and all most thrilling delights. May mine heart ever hunger for Thee and feed on Thee, on whom angels long to look; and may mine inmost soul be filled with the sweetness of the taste of Thee. May it ever thirst for Thee, Thou Well of life, Thou Fountain of wisdom and knowledge, Thou Source of everlasting light, Thou torrent of pleasures, Thou fatness and abundance of the house of God; may it ever yearn towards Thee, seek Thee, find Thee, tend towards Thee, attain to Thee, meditate ever on Thee, speak of Thee, and work all things to the praise and glory of Thy Name, with humility and discretion, with love and delight, with ready care and glad affection, with perseverance even unto the end; and do Thou be alone and evermore mine hope, my whole trust, my riches, my delight, my gladness and my joy, my rest and my calm repose, my peace and my sweet

[1] Translation by Rev. T. A. Pope, adopted by Lord Bute in *A Form of Prayers*, 1896.

content, my fragrance and my sweetness, my food and my refreshment, my refuge and mine help, my wisdom, my portion, mine own possession and my treasure, in whom my mind and mine heart are fixed and rooted firmly and immovably for evermore. *Amen.*

Rhyme of St Thomas Aquinas.[1]

O GODHEAD hid, devoutly I adore Thee,
Who truly art within the forms before me;
To Thee my heart I bow with bended knee,
As failing quite in contemplating Thee.

Sight, touch, and taste in Thee are each deceived;
The ear alone most safely is believed:
I believe all the Son of God has spoken,
Than Truth's own word there is no truer token.

God only on the Cross lay hid from view;
But here lies hid at once the manhood too:
And I, in both professing my belief,
Make the same prayer as the repentant thief.

Thy wounds as Thomas saw, I do not see;
Yet Thee confess my Lord and God to be:
Make me believe Thee ever more and more;
In Thee my hope, in Thee my love to store.

O thou Memorial of our Lord's own dying!
O Bread that Living art and vivifying!
Make ever Thou my soul on Thee to live;
Ever a taste of heavenly sweetness give.

O loving Pelican! O Jesu, Lord!
Unclean I am, but cleanse me in Thy blood;
Of which a single drop for sinners spilt
Is ransom for a world's entire guilt.

Jesu! Whom for the present veil'd I see,
What I so thirst for, oh, vouchsafe to me:
That I may see Thy countenance unfolding,
And may be blest Thy glory in beholding.

O Shepherd of the Faithful, O Jesu, gracious be,
Increase the faith of all who put their faith in Thee.

A Prayer to be recited before an Image or Representation of Christ Crucified.

BEHOLD, O kind and most sweet Jesus, I cast myself on my knees in Thy sight, and with the most fervent desire of my soul, I pray and beseech Thee that Thou wouldst impress upon my heart lively sentiments of faith, hope, and charity, with true repentance for my sins, and a firm desire of amendment, while with deep affection and grief of soul I ponder within myself and mentally contemplate Thy five most precious wounds; having before my eyes that which David spake in prophecy: "They pierced My hands and My feet; they have numbered all My bones."

[1] Translation by Rev. Edward Caswall.

The Votive Offices.

Pope Leo XIII. permits that upon all days whatsoever upon which the Psalms of the Week-day are to be said at Mattins, either by reason of the Week-day itself or of a Simple Office, with certain exceptions, there may be substituted for the Office of the day one of the following Votive Offices. The excepted days are Ash Wednesday, Passion-tide, and the 17th to the 24th of December, both inclusive. Easter and Whitsun weeks are also excepted, because the Office is already Semi-double, and of the Octave of the Feast of the preceding Sunday.

The Office itself is Semi-double, and its relations to the Office of a Week-day, or of a Simple Feast, or a Semi-double or Double Office on the preceding or succeeding day, are arranged in the same way as if it were a Semi-double Festival; thus, a Simple Office would be commemorated at First Vespers and Lauds, and have the Ninth Lesson, if it had a Lesson or Lessons of its own; and a Greater Week-day would be commemorated at Lauds, and the Ninth Lesson would be of its Homily, while in Advent and Lent the Week-day would be commemorated at both Vespers and Lauds, and have its Homily for the Ninth Lesson. Preces are said at Compline and Prime, and the Common Commemorations at Vespers and Lauds, except the Commemoration of that which may be the subject of the Votive Office. That is to say, the Commemoration of the Blessed Virgin is omitted if the Office be of the Immaculate Conception, that of St Joseph if the Office be of him, and that of SS. Peter and Paul if the Office be of the Apostles.

In England the use of two of these Offices—namely, that of the Most Holy Sacrament for Thursdays and that of the Immaculate Conception for Saturdays, is obligatory upon all persons bound to the recitation of the Divine Office, upon all days permitted by the Pope, except (1) *those in Advent and Lent;* (2) *Eves;* (3) *Ember Saturday; and* (4) *days to which the Sunday Office may be transferred according to the Pie*, iv. 5.[1] *On those days on which the use of the Votive Office is permitted by the Pope, but is not made obligatory in England, its use is optional, as is that of the other Votive Offices on other days.*

[1] When these two Votive Offices were introduced by the late Pope Pius IX., and when they seem to have been made obligatory in England, these days were excepted from the Papal permission. The edition of the English Offices now before the writer (Tournay, 1896) excepts only Advent and Lent, but the Catholic Directory shows that Eves also are excepted, and the exceptions would therefore seem to have remained the same as before. Owing to the multiplication of Festal Offices it is very improbable that the contingencies (3) (4) would ever occur.

Office in honour of All Holy Angels, for Mondays.

Semi-double.

All as on Sundays except the following.

At Vespers on Sunday evening is inserted the following Commemoration.

Antiphon. [1] Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation.

Verse. [2] Before the Angels will I sing praise unto Thee, O my God.

Answer. I will worship toward Thine holy Temple, and praise Thy Name.

Prayer from Lauds.

MATTINS.

Invitatory. The Lord, He is the King of the Angels. * O come, let us worship Him.

Hymn.[3]

THEE, O Christ, the Father's Splendour,
Life and virtue of the heart,
In the presence of the Angels
Sing we now with tuneful art:
Meetly in alternate chorus
Bearing our responsive part.

Thus we praise with veneration
All the armies of the sky:
Chiefly him, the warrior Primate
Of celestial chivalry:
Michael, who in princely virtue
Cast Abaddon from on high.

By whose watchful care, repelling,
King of everlasting grace!
Every ghostly adversary,
All things evil, all things base;
Grant us of Thine only goodness
In Thy paradise a place.

Laud and honour to the Father;
Laud and honour to the Son;
Laud and honour to the Spirit;
Ever Three, and ever One:
Consubstantial, Co-eternal,
While unending ages run. Amen.

FIRST NOCTURN.

First Antiphon. Great things are spoken of Michael * the Archangel, who waxed valiant in fight, and won the victory.

Ps. viii. O LORD, our Lord, &c., (*p.* 7.)

Second Antiphon. The Angel Gabriel spake unto Mary, * and said: Behold thou shalt conceive in thy womb and bring forth a Son, and shall call His Name JESUS.

Ps. x. In the LORD put I my trust, &c., (*p.* 9.)

Third Antiphon. [4] The Angel Raphael said: Bless ye the God of Heaven, * and confess Him before all living, for He hath had mercy upon you.

Ps. xiv. LORD, who shall abide, &c., (*p.* 10.)

Verse. [5] An Angel stood at the Altar of the Temple.

Answer. Having a golden censer in his hand.

Lessons from Scripture according to the Season, with the following Responsories.

First Responsory.

A multitude of Angels came with the Archangel Michael, into whose wardship God hath permitted the souls of the Saints, that he may lead them into the garden of gladness.

Verse. Lord, do Thou send forth

[1] Heb. i. 14.
[2] Ps. cxxxvii. 2.
[3] Hymn by St Rabanus Maurus altered almost beyond recognition; translated by Dr Neale.
[4] Tob. xii. 6.
[5] Apoc. viii. 3.

Thine Holy Spirit from heaven, the Spirit of wisdom and understanding.

Answer. That he may lead them into the garden of gladness.

Second Responsory.

Then the Angel of the Lord answered and said: O Lord of Hosts, how long wilt Thou not have mercy on Jerusalem, and on the cities of Juda, against which Thou hast had indignation—

Verse. These three score and ten years?

Answer. How long wilt Thou not have mercy on Jerusalem, and on the cities of Juda, against which Thou hast had indignation?

Third Responsory.

[1] When ye see the Gentiles, be not afraid of them, but in your hearts worship and fear the Lord; for His Angel is with you.

Verse. An Angel stood at the Altar of the Temple, having a golden censer in his hand.

Answer. For His Angel is with you.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For His Angel is with you.

SECOND NOCTURN.

First Antiphon. The smoke of the incense ascended up * before the Lord, out of the Angel's hand.

Ps. xviii. The heavens declare, &c., (*p.* 17.)

Second Antiphon. [2] The Angel of the Lord * encampeth round about them that fear Him, and delivereth them.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 46.)

Third Antiphon. Let us praise the Lord, * Whom the Angels do praise, unto Whom Cherubim and Seraphim do cry, "Holy, Holy, Holy."

Verse. The smoke of the incense ascended up before the Lord.

Answer. Out of the Angel's hand.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Gregory the Great. (*34th on the Gospels.*)

SINCE we have run over and interpreted the names of the different Orders of Angels, it remaineth that we should shortly take up the indication of their different offices. The term Power is given to those spirits through whom most often signs and wonders are worked. The term Might is applied to those spirits unto whose order more might hath been granted than unto the others, so that it is to their jurisdiction that the powers of the enemy are brought into subjection, and by their might that they are so chained up that they cannot tempt men's hearts so much as they fain would.

Fourth Responsory.

[3] All the Angels stood round about the Throne, and about the Elders, and the four living creatures, and fell before the Throne on their faces and worshipped God.

Verse. [4] Worship the Lord, all ye His Angels!

Answer. And fell before the Throne on their faces and worshipped God.

Fifth Lesson.

THE Principalities are so called because they are appointed as princes over the other good Angels,

[1] Cf. Baruch, vi. 3-6. [2] Ps. xxxiii. 8. [3] Apoc. vii. 11. [4] Ps. xcvi. 7.

command their troops whenever there is anything to be done, and direct them how to perform their ministry for God. The Dominions bear this name because they are highly exalted, even above the power of the principalities. To be a prince is to be exalted among equals, but to dominate is to rule over subjects as a Lord. The Thrones are those hosts over whom the Almighty God presideth to exercise judgment, whence the Psalmist saith, (ix. 5,) "Thou satest on the throne judging right."

Fifth Responsory.

[1] An Angel stood at the Altar of the Temple, having a golden censer in his hand; and there was given unto him much incense, and the smoke of the incense ascended up before the Lord, out of the angel's hand.

Verse. Before the Angels will I sing praise unto Thee; I will worship toward Thine holy Temple, and praise Thy Name, O Lord.

Answer. And the smoke of the incense ascended up before the Lord, out of the Angel's hand.

Sixth Lesson.

THE Cherubim are said to represent the fulness of knowledge, and it is for this reason that these sublime hosts are so called, because the nearer they gaze upon the glory of God so much the more perfect is the knowledge with which they are filled.[2]

The word Seraphim is the title given to those hosts of holy spirits, who, on account of their peculiar nearness to their Maker, burn with a love beyond all compare. Their name signifieth burners or kindlers. Their fire is their love, and the more penetrating is their view of the glory of the Divine Being so much more intense is their love thereof wherewith they glow.

Sixth Responsory.

Before the Angels will I sing praise unto Thee, and will worship before Thine holy Temple, and will praise Thy Name, O Lord.

Verse. For Thy loving-kindness, and for Thy truth; for Thou hast glorified Thine holy Name in us.

Answer. And I will praise Thy Name, O Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And I will praise Thy Name, O Lord.

THIRD NOCTURN.

First Antiphon. [3] The Lord sent His Angel, * which cut off all the mighty men of valour, and the leaders and captains in the camp of the King of Assyria.

Ps. xcv. O sing unto the LORD, &c., (*p.* 148.)

Second Antiphon. Worship the Lord, * all ye His Angels! Zion heard, and was glad.

Ps. xcvi. The LORD reigneth, &c., (*p.* 149.)

Third Antiphon. Bless the Lord, * all ye His Angels, that excel in

[1] Cf. Apoc. viii. 3, 4.

[2] St Gregory seems to have accepted the opinion that Chrwb is a variant of spelling for Qrwb, and therefore means one who draws near. The derivation of the word is now considered very uncertain, but the traditional belief certainly is that the Cherubim are the representatives of contemplation, of knowledge as distinguished from love, that is, of the intellectual as opposed to the emotional, or the understanding as opposed to the heart, represented by the Seraphim, whose name is undeniably derived from saraph, *to burn.*

[3] 2 Par. Chron. xxxii. 21.

strength, that do His commandments, to hearken unto the voice of His word.

Ps. cii. Bless the LORD, &c., (*p.* 160.)

Verse. Before the Angels will I sing praise unto Thee, O my God.

Answer. I will worship toward Thine holy Temple, and praise Thy Name.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (i. 47.)

AT that time: JESUS saw Nathanael coming to Him, and saith of him: Behold an Israëlite indeed, in whom is no guile. And so on.

Homily by St Bernard, Abbat [of Clairvaux.] (*11th on Ps.* xc.)

What are the goings of the holy Angels? Surely those goings whereof the Only-Begotten Son hath told us when He saith: "Hereafter ye shall see heaven open, and the Angels of God ascending and descending upon the Son of Man." Their goings, therefore, are by way of ascent and descent: they ascend for their own sakes, and they descend, or to speak more truly, they condescend for our sakes. Thus do these blessed spirits ascend upward by gazing upon God, and they descend downward by pity for thee, that they may keep thee in all thy ways. They ascend upward to the vision of Him, and they descend downward at the intimation of His will; for "He hath given His Angels charge over thee, to keep thee in all thy ways": but when they so descend downward they do not thereby lose the beatific vision of His glory, for we know that in heaven the Angels do always behold the face of the Father. (Matth. xviii. 10.)

Seventh Responsory.

The Angel of the Lord came down into the furnace, together with Azariah and his fellows, and smote the flame of the fire out of the furnace, so that the fire touched them not at all, neither hurt them.

Verse. Blessed be their God, Who sent His Angel and delivered His servants that trusted in Him.

Answer. So that the fire touched them not at all, neither hurt them.

Eighth Lesson.

WHEN they ascend upward to gaze they search into that truth wherewith they are sated by longing, and by satiety are made to long the more; when they descend downward they work mercy upon us by keeping us in all our ways. For "are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" (Heb. i. 14.) Surely they are not our lords but our ministers, and herein they are even as the Son of Man, who came not to be ministered unto but to minister, (Matth. xx. 28,) and Who was among His disciples as he that serveth. (Luke xxii. 27.) The fruit of the goings of the holy Angels is, as toucheth themselves, their own blessedness and the conforming obedience inspired by their love; but as toucheth us, we receive through them the keeping of all our ways under the care of God's grace, for He hath given His Angels charge over thee, to keep thee in all thy needs.

Eighth Responsory.

[1] Lord, Thou didst send Thine Angel in the time of Hezekiah, King of Juda, and didst slay in the host

[1] 2 Mac. xv. 22-24.

of Sennacherib an hundred fourscore and five thousand; wherefore now also, O Lord of heaven, send Thy good Angel before us, for a fear and dread of the might of Thine arm.

Verse. That those be stricken with terror that come with blasphemy against Thine holy people.

Answer. Wherefore now also, O Lord of heaven, send Thy good Angel before us, for a fear and dread of the might of Thine arm.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Wherefore now also, O Lord of heaven, send Thy good Angel before us for a fear and dread of the might of Thine arm.

If the Ninth Lesson is not of the Homily of a Week-day or that of a Simple, it is as follows.

IN the meantime God hath given His Angels charge over thee, not to take thee out of thy ways, but to keep thee in thy ways, and so by their ways to make thy ways His ways; for, if thou wouldst know how, He would have thee also descend and condescend, thine own needs compelling and admonishing thee to that which the Angel doth from the purer motive of love, to condescend by showing pity toward thy neighbour, and again to ascend along with the Angels by lifting up thy desires and striving with all thine heart's longing after the supreme and eternal truth. Thus are we exhorted to lift up hearts and hands together; thus do we hear it said every day, "Lift up your hearts"; thus are we rebuked for our slothfulness; and thus is it said unto us: "O ye sons of men, how long will ye be dull of heart? why will ye love vanity and seek after leasing?" (Ps. iv. 3.) For when the heart is unburdened and light, it is easier for it to rise to seek and love the truth.

The Hymn, "We praise Thee, O God," *is said.*

LAUDS.

First Antiphon. O ye Angels of the Lord, * bless ye the Lord alway.

Second Antiphon. God hath given His Angels charge over thee, * to keep thee in all thy ways.

Third Antiphon. In heaven their Angels do alway behold the face of My Father * which is in heaven.

Fourth Antiphon. Praise ye God * all His Angels,—praise ye Him all His hosts!

Fifth Antiphon. O ye Angels and Archangels, * O ye Thrones and Dominions, O ye Principalities and Powers, O ye Mighty Ones of heaven, praise ye the Lord from the heavens!

Chapter. (Exod. xxiii. 20.)

BEHOLD I send Mine Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice.

Hymn.[1]

CHRIST! of the holy Angels light and gladness,
Maker and Saviour of the human race,
O may we reach the world unknown to sadness,
The blessed mansions where they see Thy Face!

Angel of peace, may Michael to our dwelling
Down from high Heaven in mighty calmness come,
Breathing serenest peace, wild war dispelling
With all her sorrows to the infernal gloom.

[1] Translation by the Rev. W. J. Copeland.

Angel of might, may Gabriel swift descending,
Far from our gates our ancient foes repel,
And his own triumphs o'er the world defending,
In temples dear to Heaven return and dwell.

Angel of health, may Raphael lighten o'er us,
To every sick-bed speed his healing flight,
In times of doubt direct the way before us,
And through life's mazes guide our steps aright.

The Virgin, harbinger of peace supernal,
Mother of Light, with all the Angelic train,
Heaven's glittering host, court of the King Eternal,
All Saints be with us, till that bliss we gain.

Be this by Thy thrice holy Godhead granted,
Father, and Son, and Spirit ever blest;
Whose glory by the Angel host is chanted,
Whose Name by all the universe confest.
Amen.

Verse. Before the Angels will I sing praise unto Thee, O my God.

Answer. I will worship toward Thine holy Temple, and praise Thy Name.

Antiphon at the Song of Zacharias. [1] The Angel that talked with me came again, and waked me as a man that is wakened out of his sleep.

Prayer throughout.

O GOD, Who hast ordained and constituted the services of angels and men in a wonderful order, mercifully grant that as Thine holy angels alway do Thee service in heaven, so, by Thine appointment, they may suffer and defend us on earth. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. O ye Angels of the Lord, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Apoc. xii. 7.)

THERE was a great war in heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels: and prevailed not; neither was their place found any more in heaven.

TERCE.

Antiphon. God hath given, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

An Angel stood at the Altar of the Temple.

Answer. An Angel stood at the Altar of the Temple.

Verse. Having a golden censer in his hand.

Answer. At the Altar of the Temple.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. An Angel stood at the Altar of the Temple.

Verse. And the smoke of the incense ascended up before the Lord—

Answer. Out of the Angel's hand.

SEXT.

Antiphon. In heaven, &c., (*Third Antiphon at Lauds.*)

Chapter. (Apoc. v. 11.)

I HEARD the voice of many Angels round about the throne, and the living creatures, and the elders; and the number of them was thousands of thousands, saying with a loud voice: Salvation unto our God.

[1] Zac. iv. 1.

Short Responsory.

The smoke of the incense ascended up before the Lord.

Answer. The smoke of the incense ascended up before the Lord.

Verse. Out of the Angel's hand.

Answer. Before the Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The smoke of the incense ascended up before the Lord.

Verse. Before the angels will I sing praise unto Thee, O my God.

Answer. I will worship toward Thine holy Temple, and praise Thy Name.

NONE.

Antiphon. O ye angels and archangels, &c. (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Before the angels will I sing praise unto Thee, O my God.

Answer. Before the angels will I sing praise unto Thee, O my God.

Verse. I will worship toward Thine holy Temple, and praise Thy Name.

Answer. O my God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Before the angels will I sing praise unto Thee, O my God.

Verse. Worship God.

Answer. All ye his angels.

SECOND VESPERS.

Antiphons, Chapter, Verse and Answer, and Prayer from Lauds.

Psalms of Sunday, except the last, which is Ps. cxxxvii., I will praise Thee, &c., (*p.* 197.)

Hymn from Mattins.

Antiphon at the Song of the Blessed Virgin. Holy Angels who stand ever before God in heaven, shield us in he battle, that we perish not in the awful judgment.

Office in Honour of all the Holy Apostles, for Tuesdays.

Semi-double.

The Office is the Common Office for Apostles, (*p.* 346,) *with the following differences.*

The Common Commemoration of SS. Peter and Paul is omitted.

Prayer throughout.

O GOD, Who didst will that Thy blessed Apostles should be the means whereby Thou hast brought us to know Thy Name, grant unto us the grace to celebrate unto our profit their everlasting glory. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The Lessons of the First Nocturn are from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (43*rd on the Saints.*)

THEY are the light of the world, because they were the means whereby the Lord was first pleased to give unto this world the light of faith and true knowledge, and to

deliver the nations and peoples from the darkness of ignorance and sin. They are the salt of the earth, for they were the means whereby they that dwell upon the earth have tasted the savour of life eternal, that they might be preserved from the looseness of the flesh and the corruption of sin and weakness. They are they of whom John saith in his revelation (xxi. 14, 19) that the wall of the heavenly city had twelve foundations, garnished with all manner of precious stones, and in them the names of the twelve Apostles of the Lamb, for their preaching was the mean whereby God was pleased to lay the foundations of the Church, whence also Paul saith (Eph. ii. 19): "Ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God, and are built upon the foundation of the Apostles and Prophets, JESUS Christ Himself being the chief corner-stone."

Fifth Lesson.

DEARLY beloved brethren, when we call these things to mind, let us strive to put in practice what these great leaders have taught and commanded us. Let us learn by their example to esteem lightly the riches of the world, to love not the pleasures of this life, to desire the kingdom of heaven, to put Christ before all things, and to obey His commandments in all things, to love the poverty of things present, to pile up riches by grace, to choose the treasure of wisdom, to seek the gladness of the spirit, to envy no man, but to love all men, even our friends in God, and our enemies for God, for this only is love in truth.

Sixth Lesson.

THEY therefore are our princes, princes made most perfect in love for God, and filled with love for their neighbour. Whence they were able to overcome the onset of the world and to conquer that bloody age, because they loved nothing in any thing except the will of God. Even so, brethren, let us love to do the will of God in all things, to love our Maker in Himself, and the things which He has made for their Maker's sake, and so shall our love be well ordered. "For God is love" (1 John iv. 8,) and he that loveth with this love loveth God; and if we thus love, God Himself loveth us, and the Holy Apostles that are to judge us love us, and pray for us, that at Christ's general judgment we may be crowned along with them for ever.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matth. (xix. 27.)

AT that time: Peter said unto JESUS: Behold, we have forsaken all and followed Thee; what shall we have, therefore? And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Comment. on Matth.* xx.)

It is written that Peter answered and said unto the Lord, "Behold, we have forsaken all and followed Thee; what shall we have, therefore? and JESUS said unto them: Amen, I say unto you, that ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israël. And everyone that hath forsaken

houses, or brethren, or sisters, or father, or mother, or wife, or children, or land for My Name's sake, shall receive an hundredfold, and shall inherit everlasting life; but many that are first shall be last, and the last shall be first." There are many reasons which forbid us to place upon these words of the Gospel a literal interpretation.

Eighth Lesson.

WE are admonished by the introduction of some things which, according to human sense, are self-contradictory, to seek for an heavenly sense. The Apostles say that they have forsaken all things, and yet that, so far from forsaking Christ, they have actually followed Him. Christ had said (i. iv.): "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God," and "When His disciples heard it they were exceedingly amazed, saying, Who then can be saved?" Why should they be exceedingly amazed? saying, "Who then can be saved," seeing that they themselves had forsaken all things; and what they had done, others could do. It is written also, "But JESUS beheld them, and said unto them: With men this is impossible, but with God all things are possible." How can it be said that with men this is impossible, when it was the very thing which the Apostles themselves boasted of having done, and which the Lord Himself acknowledged that they had done?

Ninth Lesson.

ALL this discourse is to be interpreted spiritually. What is more possible with God than to save by faith, to regenerate by water, to conquer by the cross, to make children of adoption by the Gospel, to quicken the dead by resurrection? When the Apostles heard these things they believed them forthwith, and they profess that they have left all things, and this their obedience the Lord doth forthwith reward, while He solveth all the difficulty of the question above by saying, "Ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." This is that regeneration which the Apostles have obtained, which the law could not give, and which, by seating them upon twelve thrones to judge the twelve tribes of Israel, has made them sharers in the glory of the twelve patriarchs.

Office in Honour of St Joseph, Spouse of the Blessed Virgin Mary, and Patron of the Catholic Church.

Semi-double.

All from the Common Office for a Feast of a Confessor not a Bishop, except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Hymn.[1]

JOSEPH! to thee by hosts on high
And choirs of Christians, laud be paid!—
Saintly of life,—by purest tie
Joined unto her, the glorious Maid.

[1] Hymn of the sixteenth century; translation by the Rev. Dr Littledale.

When thou didst doubt thy wife's repute,
And mark her great with Sacred Load,
The angel taught thee that her Fruit
Came from the Holy Ghost of God.

To clasp the Son, thy Lord, was thine,—
To share His flight to Egypt's shore,—
With tears, to seek in Salem's Shrine
Him lost,—with joy, to find once more.

Death brings to other saints their rest;
Through toil they win the victor's place;—
Thou happier, like the angels blest,
Alive, hast seen God Face to face.

Spare us, O Trinity Most High!
Grant that, with Joseph, we may gain
Thy starry realm, and ceaselessly
There raise to Thee our thankful strain.
Amen.

Verse. [1] He made him lord of His house.

Answer. And ruler of all His substance.

Antiphon at the Song of the Blessed Virgin. [2] When as Mary, the Mother of JESUS, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

The Common Commemoration of St Joseph is omitted.

MATTINS.

Invitatory. In worshipful remembrance of our blessed Defender Joseph, * let us praise our God.

Hymn as at First Vespers.

FIRST NOCTURN.

First Antiphon. Joseph went up from Galilee, * out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, to be enrolled with Mary.

Second Antiphon. The shepherds came with haste, * and found Mary and Joseph, and the Babe lying in a manger.

Third Antiphon. Behold, the Angel of the Lord appeared to Joseph * in a dream, saying: Arise, and take the young Child and His Mother, and flee into Egypt.

Verse. [3] I will give praise unto Thy Name—

Answer. For Thou hast been mine Helper and Defender.

The Lessons are taken from Scripture according to the Season, with the following Responsories.

First Responsory.

[4] The people cried to Pharaoh [5] for bread: and he answered them: Go unto Joseph.

Verse. [6] The saving of our lives is in thy hand; only let us find grace in thy sight, and we will gladly be Pharaoh's servants.

Answer. And he answered them: Go unto Joseph.

Second Responsory.

[7] God hath made me as a father to Pharaoh, and lord of all his house. He hath made me great, to save much people alive.

Verse. [8] Come unto me, and I will give you all the good of the land of Egypt, and ye shall eat the fat of the land.

Answer. He hath made me great, to save much people alive.

[1] Ps. civ. 21. [2] Matth. i. 18. [3] Ecclus. li. 1, 2. [4] Gen. xli. 55.
[5] Rex, "the king," according to Gesenius, a simple translation of the Egyptian word; but the translator has thought it best to give the foreign word, as it stands in the Hebrew and in the Vulgate.
[6] Gen. xlvii. 25. [7] Gen. xlv. 8; l. 20. [8] Gen. xlv. 18.

Third Responsory.

[1] Now shall I die happy, since I have seen thy face, and do leave thee behind me. I am not disappointed of seeing thee. The Lord hath showed me also thy seed.

Verse. [2] He That hath fed me from my youth up, bless the lads, and let my name be named on them.

Answer. The Lord hath showed me also thy seed.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord hath showed me also thy seed.

SECOND NOCTURN.

First Antiphon. Joseph arose, and took the young Child and His Mother by night, and departed into Egypt; and was there until the death of Herod.

Second Antiphon. When Herod was dead, an Angel of the Lord appeared in a dream to Joseph in Egypt, saying: Arise, and take the young Child and His Mother, and go into the land of Israël: for they are dead which sought the young Child's life.

Third Antiphon. Joseph took the young Child and His Mother, and came into the land of Israël.

Verse. [3] Look down from heaven, and behold, and visit this vine—

Answer. And protect that [Thy right hand hath planted.]

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*2nd upon Luke* i. 26.)

MARY was espoused to Joseph, or, as it would be better to express it in the very words of the Evangelist, to a man whose name was Joseph. He calleth him a man not because he was a husband, but by a title of excellency; or rather because, as another Evangelist hath it, he was not simply a man, but was rightly called her husband, as he was necessarily supposed so to be. He was thus called her husband because he must needs have been so supposed to be, as also he was deemed meet not in deed to be, but to be called, the father of the Saviour, since he was supposed so to be, as saith this same Evangelist: "And JESUS Himself began to be about thirty years of age, being (as was supposed) the son of Joseph."

Fourth Responsory.

[4] Thou hast given me the shield of Thy salvation, and Thy right hand hath holden me up. My buckler, and the horn of my salvation, and my refuge.

Verse. [5] I am thy shield and thy exceeding great reward.

Answer. My buckler, and the horn of my salvation, and my refuge.

Fifth Lesson.

WE cannot doubt but that a good and faithful man was Joseph, unto whom was espoused the Mother of the Saviour. He was a faithful and wise servant whom the Lord set up for the comfort of His own Mother, the fosterage of His own flesh, and then a faithful helper Whom His own great counsel formed upon earth. In addition thereto it is said that he was of the house of David. He was indeed of the house of David. This man Joseph was indeed of kingly race, noble by birth, but nobler in heart, he was indeed

[1] Cf. Gen. xlvi. 30; xlviii. 11.
[2] Gen. xlviii. 15, 16.
[3] Ps. lxxix. 15, 16.
[4] Ps. xvii. 36, 3.
[5] Gen. xv. 1.

a son of David, and no unworthy descendant of David his father. He was indeed a son of David, not in the flesh only, but by loyalty and holiness and earnestness. One of whom the Lord might have given testimony, and said, "I have found David the son of Jesse a man after mine own heart, which shall fulfil all My will" (Acts xiii. 22.) A man who could say, like David, "The hidden secrets of Thy wisdom Thou hast made manifest unto me" (Ps. l. 7.) A man who was made "a minister according to the dispensation of God . . . to fulfil the word of God, even the mystery which hath been hid for ages and for generations, but now is made manifest to His saints" (Col. i. 26.)

Fifth Responsory.

[1] He shall set his children under her [2] shelter, and shall lodge under her branches: by her shall he be covered from heat, and in her glory shall he dwell.

Verse. [3] Trust in Him,[4] ye congregation of the people, pour out your heart before Him.

Answer. And in her glory shall he dwell.

Sixth Lesson.

UNTO Joseph it was given not only to see and to hear that which many prophets and kings had desired to see and had not seen, and to hear and had not heard, (Luke x. 24,) but even to carry this, to lead it, to embrace it, to kiss it, to feed it, and to keep it. We must, however, believe that Mary as well as Joseph was of the house and lineage of David, since if she had not so been she would not have been espoused to one who was so. Both, therefore, were of the house of David, but in her was fulfilled that which the Lord had sworn in truth unto David, (Ps. cxxxi. 11,) saying, "Of the fruit of thy body will I set upon My throne," while Joseph stood by the conscious witness of the fulfilment of the promise.

Sixth Responsory.

[5] Though an host should encamp against me, my heart shall not fear. Though war should rise against me, in this will I be confident.

Verse. [6] My praise shall be continually of Thee, for Thou art my strong refuge.

Answer. Though war should rise against me, in this will I be confident.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Though war should rise against me, in this will I be confident.

THIRD NOCTURN.

First Antiphon. When Joseph heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither.

Second Antiphon. Joseph being warned of God in a dream turned aside into the parts of Galilee, and he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets: He shall be called a Nazarene.

Third Antiphon. The Father and Mother of JESUS marvelled at those things which were spoken of Him, and Simeon blessed them.

Verse. [7] I called upon the Lord, the Father of my Lord—

Answer. That He would not leave me in the days of my trouble.

[1] Ecclus. xiv. 26, 27. [2] *I.e.*, Wisdom's. [3] Ps. lxi. 9. [4] *I.e.*, in God—*see* context.
[5] Ps. xxvi. 3. [6] Ps. lxx. 6, 7. [7] Ecclus. li. 14.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (iii. 21.)

AT that time: When all the people were baptized, it came to pass, that JESUS also being baptized and praying, the heaven was opened. And so on.

Homily by St Augustine, Bishop [of Hippo.] (*Against Faustus*, xxiii. 7, 8.)

From heaven, over the Jordan, "The Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven which said, Thou art My beloved Son, in Thee I am well pleased." Thus also upon the high mountain, "Behold a bright cloud overshadowed Him, and behold a voice out of the cloud which said, This is My beloved Son, in whom I am well pleased; hear ye Him" (Matth. xvii. 5.) And He over Whom these voices sounded from heaven was the Son of God before ever they were uttered, for He was He "Who albeit in the womb of the Virgin He took upon Him the form of a servant, and was made in the likeness of men," was the same "Who, being in the form of God, thought it not robbery to be equal with God" (Phil. ii. 7, 6.) Whence also the same Apostle Paul saith plainly in another place, (Gal. iv. 4, 5,) that, "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." He is the Son of God who is the Lord of David, as touching His Godhead, and is yet as touching His flesh the Son of David begotten of David's seed.

Seventh Responsory.

[1] Joseph, thou son of David, fear not to take unto thee Mary thy wife; for That Which is conceived in her is of the Holy Ghost: and she shall bring forth a Son; and thou shalt call His Name JESUS.

Verse. For He shall save His people from their sins.

Answer. And thou shalt call His Name JESUS.

Eighth Lesson.

HAD it been useless for us to believe this, the aforenamed Apostle would not have been so careful to remind Timothy to (2 Tim. ii. 8) "remember that JESUS Christ of the seed of David was raised from the dead according to my gospel." The question now ariseth before the reader of the Holy Gospel, wherefore since he doth us to wit that Christ was born of the Virgin without any coition with Joseph, this Christ is, nevertheless, called the Son of David, although the pedigree for David given by the Evangelist Matthew is not that of Mary but that of Joseph. The first reason is that in order of sex the husband is named before the wife, and that he is not the less called husband because he knew her not, since this same Matthew when he saith (i. 20) that That Which was conceived in her was of the Holy Ghost, expressly giveth to Joseph (19) the title of "her husband."

Eighth Responsory.

[2] Arise, and take the young Child, and His Mother, and flee into Egypt; and be thou there until I bring thee word.

Verse. That it might be fulfilled

[1] Matth. i. 20, 21.

[2] Matth. ii. 13, 15.

which was spoken of the Lord by the Prophets, saying: Out of Egypt have I called my Son.

Answer. And be thou there until I bring thee word.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And be thou there until I bring thee word.

Ninth Lesson.

THIS one and the same Matthew therefore saith that Joseph was the husband of Mary, that the Mother of Christ was a virgin, that Christ was of the seed of David, and that Joseph was in the pedigree of Christ from David. The only conclusion is that Mary herself was of the lineage of David, and that she was called the wife of Joseph in order of enumeration of sex, and on account of their union of soul, and that Joseph is included in the pedigree as her husband, lest it might otherwise seem as if he were parted from a wife to whom he was bound by oneness of heart.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [1] And Jacob begat Joseph, * the husband of Mary, of whom was born JESUS, Who is called Christ.

Second Antiphon. [2] The Angel Gabriel * was sent from God, unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph.

Third Antiphon. [3] And Joseph also went up * from Galilee, out of the city of Nazareth, unto Judea, unto the city of David, which is called Bethlehem.

Fourth Antiphon. [4] And they came with haste, * and found Mary and Joseph, and the Babe lying in a manger.

Fifth Antiphon. [5] And JESUS Himself began to be about thirty years of age, being (as was supposed) the Son of Joseph.

Chapter. (Gen. xlix. 26.)

THE blessings of thy father have been strengthened by the blessings of his progenitors, until the Desire of the everlasting hills come; let them be on the head of Joseph, and on the crown of him that was a Nazarite [6] from his brethren.

Hymn.[7]

JOY of the Saints! who didst uphold
Our life's sure Hope, the world's one Stay,—
Joseph! as now thy praise is told,
Hearken to us in love to-day.

The great Creator made it thine
To be the spouse of purest Maid,
And father of the Word Divine
In name—salvation's work to aid.

Thou seest with joy in manger lie
The Saviour sung by seers of yore,
And Him, the Son of God Most High,
In lowliness thou didst adore.

The King of kings, the Lord of all,
The God Whom heaven in awe attends,
Whose nod makes trembling demons fall,
To thee in meek submission bends.

To God Most High, the Three in One,
Be praise, Who gave such grace to thee,
He make us win what thou hast won,
The joys of life eternally. Amen.

[1] Matth. i. 16. [2] Luke i. 26, 27. [3] Luke ii. 4. [4] Luke ii. 16. [5] Luke iii. 23.
[6] "Separate," *i.e.*, as sold away from them. Perhaps allusion is also made to the previous estrangement.
[7] Hymn of the sixteenth century or later; translation by the Rev. Dr Littledale.

Verse. [1] Thou hast given me the shield of Thy salvation.

Answer. And Thy right hand hath holden me up.

Antiphon at the Song of Zacharias. [2] Joseph, thou son of David, fear not to take unto thee Mary thy wife, for That Which is conceived in her is of the Holy Ghost.

Prayer throughout the Office.

O GOD, Who in Thine unspeakable foreknowledge didst choose Thy blessed servant Joseph to be the husband of Thine Own most holy Mother; mercifully grant that now that he is in heaven with Thee, we who on earth do reverence him for our defender, may worthily be holpen by the succour of his prayers to Thee on our behalf; Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The Common Commemoration of St Joseph is omitted.

PRIME.

Antiphon. And Jacob, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Gen. xlix. 22.)

JOSEPH is a fruitful bough, a fruitful bough and comely to look upon, whose branches run over the wall.

TERCE.

Antiphon. The Angel Gabriel, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

He made him lord of His house.

Answer. He made him lord of His house.

Verse. And ruler of all His substance.

Answer. Lord of His house.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He made him lord of His house.

Verse. I will give praise unto Thy Name—

Answer. For Thou hast been mine Helper and Defender.

SEXT.

Antiphon. And Joseph also, &c., (*Third Antiphon at Lauds.*)

Chapter. (Gen. xlix. 25.)

THE God of thy father shall help thee, and the Almighty shall bless thee with blessings of heaven above.

Short Responsory.

I will give praise unto Thy Name.

Answer. I will give praise unto Thy Name.

Verse. For thou hast been mine Helper and Defender.

Answer. Praise unto Thy Name.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I will give praise unto Thy Name.

Verse. The righteous shall grow as the lily.

Answer. Yea, he shall flourish for ever in the presence of the Lord.

NONE.

Antiphon. And JESUS Himself, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

[1] Ps. xvii. 36.

[2] Matth. i. 20.

Short Responsory.

The righteous shall grow as the lily.

Answer. The righteous shall grow as the lily.

Verse. Yea, he shall flourish for ever in the presence of the Lord.

Answer. As the lily.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The righteous shall grow as the lily.

Verse. [1] Planted in the house of the LORD.

Answer. In the courts of the house of our God.

SECOND VESPERS.

All as at First Vespers, except the following:

Verse. [2] I sat under His shadow in Whom I delighted.

Answer. And His fruit was sweet to my taste.

Antiphon at the Song of the Blessed Virgin. [3] Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing.

Office in Honour of the Most Holy Sacrament of the Altar, for Thursdays.

Semi-double.

All as on Sundays except the following.

FIRST VESPERS.

Chapter and Prayer from Lauds.

First Antiphon. [4] Christ the Lord, being made an High Priest for ever * after the order of Melchisedec, hath offered bread and wine.

Second Antiphon. He hath made His wonderful works to be remembered; * the LORD is [gracious and] full of compassion. He hath given meat unto them that fear Him.

Third Antiphon. I will take the cup of salvation, * and offer the sacrifice of thanksgiving.

Ps. cxv. I believed, therefore have I spoken, &c., (*p.* 185.)

Fourth Antiphon. Let the children of the Church be like olive-plants * round about the table of the Lord.

Ps. cxxvii. Blessed is every one, &c., (*p.* 191.)

Fifth Antiphon. The Lord, That maketh peace in the borders of the Church, * filleth her with the finest of the wheat.

Ps. cxlvii. Praise the LORD, O Jerusalem, &c., (*p.* 203.)

Hymn.[5]

OF the glorious Body telling,
O my tongue, Its mystery sing;
And the Blood, all price excelling,
Which for this world's ransoming
In a noble womb once dwelling
He shed forth, the Gentiles' King.

Given for us, for us descending
Of a Virgin to proceed,
Man with man in converse blending
Scattered He the Gospel seed:
Till His sojourn drew to ending
Which He closed in wondrous deed.

At the Last Great Supper seated,
Circled by His brethren's band,
All the Law required, completed,
In the Feast its statutes planned,
To the twelve Himself He meted
For their Food, with His own Hand.

[1] Ps. xci. 14. [2] Cant. ii. 3. [3] Luke ii. 48. [4] Heb. vi. 20; Gen. xiv. 18.
[5] Hymn by St Thomas Aquinas; translation by the late Dr Neale, (two words altered, "noble" for "generous," as a translation of "generosi" in the 1st, and "for" for "in" in the 4th.)

Word made Flesh, by word He maketh
Very bread His Flesh to be;
Man for wine Christ's Blood partaketh;
And if senses fail to see,
Faith alone the true heart waketh
To behold the Mystery.

Therefore, we, before It bending,
This great Sacrament adore:
Types and shadows have their ending
In the new rite evermore:
Faith, our outward sense amending,
Maketh good defects before.

Honour, laud, and praise addressing
To the Father and the Son,
Might ascribe we, virtue, blessing,
And eternal benison:
Holy Ghost, from Both progressing,
Equal laud to Thee be done. Amen.

Verse. [1] Thou didst send them from heaven—

Answer. Bread able to content every man's delight.

Antiphon at the Song of the Blessed Virgin. [2] O Lord, how kindly is Thy Spirit! * even Thine, Whose sustenance declared Thy sweetness unto Thy children when Thou didst send them from heaven bread tempering itself to every man's liking, O Thou, Who hast filled the hungry with good things, and the rich, that are proud in the imagination of their hearts, Thou hast sent empty away.

At Compline and every other Office the last verse of the Hymn is altered in honour of the Incarnation, excepting only the three Hymns proper to the Feast.

MATTINS.

Invitatory. O come, and let us worship Christ,
Of all the nations Lord, *
Who doth, to them that feed on Him,
The Bread of Life afford.

Hymn.[3]

LET old things pass away;
Let all be fresh and bright;
And welcome we with hearts renewed
This Feast of new delight.

Upon this hallowed eve,
Christ with His brethren ate,
Obedient to the olden Law,
The Pasch before Him set.

Which done,—Himself entire,
The True Incarnate God,
Alike on each, alike on all,
His sacred Hands bestowed.

He gave His Flesh; He gave
His Precious Blood; and said:
"Receive and drink ye all of This
For your salvation shed."

Thus did the Lord appoint
This Sacrifice sublime,
And made His Priests the ministers
Through all the bounds of time.

Farewell to types! henceforth
We feed on Angels' Food;
The slave—O, wonder!—eats the Flesh
Of his Incarnate God!

O Blessed Three in One!
Visit our hearts, we pray,
And lead us on through Thine own paths
To Thy eternal day. Amen.

FIRST NOCTURN.

First Antiphon. The Lord brought forth His fruit in the season of His death, * even that fruit whereof if any man eat, he shall live for ever.[4]

Ps. i. Blessed is the man, &c., (*p.* 4.)

Second Antiphon. His faithful ones which are increased by the fruit of His corn and His wine * do lay them down in peace and sleep in Christ.

[1] Wisd. xvi. 20. [2] Wisd. xii. 1; xvi. 21.
[3] Hymn by St Thomas Aquinas; translation by the Rev. E. Caswall. [4] John vi. 51.

Ps. iv. When I called, &c., (*p.* 206.)

Third Antiphon. [1] Us, being many, hath the Lord made one body, * for we are all partakers of that one cup, which is not the communion of the blood of bulls, but of God Himself.

Ps. xv. Preserve me, O Lord, &c., (*p.* 12.)

Verse. [2] He gave them of the bread of heaven—

Answer. Man did eat Angels' bread.

The Lessons are taken from Scripture according to the Season, with the following Responsories.

First Responsory.

[3] The whole assembly of the children of Israël shall kill the lamb toward the evening of the Passover. And they shall eat the flesh, and unleavened bread.

Verse. [4] Even Christ our Passover is sacrificed for us; therefore let us keep the feast with the unleavened bread of sincerity and truth.

Answer. And they shall eat the flesh, and unleavened bread.

Second Responsory.

[5] Ye shall eat flesh, and shall be filled with bread. * This is the bread which the LORD hath given you to eat.

Verse. [6] Moses gave you not that Bread from heaven, but My Father giveth you the true Bread from heaven.

Answer. This is the bread which the LORD hath given you to eat.

Third Responsory.

[7] Elijah looked, and, behold, there was a cake baken on the coals at his head, and he arose, and did eat and drink; and went in the strength of that meat [forty days and forty nights] unto the mount of God.

Verse. [8] If any man eat of this Bread, he shall live for ever.

Answer. And went in the strength of that meat [forty days and forty nights] unto the mount of God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And went in the strength of that meat [forty days and forty nights] unto the mount of God.

SECOND NOCTURN.

First Antiphon. The Lord remember our offering, * and accept our burnt-sacrifice.

Ps. xix. The LORD hear thee, &c., (*p.* 18.)

Second Antiphon. The Lord prepareth His Table before us * in the presence of our enemies.

Ps. xxii. The LORD is my Shepherd, &c., (*p.* 47.)

Third Antiphon. Let them that keep holiday around the table of the Lord * make the voice of joy and praise to be heard [in the house of God.]

Ps. xli. As the hart panteth, &c., (*p.* 95.)

Verse. [9] He fed them with the finest of the wheat—

Answer. And with honey out of the Rock did He satisfy them.

[1] 1 Cor. x. 17; Heb. ix. 13, 14.
[2] Ps. lxxvii. 24, 25.
[3] Exod. xii. 6, 8.
[4] 1 Cor. v. 7, 8.
[5] Exod. xvi. 12, 15.
[6] John vi. 32.
[7] 3 (1) Kings xix. 6, 8.
[8] John vi. 51.
[9] Ps. lxxx. 17.

Fourth Lesson.

(*In September and October.*)

The Lesson is taken from the Book upon the Sacraments, written by St Ambrose,[1] Bishop [of Milan.] (*Bk.* iv. *ch.* 4.)

WHO invented the Sacraments but the Lord JESUS? The Sacraments came down from heaven, for all counsel is from heaven. Nevertheless, it was a great and wonderful work of God when He rained down manna upon His people, and the people laboured not, and yet were fed. Perchance, thou sayest: Here, it is my bread which is used. But that bread is bread only till the Sacramental words are spoken; at the Consecration, instead of bread, there cometh to be the Body of Christ. This therefore let us establish. How cometh it that that which was bread becometh the Body of Christ? Through the Consecration. And in what words, and in Whose language doth the Consecration take place? In those of the Lord JESUS. All the other things which are said [in the Liturgy], the ascription of praise to God [in the Preface], the prayer for the people, for kings, and for others which formeth the first part [of the Canon, these are put in the mouth of the Priest.] But when that point is reached when this worshipful Sacrament is to be consecrated, then the Priest useth no more his own words, but Christ's.

(*In November.*)

The Lesson is taken from the Sermons of the Blessed Patriarch of Jerusalem, Cyril.[2] (*Catechetical Lectures*, 4.)

THE teaching of the blessed Paul seemeth of itself enough instruction for you concerning those Divine Mysteries, whereof, if ye be made worthy, ye become therein, so to speak, of one Body and of one Blood with Christ. Paul saith that our Lord JESUS Christ, "the same night in which He was betrayed, took bread; and, when He had given thanks, He brake it, and gave it unto His disciples, saying: Take, eat; this is My Body. . . . After the same manner also He took the cup," and gave thanks, "and said:"—Take this and drink it; this is My Blood. Since therefore it is He Who hath definitely stated and said, touching that Bread: "This is My Body"—who will dare any longer to doubt that It is so? And since it is He again that hath absolutely affirmed and said, touching that cup: "This is My Blood"—who is he that will doubt any longer, or say that It is not His Blood.

Fourth Responsory.

[3] As they were eating, JESUS took bread, and blest it, and brake it, and gave it to the disciples, and said: Take, eat; this is My Body.

Verse. [4] The men of my tabernacle said: O that we had of his flesh! we cannot be satisfied.

Answer. Take, eat; this is My Body.

Fifth Lesson.

(*In September and October.*)

[The Book upon the Sacraments, by St Ambrose—*continued.*]

IT is the word of Christ, therefore, which doth the needful work in this Sacrament. And what is the

[1] Pseudo-Ambrose.
[2] Elected A.D. 350. Suffered much persecution from the Arians, and died March 18, 386.
[3] Matth. xxvi. 26.
[4] Job xxxi. 31.

word of Christ? It is the word of Him at Whose bidding all things were made. The Lord commanded, and the heavens were created; the Lord commanded, and the earth was formed; the Lord commanded, and the seas were made; the Lord commanded, and all creatures sprang into being. Thou seest, then, how mightily-working a word is the word of Christ. If then the word of Christ hath such power that it can make that to be which hath never been, wherein doth it appear greater that it maketh one thing to be changed into Another? There was once no heaven; there was once no sea; there was once no earth. But hear him who saith:—"He spake, and it was done; He commanded, and it stood fast." (Ps. xxxii. 9.) If, then, I am to answer thee, I tell thee that before the Consecration it is not the Body of Christ, but after the Consecration it is the Body of Christ, for Himself "hath spoken, and it is done; He hath commanded, and it standeth fast."

(*In November.*)

[The fourth Catechetical Lecture, by the Blessed Cyril—*continued.*]

AT the beginning of His ministry, at Cana in Galilee, the Lord turned water into wine, a thing which hath some qualities in common with blood; and shall we deem Him less worthy that we should believe Him, when He turneth wine into Blood? When He was bidden to that marriage wherein twain were made one flesh, He did the beginning of His miracles to the amazement of all men; and shall we less surely hold that He hath given us His Body and Blood to be our meat and drink, or take them with weaker faith that they are indeed His Body and His Blood? Under the appearance of bread He giveth unto us His Body, and, under the appearance of wine, His Blood: and when thou shalt come to receive, it is on the Body and Blood of Christ that thou wilt feed, being made a partaker of His Body and of His Blood. Thus indeed it is that we become Christ-bearers,[1] namely, by carrying about Christ in our bodies, when we receive His Body and Blood into our own frames. Thus, as the blessed Peter hath it, we are "partakers of the Divine nature." (2 Pet. i. 4.)

Fifth Responsory.

[2] JESUS took the cup, after supper, saying: This cup is the New Testament in My Blood. This do in remembrance of Me.

Verse. My soul hath them [3] still in remembrance, and is humbled in me.

Answer. This do in remembrance of Me.

Sixth Lesson.

(*In September and October.*)

[The Book upon the Sacraments, by St Ambrose—*continued.*]

AND now I come back to my text. It is indeed a great and worshipful fact that manna was rained down upon the Jews; but, think thou, which was the more great and worshipful, the manna from heaven, or the Body of Christ—the Body of that Same Christ by Whom the heavens were made? And, again; the fathers "did eat manna, and are dead; he that eateth of this Bread," (John vi. 58,) It is unto him "the remission of sins," (Matth. xxvi. 28,) and "he

[1] Christiferi.

[2] Luke xxii. 20, 19.

[3] Viz., the affliction and the misery, the wormwood and the gall. See context in Lam. iii. 20.

shall never die." (John xi. 26.) [1] Therefore it is not idly that, when thou art a-receiving, thou sayest:—"Amen"—testifying in thine heart that That Which thou art taking is the Body of Christ. The Priest saith unto thee:—"The Body of Christ!"—and thou answerest:—"Amen"—that is to say:—"It is true." What then thy tongue confesseth, let thine heart hold to.

(*In November.*)

[The fourth Catechetical Lecture, by the Blessed Cyril—*continued.*

CHRIST once said, in conversing with the Jews: "Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you." (John vi. 53.) But they took not spiritually that which He said, and "from that time many of His disciples went back, and walked no more with Him." (66.) They thought that He had bidden them to eat flesh. The Old Testament also had Shew-bread, but this Old Testament bread was now to have an end. The bread of the New Testament is "the Bread Which cometh down from heaven" (50), the cup of the New Testament, the Cup of Salvation, that Bread and that Cup Which hallow both souls and bodies. Wherefore I will have thee to understand that the Bread and Wine whereunto thou art to come, are not mere common bread or mere common wine; for they are the Body and the Blood of Christ. Even if thy senses do indeed deny this fact, yet let faith make thee right sure of it. Judge not the Thing by the taste thereof, but let faith assure thee beyond all doubt thou art partaking of the Body and Blood of Christ.

Sixth Responsory.

[2] I am that Bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the Bread Which cometh down from heaven, that a man may eat thereof, and not die.

Verse. I am the living Bread Which came down from heaven; if any man eat of this Bread, he shall live for ever.

Answer. This is the Bread Which cometh down from heaven, that a man may eat thereof, and not die.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. This is the Bread Which cometh down from heaven, that a man may eat thereof, and not die.

THIRD NOCTURN.

First Antiphon. I will go unto the Altar of God; * I will feed on Christ, Which is the Renewer of my youth.

Ps. xlii. Judge me, O God, &c., (*p.* 105.)

Second Antiphon. The Lord hath fed us * with the finest of the wheat, and with honey out of the Rock [3] hath He satisfied us.

Ps. lxxx. Sing aloud unto God, &c., (*p.* 140.)

Third Antiphon. It is at Thine Altar, O Lord, * that we do feed on Christ, for Whom our heart and our flesh crieth out.

Ps. lxxxiii. How lovely are Thy tabernacles, &c., (*p.* 142.)

Verse. [4] Thou bringest forth food out of the earth!

Answer. And wine that maketh glad the heart of man.

[1] The next words relate to the form of words used in administering the Holy Communion where and when the writer lived. The translator believes it to be the same still in use in Abyssinia.

[2] John vi. 48-51. [3] 1 Cor. x. 4. [4] Ps. ciii. 14, 15.

Seventh Lesson.

(*In September and October.*)

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: JESUS said unto the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. And so on.

Homily by St Hilary, Bishop [of Poitiers.][1] (*Bk.* viii. *on the Trinity.*)

When we speak concerning the things of God, we must not speak after the manner of men, nor after the manner of the world. Let us read those things which are written, and understand those things which we read; and then let us act as having a perfect faith. We shall speak but folly and godlessness if we speak concerning the natural truth of Christ in us, and have not learnt at Christ's School how we should speak. He Himself saith:—"My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him." There is here no room left for doubt as to What is His Flesh and what is His Blood.[2]

(*In November.*)

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: JESUS said unto the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. And so on.

Homily by St Cyril, Pope [of Alexandria.] (*Book* iv. *on John, ch.* 17.)

"He that eateth My Flesh and drinketh My Blood," saith the Lord, "dwelleth in Me, and I in him." If a man take two pieces of wax and melt them, and pour the one into the other, they necessarily mingle; so also, he that receiveth the Body and Blood of the Lord doth become so joined with the Lord that he is to be found in Christ and Christ in him. Another comparison thou wilt find in Matthew. The Lord there saith: "The kingdom of heaven is like unto leaven which a woman took, and hid in three measures of meal, [till the whole was leavened,]" (xiii. 33,) because, as Paul saith, "a little leaven leaveneth the whole lump." (Gal. v. 9.) So also doth a little of this Blessing draw the whole man unto Itself, and fill him with Its grace: and thus doth Christ dwell in us, and we in Christ.

Seventh Responsory.

[3] He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him.

Verse. [4] What nation is there so great, who hath gods so nigh unto them, as the LORD our God is to us?

Answer. Dwelleth in Me, and I in him.

Eighth Lesson.

(*In September and October.*)

[The Homily on the Trinity, by St Hilary—*continued.*]

FOR now we know by the declaration of the Lord Himself and by [the teaching of] our Faith, the reality of His Flesh and Blood. And when we eat the One and drink the Other, They work effectually in us to make us dwell in Him and He in us. Is not this a reality? Surely it befalleth not them to find it true, who deny that Christ JESUS is Very God.

[1] Jan. 14.
[2] De veritate carnis et sanguinis non relictus est ambigendi locus.
[3] John vi. 57.
[4] Deut. iv. 7.

He is in us by means of His Flesh, and we are in Him when that which we are is with Him in God. That we dwell in Him through that Sacrament wherein His Flesh and Blood are given unto us, He Himself doth testify, where He saith:—"Yet a little while, and the world seeth Me no more; but ye see Me; because I live ye shall live also. [At that day ye shall know that] I am in My Father, and ye in Me, and I in you." (John xiv. 19, 20.)

In November.)

[The Homily on John, by St Cyril—*continued.*]

AS for ourselves, if we would win life everlasting; if we would that the Giver of immortality should dwell in us, let us run freely to receive this Blessing, and let us beware that the devil succeed not in laying a stumbling-block in our way, in the shape of a mistaken reverence. Thou rightly sayest, and we know well, how that it is written: "Whosoever shall eat this Bread and drink this Cup of the Lord unworthily . . . eateth and drinketh damnation to himself." (1 Cor. xi. 27, 29.) I therefore examine myself and find myself unworthy. And I ask thee, who citest these words to me, who shall ever be found worthy? When wilt thou be such an one as may be worthy to be offered to Christ? If by sin thou art unworthy, and thou ceasest not to sin, (for, as the Psalmist hath it,—"Who can understand his errors?"—Ps. xviii. 13,) then shalt thou for ever lack this means of life and sanctification.

Eighth Responsory.

[1] As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me.

Verse. [2] With the bread of life and understanding hath the Lord fed him.

Answer. So he that eateth Me, even he shall live by Me.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. So he that eateth Me, even he shall live by Me.

Ninth Lesson.

(*In September and October.*)

[The Homily on the Trinity, by St Hilary—*continued.*]

BUT that this union in us is a real one, He testifieth thus:—"He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him." For no one dwelleth in Him in whom He doth not dwell, since he which receiveth [the Body of Christ] hath but received that Flesh of [the same nature as] his own, which Christ hath taken into Himself. The mystery of this perfect union He had taught before, when He said:—"As the living Father hath sent Me, and I live by the Father, so, he that eateth Me, even he shall live by Me." He therefore liveth by the Father, and, as He liveth by the Father, so shall we live by Him.

(*In November.*)

[The Homily on John, by St Cyril—*—continued.*]

WHEREFORE, I counsel thee to betake thee to godly thoughts, and to live carefully and holily, and so to receive that Blessing—a Blessing which, believe me, doth banish, not

[1] John vi. 58.

[2] Ecclus. xv. 3.

death only, but all diseases likewise. For when Christ dwelleth in us, He stilleth the law of death in our members, which warreth against the law of our mind, (Rom. vii. 23,) He giveth strength to godliness, He turneth to calm the turbulent surging of our mind, He cureth them which are sick, He raiseth up them which are fallen, and, like the Good Shepherd, Which giveth His life for the sheep, He prevaileth that the sheep perish not.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [1] Wisdom hath builded her house, * she hath mingled her wine, she hath also furnished her table.

Second Antiphon. [2] Thou feddest Thine Own people * with Angels' food, and didst send them bread from heaven.

Third Antiphon. Out of Christ His bread shall be fat, * and He shall yield royal dainties.[3]

Fourth Antiphon. [4] The Priests shall be holy; * for the offerings [of the LORD] made by fire, and the bread of their God, they do offer, [therefore they shall be holy.]

Fifth Antiphon. [5] To him that overcometh will I give of the hidden manna, * and will give him a new name.

Chapter. (1 Cor. xi. 23.)

BRETHREN, I have received of the Lord that which also I delivered unto you, that the Lord JESUS, the same night in which He was betrayed, took bread, and, when He had given thanks, He brake it, and said: Take, eat; this is My Body, Which shall be given for you: this do in remembrance of Me.

Hymn.[6]

THE Word of God proceeding forth,
Yet leaving not the Father's side,
And going to His work on earth,
Had reached at length life's eventide.

By a disciple to be given
To rivals for His Blood athirst;
Himself, the very Bread of heaven,
He gave to His disciples first.

He gave Himself in either kind;
His Precious Flesh; His Precious Blood;
Of flesh and blood is man combined,
And He of man would be the Food.

In Birth, man's Fellow-man was He;
His Meat, while sitting at the Board;
He died, his Ransomer to be;
He reigns, to be his Great Reward.

O Saving Victim, slain to bless!
Who openest heaven's bright gates to all
The attacks of many a foe oppress;
Give strength in strife, and help in fall.

To God, the Three in One, ascend
All thanks and praise for evermore;
He grant the life that shall not end,
Upon the heavenly country's shore.
Amen.

Verse. He maketh peace in thy borders.

Answer. And filleth thee with the finest of the wheat.

Antiphon at the Song of Zacharias. [7] I am the living Bread Which came down from heaven: * if any man eat of this Bread he shall live for ever.

[1] Prov. ix. 1, 2. [2] Wisd. xvi. 30.
[3] Adapted from Jacob's blessing on Asher, Gen. xlix. 20. [4] Lev. xxi. 6. [5] Apoc. ii. 17.
[6] Hymn by St Thomas Aquinas; translation extracted from the "Hymnal Noted."
[7] John vi. 51.

Prayer throughout the Office.

O GOD, Who under a wonderful Sacrament hast left unto us whereby to show forth thy Suffering Death, grant unto us, we beseech Thee, so reverently to handle the Sacred Mysteries of Thy Body and Thy Blood that we may alway feel within ourselves the fruit of Thy Redeeming Work. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Wisdom, &c. (*First Antiphon at Lauds.*)

The Psalms are as on Feast Days.

In the Short Responsory, instead of "Thou That sittest, &c.," *is said,*

Verse. Thou That wast born of the Virgin Mary.

Chapter at the end. (1 Cor. xi. 27.)

WHOSOEVER shall eat this Bread, or drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.

TERCE.

Antiphon. Thou feddest, &c. (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

He gave them of the bread of heaven—

Answer. He gave them of the bread of heaven.—

Verse. Man did eat Angels' bread.

Answer. The bread of heaven.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He gave them of the bread of heaven.

Verse. He fed them with the finest of the wheat.

Answer. And with honey out of the rock did He satisfy them.

SEXT.

Antiphon. Out of Christ, &c. (*Third Antiphon at Lauds.*)

Chapter. (1 Cor. xi. 26.)

FOR as often as ye eat this Bread, and drink this Cup, ye do show the Lord's death till He come.

Short Responsory.

He fed them with the finest of the wheat.

Answer. He fed them with the finest of the wheat.

Verse. And with honey out of the rock did He satisfy them.

Answer. The finest of the wheat.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He fed them with the finest of the wheat.

Verse. Thou bringest forth food out of the earth.

Answer. And wine that maketh glad the heart of man.

NONE.

Antiphon. To him that overcometh, &c. (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Thou bringest forth food out of the earth.

Answer. Thou bringest forth food out of the earth.

Verse. And wine that maketh glad the heart of man.

Answer. Out of the earth.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou bringest forth food out of the earth.

Verse. He maketh peace in thy borders.

Answer. And filleth thee with the finest of the wheat.

SECOND VESPERS.

All as the First, except the following.

Antiphon at the Song of the Blessed Virgin. Holy exceedingly is the Supper of the Lord, * wherein we do feed on Christ, do show His death till He come,[1] do get grace abundantly to our souls, and do take pledge of the glory which shall hereafter be revealed in us.[2]

Office in Honour of the Passion of our Lord Jesus Christ, for Fridays.

Semi-double.

All as on Sundays, except the following.

FIRST VESPERS.

First Antiphon. I will take the cup of salvation, * and call upon the Name of the LORD.

Ps. cxv. I believed, &c., (*p.* 185.)

Second Antiphon. With them that hate peace * I was peaceable. When I spoke unto them they fought against me without a cause.

Ps. cxix. In my distress, &c., (*p.* 186.)

Third Antiphon. O LORD, preserve me * from the evil man.

Ps. cxxxix. Deliver me, &c., (*p.* 198.)

Fourth Antiphon. Keep me from the snare * which they have laid for me, and the gins of the workers of iniquity.

Ps. cxl. LORD, I cry unto Thee, &c., (*p.* 199.)

Fifth Antiphon. I looked * on my right hand and beheld, but there was no man that would know me.

Ps. cxli. I cried unto the LORD, &c., (*p.* 200.)

Chapter from Lauds.

Hymn.[3]

BLOOD is the price of heaven;
All sin that price exceeds;
O come to be forgiven,
He bleeds,
My Saviour bleeds!
Bleeds!

Under the olive boughs,
Falling like ruby beads,
The Blood drops from His Brows,
He bleeds,
My Saviour bleeds!
Bleeds!

While the fierce scourges fall,
The Precious Blood still pleads;
In front of Pilate's hall
He bleeds,
My Saviour bleeds!
Bleeds!

Beneath the thorny crown
The crimson fountain speeds;
See how it trickles down,
He bleeds,
My Saviour bleeds!
Bleeds!

[1] 1 Cor. xi. 26. [2] Rom. viii. 18.

[3] The two beautiful and popular Hymns by the late Dr Faber which are here inserted at Vespers and Mattins are not translations of the Hymns *Mœrentes oculi* and *Aspice, infami*, but, whether the ideas were suggested by the Latin or whether it be an accidental coincidence, they agree with the sense of the Latin so closely, that they might fairly be called Paraphrases or imitations, and this consideration induces the Translator to insert them. Absolute translations have been executed by the late Rev. E. Caswall and the Rev. Dr Wallace. *See* Appendix.

Bearing the fatal wood
His band of Saints He leads,
Marking the way with Blood,
He bleeds,
My Saviour bleeds!
Bleeds!

On Calvary His shame
With Blood still intercedes;
His open Wounds proclaim—
He bleeds,
My Saviour bleeds!
Bleeds!

He hangs upon the tree,
Hangs there for my misdeeds;
He sheds His Blood for me;
He bleeds,
My Saviour bleeds!
Bleeds!

Ah me! His Soul is fled;
Yet still for my great needs
He bleeds when He is dead;
He bleeds,
My Saviour bleeds!
Bleeds!

His Blood is flowing still;
My thirsty soul It feeds;
He lets me drink my fill;
He bleeds,
My Saviour bleeds!
Bleeds!

O sweet! O precious Blood!
What love, what love it breeds!
Ransom, Reward, and Food,
He bleeds,
My Saviour bleeds!
Bleeds!

Verse. [1] He was offered up because He willed it.

Answer. And with His stripes we are healed.

Antiphon at the Song of the Blessed Virgin. [2] O all ye that pass by! behold, and see if there be any sorrow like unto my sorrow.

Prayer as at Lauds.

At Compline the last verse of the Hymn is said thus:

Lord JESU, slain for us, to Thee
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.

MATTINS.

Invitatory. Christ our King Who was crucified, * Him—O come!—let us worship.

Hymn.[3]

O COME and mourn with me awhile!
See, Mary calls us to her side;
O come, and let us mourn with her;
JESUS, our Love, is crucified!

Have we no tears to shed for Him,
While soldiers scoff and Jews deride?
Ah! look how patiently He hangs;
JESUS, our Love, is crucified!

How fast His Hands, His Feet are nailed;
His blessed Tongue with thirst is tied;
His failing Eyes are dim with Blood;
JESUS, our Love, is crucified!

His Mother cannot reach His Face;
She stands in helplessness beside;
Her heart is martyred with her Son's;
JESUS, our Love, is crucified!

Seven times He spoke, seven words of love,
And all three hours His silence cried
For mercy on the souls of men:
JESUS, our Love, is crucified!

Death came, and JESUS meekly bowed;
His failing Eyes He strove to guide
With mindful love to Mary's face;
JESUS, our Love, is crucified!

O break, O break, hard heart of mine!
Thy weak self-love and guilty pride
His Pilate and His Judas were;
JESUS, our Love, is crucified!

Come, take thy stand beneath the Cross,
And let the Blood from out that Side
Fall gently on thee, drop by drop:
JESUS, our Love, is crucified!

[1] Isa. liii. 7, 5. [2] Lam. i. 12. [3] By Dr Faber as before; two verses are omitted.

A broken heart, a fount of tears,
Ask, and it will not be denied;
A broken heart love's cradle is;
JESUS, our Love, is crucified!

O love of GOD! O sin of man!
In this dread act your strength is tried;
And victory remains with love;
For He, our Love, is crucified!

FIRST NOCTURN.

First Antiphon. The kings of the earth set themselves, * and the rulers take counsel together against the LORD and against His Anointed.

Ps. ii. Why do the heathen, &c., (*p.* 4.)

Second Antiphon. They be increased * that trouble me; many are they that rise up against me.

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

Third Antiphon. They part * my garments among them; and cast lots upon my vesture.

Ps. xxi. My God, my God, &c., (*p.* 48.)

Verse. He was offered up because He willed it.

Answer. And with His stripes we are healed.

The Lessons are taken from Scripture according to the Season, with the following Responsories.

First Responsory.

[1] I had planted thee a noble vine, saith the Lord, and thou hast brought forth unto Me grapes exceeding bitter, for thou hast made ready a Cross for thy Saviour.

Verse. [2] O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. For thou hast made ready a Cross for thy Saviour.

Second Responsory.

I brought thee forth out of Egypt; behind thee I caused Pharaoh to drown in the Red Sea, and before thee I went in the pillar of the cloud. And thou didst betray Me unto the chief Priests, and lead Me unto the judgment-hall of Pilate.

Verse. O My people, what have I done unto thee? and wherein have I wearied thee. Testify against Me.

Answer. And thou didst betray Me unto the chief Priests, and lead Me unto the judgment-hall of Pilate.

Third Responsory.

I scourged Egypt in her first-born for thy sake, and thou when thou hadst scourged Me, didst deliver Me [to be crucified,] Me Who as a lamb before his shearer was dumb, and opened not My Mouth.[3]

Verse. O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou, when thou hadst scourged Me, didst deliver Me [to be crucified]. Me Who as a lamb before his shearer was dumb, and opened not My mouth.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Me Who as a lamb before his shearer was dumb, and opened not My Mouth.

SECOND NOCTURN.

First Antiphon. Mine enemies * speak evil of me: When shall he die, and his name perish?

Ps. xl. Blessed is he that considereth, &c., (*p.* 94.)

[1] Cf. Jer. ii. 21. [2] Micah vi. 3. [3] Isa. liii. 7.

Second Antiphon. Strangers are risen up * against me, and oppressors seek after my soul.

Ps. liii. Save me, O God, by Thy Name, &c., (*p.* 36.)

Third Antiphon. Mine enemies tread me down * all the day long; all their thoughts are against me for evil.

Ps. lv. Be merciful unto me, &c., (*p.* 110.)

Verse. [1] God spared not His Own Son.

Answer. But delivered Him up for us all.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*For Wednesday in Holy Week, on the Passion of the Lord.*)

BRETHREN, it is well to contemplate these things, in especial in the Passion of the Lord, namely, what He did? how He did it? and why He did it? In what He did we see a model of patience, in the way in which He did it, a model of lowliness, and in the reason why He did it, a model of love. His patience was singular. The ploughers ploughed upon His back; they made long their furrows. (Ps. cxxviii. 3.) He was stretched upon the Cross in such wise that one might have told all His Bones. (Ps. xxi. 18.) That tower of strength which keepeth Israël was broken through upon every side, for they pierced His Hands and His Feet. He was brought as a sheep to the slaughter. But as a lamb before his shearers is dumb, so He opened not His mouth. (Is. liii. 7.) He uttered no murmur against the Father, Who had sent Him, against mankind for whom He was paying what He had never taken, nor even against His own people who were repaying Him so much evil for so much good.

Fourth Responsory.

I smote the kings of Canaan for thy sake, and gave thee a kingly sceptre, and thou didst put on My Head a crown of thorns, and smite Me upon the Head with a reed.

Verse. O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou didst put on My Head a crown of thorns, and smite Me upon the Head with a reed.

Fifth Lesson.

AND if thou wilt look well how He did it, thou wilt see how that He is not only meek but even lowly of heart. "In His humiliation His judgment was taken away." (Acts viii. 33.) And He answered never a word to all the blasphemies, and to all the false witness that was brought against Him. "He hath no form nor comeliness, and when we shall see Him there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and He hid as it were His face from us; He was despised and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted." (Isa. liii. 3, 4.) O the depth and the height, O the lowliness and the loftiness, despised and rejected of men, but the glory of Angels, than Him there is none

[1] Rom. viii. 32.

loftier and none lowlier. He was smeared with spitting, sodden with reproaches, condemned to a death of shame, numbered with the transgressors. And hath this very lowliness carried to such a measure, yea beyond all measure, no merit in itself? As His patience was singular so was His lowliness wonderful. There is nothing like either of them.

Fifth Responsory.

I led thee through the wilderness for forty years, and gave thee manna to eat, and thou didst buffet Me and scourge Me.

Verse. O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou didst buffet Me and scourge Me.

Sixth Lesson.

BUT what He did, and how He did it, are alike gloriously set forth by the reason why He did it, namely, His love. God for His great love wherewith He loved us (Eph. ii. 4) spared not His Own Son (Rom. viii. 32.) Neither did the Son spare Himself, great indeed was that love, passing all comprehension and all measure, and rising above all things. "Greater love," saith He, (John xv. 13,) "hath no man than this, that a man lay down his life for his friends." But Thou Thyself, O Lord, Thou Thyself hadst greater love than this, for Thou didst lay down Thy life for Thine enemies. When we were enemies we were reconciled by Thy death to the Father and to Thee. (Rom. v. 10.) What other love then hath there ever been or can there ever be to be likened unto this love? "Scarcely for a righteous man will one die." But Thou didst suffer the just for the unjust. Thou didst die for our sins. O Thou Who didst come to justify sinners freely to make slaves into brethren, bondsmen into co-heirs, and exiles into kings.

Sixth Responsory.

I lifted thee up with a strong hand, and thou didst lift Me up upon the gibbet of the Cross, and thereon I stretched forth My hands unto an unbelieving and gainsaying people.[1]

Verse. O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou didst lift Me up upon the gibbet of the Cross, and thereon I stretched forth My hands unto an unbelieving and gainsaying people.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And thereon I stretched forth My hands unto an unbelieving and gainsaying people.

THIRD NOCTURN.

First Antiphon. As for the sons of men, * their teeth are spears and arrows, and their tongue a sharp sword.

Ps. lvi. Be merciful unto me, &c., (*p.* 110.)

Second Antiphon. They bend their bow, * even bitter words, that they may shoot in secret at the perfect.

Ps. lxiii. Hear my voice, O God, &c., (*p.* 114.)

Third Antiphon. I am as a man that hath no strength, * lying nerveless among the dead.

[1] Rom. x. 21.

Ps. lxxxvii. O LORD God of my salvation, &c., (℣. 145.)

Verse. He became obedient unto death.

Answer. Even the death of the Cross.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xix. 28.)

AT that time: JESUS, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith: I thirst. And so on.

Homily by St Cyril, Pope of Alexandria. (*Bk.* xii. *Comment. on John.*)

The brutality of the Jews had already outraged Christ to the full; cruelty had nothing left to desire; and now at the last moment the Most Holy Flesh of Christ suffereth a pain springing naturally from Itself. That Flesh, fevered by many and divers tortures, felt thirst. Great pain hath the property of producing strong thirst, since by some natural law which I cannot explain, it drieth up as by heat the liquids of the body and as it were setteth on fire the inward parts. As therefore Christ had willed to undergo other sufferings, so was He pleased to undergo this. He asked therefore to drink, but they were so utterly destitute of humanity that instead of giving Him a drink which should be refreshing and pleasant they brought Him one which was harmful and bitter, and so turned into wickedness what was a seeming act of kindness; to give to Him that asked of them was a seeming act of kindness, but the Scriptures cannot lie wherein (Ps. lxviii. 22) Christ is made to say, "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink."

Seventh Responsory.

I gave thee to drink out of the rock the waters of salvation, and thou didst give Me gall and vinegar to drink.

Verse. O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou didst give Me gall and vinegar to drink.

Eighth Lesson (xxxvi.)

"WHEN JESUS therefore had received the vinegar, He said: It is finished. And He bowed His Head and gave up the ghost."

"It is finished." Jewish outrage against God was finished; the power to inflict torture was finished. What had the Jews left unattempted, or cruelty left undone? Did any pain or insult remain uninflicted? Rightly did He say: "It is finished." But He was come to be the Lord of the dead as well as of the quick, and the hour was now calling Him to go and preach to the imprisoned spirits in the netherworld. He accepted even death for our sakes and bore in His Own Flesh that suffering common to all our nature, albeit that as God He is naturally life in Himself, in order that He might plunder hell, and being become as the Scripture (1 Cor. xv. 20) hath it (Apoc. i. 5), "The first fruits of them that slept, and the first begotten of the dead," might gift our nature with return to life.

Eighth Responsory.

I opened the Red Sea before thee, and thou didst open with a spear the Side of thy Saviour, Who redeemed the world by His Blood.

Verse. O My people! what have I

done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou didst open with a spear the Side of thy Saviour, Who redeemed the World by His Blood.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Who redeemed the world by His Blood.

Ninth Lesson.

"HE bowed His Head." When the strength of the body is gone and the soul which keepeth the body together is also gone, the heads of the dying fall, and it is to describe this that the Evangelist useth these words; so also the words gave up the ghost are an expression which we often use of them that depart and die; nevertheless to me it seemeth that the Evangelist useth these words He gave up the ghost in something more than their ordinary sense of mere death, because the Lord gave up His soul into the Hands of God the Father with a commendation, saying, "Father, into Thine hands I commend my Spirit," the which is the foundation and spring of our main hope.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [1] All the day long have I been plagued, * and chastened every morning.

Second Antiphon. [2] I gat me to the mountain of myrrh, * and to the hill of frankincense; I was brought as a lamb to the slaughter, and I was dumb, and opened not my mouth.

Third Antiphon. [3] They pierced my hands and my feet; * they have told all my bones.

Fourth Antiphon. [4] I looked for comforters and I found none; * they gave me also gall for meat, and in my thirst they gave me vinegar to drink.

Fifth Antiphon. When JESUS had received the vinegar, * He said: It is finished—and He bowed His Head, and gave up the ghost.

Chapter. (Phil. ii. 5.)

BRETHREN, let this mind be in you, which was also in Christ JESUS, Who, being in the form of God, thought it not robbery to be equal with God; but emptied Himself, and took upon Him the form of a servant, and was found in the likeness of men. He humbled Himself and became obedient unto death, even the death of the Cross.

Hymn.[5]

O'ERWHELMED in depth of woe,
Upon the tree of scorn
Hangs the Redeemer of mankind
With racking anguish torn.

See how the nails those Hands
And Feet so tender rend;
See down His Face, and Neck, and Breast
His Sacred Blood descend!

Hark! with what awful cry
His Spirit takes Its flight.
That cry, it pierced His Mother's heart,
And whelmed her soul in night.

Earth hears, and to its base
Rocks wildly to and fro;
Tombs burst; seas, rivers, mountains quake;
The vail is rent in two.

[1] Ps. lxxii. 14. [2] Cant. iv. 6; Isa. liii. 7. [3] Ps. xxi. 17, 18. [4] Ps. lxviii. 21, 22.
[5] Another hymn from the Proprium of the arch-diocese of Freiburg; translation by the late Rev. E. Caswall.

The sun withdraws his light;
The midday heavens grow pale;
The moon, the stars, the universe
Their Maker's death bewail.

Shall man alone be mute?
Come, youth and hoary hairs,
Come, rich and poor, come, all mankind,
And bathe those Feet in tears.

Come, fall before His Cross,
Who shed for us His Blood!
Who died, the Victim of pure love,
To make us sons of God.

JESU, all praise to Thee,
Our joy and endless rest:
Be Thou our Guide while pilgrims here,
Our Crown amid the blest. Amen.

Verse. He was wounded for our transgressions.

Answer. He was bruised for our iniquities.

Antiphon at the Song of Zacharias. But when they came to JESUS, and saw that He was dead already, they brake not His Legs, but one of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water.

Prayer throughout the Office.

ALMIGHTY and everlasting God, Who didst send our Saviour to take upon Him our flesh, and to endure the Cross, that all mankind should follow the example of His great humility, mercifully grant that we who worship in memory of His Sufferings, may worthily both follow the example of His Patience and also be made partakers of His resurrection. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. All the day long, &c., (*First Antiphon at Lauds.*)

Psalms as on Feast-Days.

The last verse of the Hymn is said thus:

Lord JESUS, slain for us, to Thee,
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.

So also at Terce, Sext, and None.

Chapter at the end. (Isa. liii. 8.)

WHO shall declare His generation? For He was cut off out of the land of the living: for the transgression of my people did I smite Him.

Instead of Verse, "Thou that sittest, &c.," *is said:*

Verse. Thou That wast pleased to suffer for us.

TERCE.

Antiphon. I gat me, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

He was offered up because He willed it.

Answer. He was offered up because He willed it.

Verse. And with His stripes we are healed.

Answer. Because He willed it.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He was offered up because He willed it.

Verse. God spared not His Own Son.

Answer. But delivered Him up for us all.

SEXT.

Antiphon. They pierced, &c., (*Third Antiphon at Lauds.*)

Chapter. (Zech. xiii. 6.)

WHAT are these wounds in thine hands? Then he shall answer: Those with which I was wounded in the house of my friends.

Short Responsory.

God spared not His Own Son.

Answer. God spared not His Own Son.

Verse. But delivered Him up for us all.

Answer. His Own Son.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God spared not His Own Son.

Verse. He became obedient unto death.

Answer. Even the death of the Cross.

NONE.

Antiphon. When JESUS, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

He became obedient unto death.

Answer. He became obedient unto death.

Verse. Even the death of the Cross.

Answer. Unto death.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He became obedient unto death.

Verse. He was wounded for our transgressions.

Answer. He was bruised for our iniquities.

SECOND VESPERS.

All as the First, except the following.

Verse. He was wounded for our transgressions.

Answer. He was bruised for our iniquities.

Antiphon at the Song of the Blessed Virgin. [1] Joseph took down the Body of JESUS, and wrapt It in linen, and laid It in a sepulchre that was hewn in stone. In that day there was a great mourning, and the women sitting over against the sepulchre, mourned, as one mourneth for the death of the firstborn.

Office in Honour of the Immaculate Conception of the Blessed Virgin Mary, for Saturdays.

Semi-double.

All from the Common Office for Feasts of the Blessed Virgin, (*p.* 436,) *except the following.*

FIRST VESPERS.

Antiphons, Chapter, Verse and Answer, and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. All generations shall call me blessed, * for He That is mighty hath done to me great things.

COMPLINE.

The last verse of the Hymn is altered in honour of the Incarnation.

MATTINS.

Invitatory. Let us tell of the stainless Conception of the Virgin Mary: * let us worship Christ, her Son, and her Lord and ours.

[1] Cf. Luke xxiii. 53; Matth. xxvii. 60; Zech. xii. 10, 11.

Hymn.[1]

BLEST Guardian of all virgin souls!
Portal of bliss to man forgiven!
Pure Mother of Almighty God!
Thou hope of earth, and joy of Heaven!

Fair Lily, found among the thorns!
Most beauteous Dove with wings of gold!
Rod from whose tender root upsprang
That healing Flower long since foretold!

Thou Tower, against the dragon proof!
Thou Star, to storm-toss'd voyagers dear!
Our course lies o'er a treacherous deep;
Thine be the light by which we steer.

Scatter the mists that round us hang,
Keep far the fatal shoals away;
And while through darkling waves we sweep,
Open a path to life and day.

O JESU, born of Virgin bright!
Immortal glory be to Thee;
Praise to the Father infinite,
And Holy Ghost eternally. Amen.

FIRST NOCTURN.

First Antiphon. O Lord, how excellent is Thy Name * in all the earth, Who hast made Thee a worthy tabernacle in the Virgin Mary.

Second Antiphon. The Lord hath set * His tabernacle in the sun.

Third Antiphon. Even in her Conception * did Mary receive a blessing from the Lord, and mercy from the God of her salvation.

Verse. [2] It is Almighty God That girdeth me with strength.

Answer. And maketh my way perfect.

Lessons from Scripture according to the Season, with the following Responsories.

First Responsory.

[3] By one man sin entered into the world, in whom all have sinned. Fear not, Mary, for thou hast found grace with God.

Verse. [4] The Lord hath delivered thy soul from death, yea, the Lord was thy stay.

Answer. Fear not, Mary, for thou hast found grace with God.

Second Responsory.

[5] Come unto me, all ye that be desirous of me, and I will declare what God hath done for my soul.

Verse. [6] As the Lord liveth, by me He hath fulfilled His mercy.

Answer. And I will declare what God hath done for my soul.

Third Responsory.

[7] My beloved is white like snow in Lebanon, her lips drop as the honeycomb. Honey and milk are under her tongue.

Verse. Come from Lebanon, My Spouse, thou shalt be crowned with a crown of grace.

Answer. Honey and milk are under her tongue.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Honey and milk are under her tongue.

SECOND NOCTURN.

First Antiphon. Grace is poured into her Conception, * and she is fairer than the daughters of men.

Second Antiphon. God hath holpen her right early, * the Most High hath hallowed His tabernacle.

Third Antiphon. Glorious things are spoken of thee, O City of God; * the Lord hath laid thy foundation in the holy mountains.

[1] Translation by the Rev. E. Caswall.
[2] Ps. xvii. 33. [3] Rom. v. 12; Luke i. 30.
[4] Cf. Ps. lv. 13; xvii. 21.
[5] Ecclus. xxiv. 26; Ps. lxv. 16.
[6] Judith xiii. 18.
[7] Cant. v. 10; iv. 11, 8.

Verse. [1] By this I know that Thou favourest me.

Answer. Because mine enemy cannot triumph over me.

Fourth Lesson.

The Lesson is taken from the Dogmatic Bull of Pope Pius IX.

IT is known to all men, with what care this doctrine of the sinlessness of the conception of the Mother of God hath been handed down, set forth, and defended by the most distinguished Religious Orders, Theologians, Universities, and Doctors skilled in the things of God. All men know likewise how carefully Christian Bishops, even in their public teaching, have professed the doctrine that through the merits of Christ our Lord and Saviour, foreknown by God, the Holy Virgin Mary, Mother of God, was delivered from ever being the victim of original sin, but, on the contrary, had the fruits of redemption applied to her at the very moment of her Conception, and was therefore redeemed in a nobler way than others. But the weightiest fact of all is that the most holy Council of Trent, when, in accordance with the Holy Scriptures, as interpreted by the holy Fathers and the approved Councils, it decreed that all men are conceived in sin, expressly added that it did not mean thereby to say that the blessed and stainless Mary, Mother of God, did not form an exception to the rule. From this declaration of the Fathers of Trent it can clearly be drawn that there is nothing in the Bible, nothing in tradition, and nothing in the Fathers which can rightly be adduced against this prerogative of the most Blessed Virgin, nay, as far as circumstances demanded, they as much as declared her free from the original stain.

Fourth Responsory.

[2] I came out of the mouth of the Most High, the first-begotten before every creature. I made the unfading light to arise in the heavens. When there were no depths I was conceived.

Verse. For the Lord hath created me in righteousness, and hath held mine hand, and hath kept me.

Answer. When there were no depths I was conceived.

Fifth Lesson.

IN truth, this doctrine upon the Conception of the most Blessed Virgin is day by day more earnestly set forth by the graver thought of the Church, by her teaching, by her care, by her learning, and by her wisdom. It is explained, taught, confirmed, and wonderfully spread among all peoples and nations of the Catholic world. The Church hath received it from the Fathers, as a part of the original faith, attested strongly by the most ancient and venerable monuments of both the Eastern and Western Churches. Indeed, the Fathers and Ecclesiastical writers, learned in Holy Scripture, are marked by no more earnest feature than that in all their books and Scriptural Commentaries, written for the confirmation of doctrine, and the edification of the faithful, they do all in divers ways preach and teach the excelling holiness of this Virgin, her dignity, her freedom from any stain of sin, and the glory of her victory over the dark enemy of our race.

[1] Ps. xl. 12.

[2] *I.e.*, Wisdom. Ecclus. xxiv. 5, 6; Prov. viii. 24.

Fifth Responsory.

[1] No defiled thing can fall into her; she is the brightness of the everlasting light, and the unspotted mirror of the power of God.

Verse. For she is more beautiful than the sun, and being compared with the light, she is found before it.

Answer. She is the brightness of the everlasting light, and the unspotted mirror of the power of God.

Sixth Lesson.

ALL Commentators on the Book of Genesis remark that passage where God at the very time of the Fall speaketh of the Atonement, to the confusion of the lying serpent, and the comfortable hope of man, and saith, "I will put enmity between thee and the woman, and between thy seed and her seed," and all the ancients teach that by this passage is meant the most merciful Saviour of mankind, namely, our Lord JESUS Christ, the Only-begotten Son of God, and His most blessed Mother the Virgin Mary, as if the enmity which both He and she felt against the devil was, in a sense, of a kind common to them Both. Christ took our nature upon Him, and is become the Mediator between God and man, (1 Tim. ii. 5,) blotting out the handwriting that was against us, nailing it to His Cross, (Col. ii. 14,) and the most holy Virgin, by that subtle, close, and abiding tie which bindeth mother to Child, feeleth along with Him His truceless enmity to the serpent, and He, through His merits, hath granted to her that moment of victory wherein her stainless foot bruised the serpent's head.

[1] Wisd. vii. 25, 26, 29.
[3] Cf. Isa. lxi. 10.

Sixth Responsory.

[2] There appeared a great wonder in heaven: a Woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

Verse. [3] The Lord hath clothed her with the garments of salvation, and hath covered her with the robe of righteousness, yea, as a bride He hath adorned her with jewels.

Answer. And upon her head a crown of twelve stars.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And upon her head a crown of twelve stars.

THIRD NOCTURN.

First Antiphon. Holiness and beauty are in her Conception: * declare her glory among all people.

Second Antiphon. Rejoice ye all in the LORD: * and give thanks at the remembrance of His holiness.

Third Antiphon. The LORD hath made known His salvation: * the glory of His Mother hath He openly showed in the sight of the heathen.

Verse. [4] I will extol Thee, O Lord, for Thou hast lifted me up.

Answer. And hast not made my foes to rejoice over me.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David, and the Virgin's name was Mary. And so on.

[2] Apoc. xii. 1.
[4] Ps. xxix. 2.

Homily by St Sophronius, Patriarch [of Jerusalem.] (*On the Annunciation.*)

Blessed indeed art thou among women, for thou hast turned the curse of Eve into a blessing; thou hast even brought a blessing upon Adam, when he lay smitten by the first sentence of death. Blessed indeed art thou among women, for thou art the mean whereby the Father's blessing hath come upon man, and delivered him from the old curse. Blessed indeed art thou among women, for by thee thy fathers have found salvation; the salutation of the Angel telleth thee that thou art about to bear them a Deliverer. Blessed indeed art thou among women, for thou, not knowing a man, conceivest a Son through Whom the whole earth shall be blessed, and bring forth thorns and thistles no more. Blessed indeed art thou among women, for thou remainest thyself no more than a woman, and yet art made Mother of God. If That holy Thing Which shall be born of thee be truly God made Man, then art thou truly Mother of God, for God is made thine Offspring.

Seventh Responsory.

[1] A garden enclosed is my sister, my spouse, a garden enclosed, a fountain sealed. O Mary, thy perfumes are a garden of delights.

Verse. Open to me, my sister, my love, my dove, my undefiled.

Answer. O Mary, thy perfumes are a garden of delights.

Eighth Lesson.

"FEAR not, Mary, for thou hast found grace with God"—abiding grace. Thou hast found grace with God — exceeding grace. Thou hast found grace with God—all desirable grace. Thou hast found grace with God—greater grace than any other. Thou hast found grace with God—unfailing grace. Thou hast found grace with God—saving grace. Thou hast found grace with God—immoveable grace. Thou hast found grace with God — invincible grace. Thou hast found grace with God—everlasting grace. Before thee there have been others, many others, made wonderful in holiness, but to none hath it been given, as to thee, to be full of grace; to none hath it been given, as to thee, to attain to such divine riches; to none, as to thee, to be prevented by purifying grace; to none, as to thee, to shine from the day-spring with light from heaven; to none, as to thee, to be exalted above all things before created.

Eighth Responsory.

My soul doth magnify the Lord; for He That is mighty hath done to me great things, and holy is His name.

Verse. For, behold, from henceforth all generations shall call me blessed.

Answer. For He That is mighty hath done to me great things, and holy is His name.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For He That is mighty hath done to me great things, and holy is His name.

Ninth Lesson.

AND justly; for none hath ever drawn so near to God as thou hast; none hath ever been gifted by God with good gifts as thou hast; none hath ever received of God's grace as

[1] Cant. iv. 12, v. 2.

thou hast. Thou art mightier than all things which are called mighty among men; thou hast received more than the goodness of God hath conferred on any other. It is indeed because God made His home in thee that thou thus aboundest. There hath never been any save thee that hath comprehended the Incomprehensible; none save thee that hath enjoyed His presence so much; none that He hath made so ready therefor; none on whom the uncreated light hath shone so clearly; and therefore none who hath, like thee, sheltered the Lord God, the Maker and Lord of all, conceived Him in thy womb, and brought Him into the world, to redeem men lying under the Father's sentence, and to offer to them everlasting salvation. Wherefore, O Lady, I have already cried unto thee with the Angel, and I will still cry—"Hail, thou that art full of grace, the Lord is with thee! Blessed art thou among women!"

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [1] Thou art all fair, O Mary, * there is no spot of original sin in thee.

Second Antiphon. [2] Thy raiment * is white as snow, and thy countenance as the sun.

Third Antiphon. [3] Thou art the exaltation of Jerusalem, * thou art the great glory of Israël, thou art the great rejoicing of our nation.

Fourth Antiphon. [3] O Virgin Mary, * blessed art thou of the Most High God, above all the women upon the earth.

Fifth Antiphon. [4] Draw us, * Maiden undefiled, we will run after thee in the odour of thy perfumes.

Chapter. (Prov. viii. 22.)

THE Lord possessed me in the beginning of His ways, before His works of old. I was ordained from everlasting, from the beginning, or ever the earth was. When there were no depths I was conceived.

Verse. Maiden Mother of God, thy stainless conception—

Answer. Was a message of joy to the whole world.

Antiphon at the Song of Zacharias. The Lord God said unto the serpent: I will put enmity between thee and the woman, * and between thy seed and her seed; she shall bruise thy head.

Prayer.

O GOD, Who didst cause that a virgin should be conceived without sin, to the end that she might be made a meet dwelling-place for Thy dear Son; O God, Who through the precious death of the Same Thy Son foreseen by Thee, didst keep her clean from all stain, hear us, we beseech Thee, and grant that by her prayers, we also who are presently defiled, may finally be made pure, and so with her attain unto Thee. Through the Same our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Thou art all fair, &c., (*First Antiphon at Lauds.*)

In the Short Responsory, instead of "Thou That art to come into the world," *is said:*

Verse. Thou That wast born of the Virgin Mary.

[1] Cf. Cant. iv. 7. [2] Cf. Matth. xvii. 2. [3] Judith xv. 10; xiii. 23. [4] Cf. Cant. i. 3, 4.

Chapter at the end. (Apoc. xii. 1.)

THERE appeared a great wonder in heaven: a Woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

TERCE.

Antiphon. Thy raiment, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

It is Almighty God That girdeth me with strength.

Answer. It is Almighty God That girdeth me with strength.

Verse. And maketh my way perfect.

Answer. That girdeth me with strength.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. It is Almighty God That girdeth me with strength.

Verse. By this I know that Thou favourest me.

Answer. Because mine enemy shall not triumph over me.

SEXT.

Antiphon. Thou art the exaltation of Jerusalem, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ezek. xliv. 2.)

THIS gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israël, hath entered in by it, therefore it shall be shut for the Prince; the Prince, He shall sit in it.

Short Responsory.

By this I know that Thou favourest me.

Answer. By this I know that Thou favourest me.

Verse. Because mine enemy shall not triumph over me.

Answer. Thou favourest me.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. By this I know that Thou favourest me.

Verse. I will extol Thee, O Lord, for Thou hast lifted me up.

Answer. And hast not made my foes to rejoice over me.

NONE.

Antiphon. Draw us, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

I will extol Thee, O Lord, for Thou hast lifted me up.

Answer. I will extol Thee, O Lord, for Thou hast lifted me up.

Verse. And hast not made my foes to rejoice over me.

Answer. Thou hast lifted me up.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I will extol Thee, O Lord, for Thou hast lifted me up.

Verse. Maiden Mother of God, thy stainless conception,

Answer. Was a message of joy to the whole world.

SECOND VESPERS.

All as the First, except the following.

Antiphon at the Song of the Blessed Virgin. O holy Mary, be thou an help to the helpless, a strength to the fearful, a comfort to the sorrowful; pray for the people, plead for the clergy, make intercession for all women vowed to God; may all that keep the memory of thine holy and stainless conception, feel the might of thine assistance.

General Appendix.

NOTE.—*The Offices contained in this Appendix are said in certain dioceses only; full directions are given in the diocesan Ordo Recitandi for the year.*

SEPTEMBER 4.

Translation of St Cuthbert, Bishop [of Lindisfarne,] and Confessor.

Greater Double in the Diocese of Hexham.

All from the Common Office, (p. 399,) except the following.

Prayer throughout.

GRANT, we beseech Thee, O Almighty God, that we who honour the translation-day of Thy blessed Confessor and Bishop Cuthbert, may ever be holpen by his prayers to gain the blessings of Thy fatherly love. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

SECOND NOCTURN.

Fourth Lesson. (*From Simeon's History of the Church of Durham.*)

WHEN our most blessed father Cuthbert was about to pass out of this life, in his fatherly care he said this, among other things, to his disciples: "I would much rather that ye took my bones with you and went hence, and abode wherever God might provide a place for you, than that ye should by any means give in to iniquity and bow your necks under the yoke of the schismatics." And so, when Eardolf, Bishop of Lindisfarne, heard that Halfdene, King of the Danes, had broken into the province of the Northumbrians with his army, and foresaw what a slaughter there would be of his Church, he bethought him to take to flight along with his people. So the incorrupt body of their father Cuthbert was put in a shrine along with reliques of other holy children of God, and seven brethren, told off to that work, carried it about through nearly all Northumberland, with no certain resting-place, and nothing to trust in but the leadership and protection of the Shepherd of their souls.

Fifth Lesson.

WHEN they had gone through nearly all the province and were quite worn out, they determined

to seek a resting-place in Ireland for the holy body. They brought a ship therefore and embarked the venerable body therein at the mouth of the river Derwent, and when the wind was favourable they hoisted the sails and set forth toward Ireland. However, the wind changed suddenly and blew contrary, the sea rose, and the ship was tossed to and fro among the waves. They turned the helm therefore, and brought the ship again to the shore, where their comrades were still standing, the wind still blowing landward. They fell at the feet of the saint to ask forgiveness for their folly, and afterwards carried the hallowed shrine to the monastery in his own town of Creca. When the Bishop's See had been restored again at Cuneacester, they carried thither the body of the holy father; and there it rested for an hundred and thirteen years.

Sixth Lesson.

WHEN Bishop Aldun received a warning from heaven that he should flee with what speed he might from the fury of the pirates, he carried the uncorrupted body of Father Cuthbert from Cuneacester to Hripun. When peace was restored, again the venerable body was being carried back to where it was before, but when they had reached the place called Wrdelaw, hard by Durham, on the east, the cart, in which the coffin was, stuck, and could not be moved forwards. Then the Bishop commanded them to fast, watch and pray for three days, till they should receive some sign from heaven; and it was revealed to a certain monk called Eadmer that a resting-place must be got ready for the holy body in Durham. They all gave thanks to Christ, and forthwith the shrine, which the whole multitude had not been able to move, was carried by a very few to the place which had been pointed out from heaven, and there they made a little church of boughs of trees, wherein they left it for a while. Next it was laid in what is called the White Church till the great church should be builded. Last of all, in the third year from the laying of the foundations, the church was solemnly hallowed by Aldun, and the sacred body of our father Cuthbert was carried with all honour to the place made ready for it, upon the 4th day of September, in the three hundred and ninth year since the holy father passed away.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary*, (*p.* 411.)

SEPTEMBER 29.

In the Dioceses of Menevia and Newport, the Feast of St Michael is kept as a Double of the First Class with an Octave.

OCTOBER 1.

Third Day within the Octave of St Michael and All Angels.

Semi-double.

All as on the Feast except the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Lessons as in the Votive Office of All Angels, (p. 842.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xviii. 1.)

AT that time: came the disciples unto JESUS, saying: Who is the greatest in the kingdom of heaven? And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (*Various on Matth.* xviii.)

"Woe unto the world because of the offences!" By the world here spoken of we are not to understand the world in the sense of heaven and earth, but the earth only—the world, in short, in the same sense in which the Lord said, (John xviii. 36,) "My kingdom is not of this world." And again, (xv. 19,) "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hated you." Woe, therefore, unto the world, that is to say, unto the earth, "because of offences: for it must needs be that offences come," not because offences must needs come in themselves, but because they must needs come in the world.

Eighth Lesson.

LOOK ye, what we say is a delicate point; if it must needs be that offences come, that man by whom the offence cometh is not to be blamed therefore, but we say that the offence cometh not save in this world. Wilt thou, then, that the offence come not by thee? Be not worldly. Therefore I say this world is offensive, and in it it must needs be that offences come. Be thou not therefore worldly but heavenly, and then shalt thou have no offence come by thee. "But woe to that man by whom the offence cometh."

Ninth Lesson, of St Remy, who is also commemorated at Lauds.

OCTOBER 5.

Seventh Day within the Octave of St Michael and All Angels.

All as on the Feast, except the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermon of Pope St Gregory [the Great.]

IT is said that that ancient and venerable Father Denys, the Areopagite, stated that from the ranks of the lesser angels some are sent forth either visibly or invisibly to minister—that is to say, that either angels or archangels come to succour men. As for the higher ranks, they never leave the holy place, because those things which excel have no usage of an outer ministry, and this opinion may not improperly be conceived to be supported by the words of Daniel (vii. 10,) "Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him."

Fifth Lesson.

TO minister unto Him is one thing, and to stand before Him is another; those who go forth as messengers to us ministered to God, but they who stand before Him are they who are so interpenetrated with the glad contemplation of Him that they are never sent for to do any outside work. But this we hold to be sure even concerning those ranks who are sent forth, that even while they come to us and fulfil an outward ministry, they nevertheless never cease to contemplate; and in this sense they continue to stand before Him and at the same time are sent forth, for, although an angelic spirit hath limits, the Supreme Spirit, which is God Himself, hath no limits, and thus the angels who are sent forth also at the same time stand before Him, for whenever they come they are still before Him.

Sixth Lesson.

IT must also be known that sometimes the orders of blessed spirits are called by the names of those orders which are nearest to their own; but for this reason they are not to be all designated in the same way, that each particular order ought to be called by the name of that special quality which has been bestowed upon it in special fulness. I have said that by the word seraphim is signified burners, and yet all of them burn together with love for their Maker. I have said that the cherubim enjoy fulness of knowledge, and nevertheless is there anything unknown to any of them who together see God Who is the source of knowledge? The special names, therefore, of the particular ranks indicate a special outpouring in each respective rank of a gift which in general all have received.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matth. (xviii. 1.)

AT that time: came the disciples unto JESUS, saying: Who is the greatest in the kingdom of heaven? And so on.

Homily by St Bernard, Abbat [of Clairvaux.] (*2nd on the Feast of St Michael.*)

Brethren, ye have heard the thunder of the Gospel rolling in awful warning against whoso shall offend one of these little ones. No one can cajole the truth, no one can wheedle Him, no one can beguile Him. He saith plainly, "Woe to that man by whom the offence cometh." The man that hath not charity must needs perish, even though he shall have given his body to be burned, (1 Cor. xiii. 3,) and this, brethren, I say to the end that ye may be careful to stand fast, and to abound even more and more in that love and oneness of heart and peace one with another wherein now ye stand. "For what is our hope or joy or crown of rejoicing?" (1 Thess. ii. 19.) Are they not even your unity and oneness of heart?

Eighth Lesson.

BY this shall all men, yea, and the holy angels also, know that ye are Christ's disciples, if ye have love one to another, (John xiii. 35.) How shall the angels love us for Christ's sake if by our want of love one toward another they know that we are not His disciples? How shall they love us for our own sakes—that is to say, on account of such resemblance as our spiritual nature hath to

theirs—if they find that we ourselves do not love those who are the sharers of our human nature, or how shall the angels love us for their own sakes, because we should one day repeople their heavenly home if (which God forbid) we have not that bond of love by which alone it is possible that we should be united and built up together with them?

Ninth Lesson, of St Placid and his Companions, who are also commemorated at Lauds.

OCTOBER 6.

Octave of St Michael and All Angels.

Double.

All as on the Feast, except the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*2nd on the Feast of St Michael.*)

TO-DAY we make Commemoration of the Angels, and on account of the solemn nature of the Feast, ye will have it as due to you that I preach. It is true that we believe and hold with undoubting faith that these beings are blessed in the presence and sight of God, and rejoice for ever in the good things of the Lord. Nevertheless, although it would be far beyond any powers of ours to tell of the love and glory which the holy angels have, not only in themselves but also in their God, let us speak of the grace and love which they show toward us. And that they should show such grace and love toward us, we may well believe, "even as the Son of man," Who is the Maker and the King of Angels, "came not to be ministered unto, but to minister and to give His life a ransom for many," (Matth. xx. 28.)

Fifth Lesson.

AND therefore we cannot wonder that for their love of the Great Minister the holy angels should be even glad to minister unto us, for they love us because Christ hath loved us. Thus I speak, brethren, that ye may feel a freer confidence in the blessed angels, and be henceforward more ready to call on them to help you in all your needs; but beyond this that ye may be careful ever to walk more worthily as in their presence, ever more and more to win their favour, to secure their goodwill, and to gain their loving-kindness.

Sixth Lesson.

WE must be careful not to do such things as offend them, and to occupy ourselves chiefly in such things as we know to be well-pleasing unto them. There are a great many things which are well-pleasing unto them and which it is a delight to them to find in us. Among such things are soberness, chastity, voluntary poverty, and groanings and prayers oftentimes raised to heaven, with tears and heart's devotion. But over all these things the angels of peace demand from us unity and peace. Why should they not delight in those things which constitute an earthly shadow of their own heavenly home,

and to see therein a new Jerusalem descended out of heaven from God and finding a place upon earth?

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xviii. 1.)

AT that time: came the disciples unto JESUS, saying: Who is the greatest in the kingdom of heaven? And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (*60th on Matthew.*)

"Take heed that ye despise not one of these little ones." By little ones we are not here to understand only those who are little in age and stature, but also those who are little in the esteem of many, such as the poor, the unknown, and others of the like sort, whom many despise, but who in truth are not little ones, because they are the friends of Him Who made all, and whom He Himself hath made much more honourable in our sight by telling us "that in heaven their angels do always behold the face of My Father, Which is in heaven."

Eighth Lesson.

HENCE it is clear that all the Saints have angels to minister unto them. Paul saith, (1 Cor. xi. 10,) "For this cause ought the woman to have a veil on her head because of the angels;" and Moses saith that "when the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the angels of God," (Deut. xxxii. 8; LXX.)[1] But this is not spoken of angels in general, but of those angels who are the most excellent and the most exalted, for when He saith that "in heaven their angels do always behold the face of My Father," He pointeth to that which is their highest trust and their chiefest honour.

Ninth Lesson.

THOU seest by what arguments the Lord calleth upon us to be lowly in our own conceit, and to have a care of our weaker brethren. "JESUS called a little child unto Him, and set him in the midst of them, and said, Amen, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven, and whoso shall receive one such little child in My Name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little

[1] The Hebrew and Latin have, according to the number of the children of Israel.

ones; for I say unto you, That in heaven their angels do always behold the face of My Father Which is in heaven."

Vespers of St Bruno from the Chapter inclusive, with Commemorations of Pope St Mark, and of SS. Sergius, &c.

OCTOBER 19.

In the Diocese of Shrewsbury, the Feast of St Peter of Alcantara, Cotitular of the Cathedral, is kept as a Double of the First Class with an Octave.

The Lessons of the First Nocturn are from Ecclus. xxxi. 8, (*p.* 426.)

OCTOBER 26.

Octave of St Peter of Alcantara.

Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 415,) *except the Prayer which is as upon the Feast Day and the following.*

At First Vespers a Commemoration is made of St Evaristus.

MATTINS.

Lessons from Scripture according to the Season.

Lessons of the Second and Third Nocturn are taken from the Second place in the Common Office,[1] *the Ninth Lesson being omitted or read along with the Eighth, in order to make room for the Lesson of St Evaristus, who is also commemorated at Lauds.*

[*From the Octavarium.*]

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermon of St Bernard, Abbat [of Clairvaux.] (*2nd on St Victor.*)

DEARLY beloved brethren, rejoice in the Lord, Who amid the continual gifts of His Fatherly goodness hath granted unto the world a man by following whose example many might find salvation; again I say rejoice. He who stood in the midst of us is now drawn near to God, but many more may be saved at his prayers. He was sent upon earth for our example; raised to heaven for our protection; here he teacheth us how to live, thence he calleth us unto glory. He hath stirred us up to work, and he intercedeth for us that we may gain the kingdom. He prayeth well, for he asketh nothing for himself, but would fain spend upon us all the love wherewith he prayeth and all the fruit of his prayer. How indeed could he seek anything for himself since he no longer hath need of anything.

Fifth Lesson.

THIS is the day of his glorious transmigration, the day of the gladness of his heart. Let us rejoice and be glad in it. He is gone in the strength of the Lord, (Ps. lxx. 15,) and let us rejoice, for he is now stronger to plead for our salvation. On this day did [Peter] lay aside the body and enter nimbly and quickly into the holy place; having

[1] The meaning is not perfectly clear. If the Common Offices of the Breviary as usually printed are referred to, the Second Nocturn would be from St Gregory on Job, p. 427, and those of the Third Nocturn would be the same as upon the Feast; but the Octavarium Romanum, published for universal use, gives other instructions for the Octave of a Confessor not a Bishop when taken from the Common Office, and prescribes the lessons which follow.

been made like unto the saints in glory. This is the day when, looking down upon the world and having trampled down the prince of the world, he ascended up above the world as a conqueror indeed, and received from the hand of the Lord the crown of victory. He went up with vast store of good works, illustrious for his triumphs and glorious for his wondrous works, and now the soldier retired from this army is gently resting in safety, safe as regards himself, but anxious as regards us. O what holiness, which even angels might honour, and which may equally strike both good and bad alike, the good to draw them and the bad to set them to flight. Neither would it be easy to say which of them it is whose emotion would be the higher testimony to his sanctity.

Sixth Lesson.

O VETERAN warrior, thy toils in Christ's army are over, and instead of them thou art gone to rest amid the joy of angels; look down upon thy weak and unwarlike comrades who are praising thee in the midst of hostile swords and spiritual wickedness. O [Peter] in this place of reflection and in the body of this death how gracious, how sweet, how lovely it is to sing of thee, to honour thee, and to pray to thee. Thy name and thy memory are a dropping honeycomb in the mouths of the bondsmen, honey and milk are under the tongues of them who delight to remember thee; ah, then, thou mighty champion, thou sweet patron, thou faithful advocate, arise to help us, that we may rejoice at our deliverance, and that thou mayest boast thee of the fulness of thy victory.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xii. 32.)

AT that time: JESUS said unto His disciples: Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. And so on.

Homily by St Peter Chrysologos, Archbishop [of Ravenna.] (*Sermon* 29.)

Ye have heard this day how gently the Lord doth comfort the weak and tender firstlings of the Gospel flock. He taketh away the anxiety which had embittered their hope. He removeth the doubts which had clouded their view of the end, and he doth away and cutteth off all fear when thus at the very beginning He maketh promise of the kingdom unto these little children. When a man is sure of the kingdom, is safe to reign, how should he care for what he shall eat or for what he shall put on, or for the things whereafter relations with the world do seek, or for the lowly grass of the field which to-day is, and to-morrow is cast into the oven? He who, having once been lifted up to the things which are highest, casteth himself down to the things which are low, and reduceth himself to the beggarly elements, is his own enemy.

Eighth Lesson.

WE must know who and what this Father is, and what kingdom it is which it is His good pleasure to give unto His little flock. Who that Father is thou dost thyself every day profess whensoever thou

sayest, "Our Father Who art in heaven." What He is lieth before thee in the sight of the greatness of His works, "Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance," (Is. xl. 12.) And if thou wouldest know what kind of kingdom that is the which He promiseth unto His little flock, He hath Himself told thee where He saith, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God," (Mark x. 14.) To be in heaven is wonderful, and to live there is glory. (*Ninth Lesson.*) He then that hath heaven, what hath he to do with earth? He that hath entered into the things of God, what hath he to do with the things of man? Nothing, unless his pleasure be to groan, his taste to toil, his desire to be endangered, the horrors of death his delight, and the befalling of evil sweeter than the possession of good. But now let us see (Luke xii. 33) what is the Father's counsel to them that will reign: "Sell that ye have, and give alms." If ye believe that ye shall live, and reign, and be rich in that higher country where ye are to be, whither ye are to go, where ye are to reign, send on thither before you those things which now are yours. Barter perishing goods for mercy, and exchange the things of man for the things of God.

Ninth Lesson of St Evaristus who is also commemorated at Lauds.

NOVEMBER 14.

The Blessed Thomas Percy, Earl of Northumberland, Martyr.

Greater Double.

All from the Common Office for One Martyr, (*p.* 366,) *except the following.*

Prayer throughout.

POUR forth upon us, O Lord, we beseech Thee, the spirit of steadfastness and might wherewith Thou didst strengthen Thy blessed martyr Thomas to cleave unto the Catholic faith. Fill us with the same spirit to the end that we who rejoice upon earth at the memory of his contending and victory, may worthily attain unto a partaking of his glory in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Romans viii. 12, *as in the Common Office for Many Martyrs,* (*p.* 383.)

SECOND NOCTURN.

Fourth Lesson.

THOMAS PERCY, 7th Earl[1] of Northumberland, was as illustrious for the great qualities of his mind as for the nobility of his blood. He grieved deeply for the loss of souls when he saw a vaster multitude of men drawn every day into schism

[1] He is commonly so called and reckoned, but his earldom was in reality a new creation of May 1, 1557. His uncle, the 6th earl, died without issue in 1537, when all the honours of the family became forfeited—his father, Sir Thomas Percy, having been already attainted and executed for Aske's conspiracy in the same year.

and heresy in the reign of Elizabeth, Queen of England, and he was used oftentimes to say that to set up the Catholic faith again he would willingly sacrifice his life. When, therefore, some of the leading Catholics repeatedly called upon him to help them, he was at length with difficulty induced to join them in their ill-informed attempt to restore the Catholic religion. Upon the 14th day of November 1569 he entered the city of Durham amid great popular rejoicings, banished thence the false prophets, cast out of the temple the schismatical offices and the profane tables, and in a short while saw that the altars were rebuilt and the holy mysteries of religion celebrated throughout those parts. Whereupon a great multitude renounced the schism and joyfully returned under obedience to the Roman Pontiff.

Fifth Lesson.

WHEN he saw that he could not withstand the host which was coming against him, the blessed Earl took refuge in Scotland, but was there put into the hands of those who favoured the cause of Elizabeth. He was kept in close prison for more than two years, during the which time he strove constantly by watchings and fastings to make himself meet for a crown of glory, and sometimes would pass whole days upon his knees in prayer. At length he was put on board a ship as though set at liberty, but the agents of Elizabeth had already secretly bought him. The ship carried him to England, and he was taken to York. His own life and the favour of the Queen were often promised him if only he would do as the heretics besought him, but he would never consent to such wickedness, and one while when he was lying sick of a fever at Berwick his chief fear was that that sickness should deprive him of the crown of martyrdom.

Sixth Lesson.

HE was at York when the message was brought to him that the next day he was to die; after he heard this sentence he passed the whole night in prayer to God, neither eating nor drinking save that he tasted five or six plums. When the hour of his death was come, he offered himself like a lamb to the executioners who led him to the place of execution. He drew the sign of the Cross upon his own forehead and upon the steps, and ascended the scaffold with a cheerful countenance; there he turned to the people and said, "Know ye that I am in the faith of that Church which is knit and bound together in one throughout the whole Christian world; as for this new English Church I know it not."[1] Then he knelt down and finished his prayers and kissed the sign of the Cross which he had drawn upon the steps, and he had just uttered the words, "Lord receive my soul," when the executioner cut off his head. The people gathered up all the blood of this martyr of Christ with towels. Blessed Thomas suffered upon the 22nd day of August in the year 1572. Gregory XIII. sanctioned towards him the honours given to the blessed, and Pope Leo XIII. by a solemn decree confirmed the same.

[1] It does not appear clear whether these words are a variant upon those given by Mr De Fonblanque in his 'Annals of the House of Percy,' ii. 119. "'Remember,' he said, when about to lay his head upon the block, 'that I die in the Communion of the Catholic Church, and that I am a Percy in life and in death.'" The frontispiece to this volume is an interesting portrait of the Blessed Thomas, from a full-length picture at Alnwick Castle.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matth. (x. 34.)

AT that time: JESUS said unto His disciples: Think not that I am come to send peace on earth: I came not to send peace, but a sword. And so on.

Homily by St Jerome, Priest [at Bethlehem.]

Above (ver. 27) He had said: "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops." And now He doth us to wit what will come of that preaching. The preaching of Christ's faith divided the whole world: in one house there were both believers and unbelievers; but the war which was proclaimed was good, for it broke a peace which was bad. Thus is it written in Genesis (xi. 1-9) that when the whole earth was of one language and of one speech, wicked men as they journeyed from the East would fain have built a tower whose top might reach unto heaven; and the Lord came down and there confounded their language, that they might not understand one another's speech, and so the Lord scattered them abroad from thence upon the face of all the earth.

Eighth Lesson.

"FOR I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household." This is almost the same thing which is written in the Prophet Micah (vii. 6): "For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law: a man's enemies are the men of his own house." And we ought to remark the harmony where the Old Testament agreeth with the New, whether the consonance be in sense only or in the actual words. "He that loveth father or mother more than Me is not worthy of Me, and he that loveth son or daughter more than Me is not worthy of Me." He had already said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword; for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." And lest any should think that the natural duty of love towards men should come before the natural duty of love towards God, He now saith farther: "He that loveth father or mother more than Me is not worthy of Me, and he that loveth son or daughter more than Me is not worthy of Me." Thus is it written in the Song of Songs (ii. 4): "He established His love upon me." Thus doth it behove that all affections be properly established and set in due order: after the love of God, the love of a father; after the love of a mother, the love of children.

Ninth Lesson.

THE divers things are set in a noble order. He sendeth forth to preach, and He teacheth that dangers are not to be feared, and that the feelings are to be brought into subjection unto faith. Above (ver. 9) He had laid down the hard life of the evangelist without gold, nor silver, nor brass in their purses. Whence then are they to meet their charges? whence to get the food which is needful for the body? And

here He softeneth by the hope of His promises the hardness of His commands. "He that receiveth you," saith He, "receiveth Me, and he that receiveth Me receiveth Him that sent Me;" and when a believer receiveth an Apostle let him deem that he receiveth Christ.

NOVEMBER 16.

In the Diocese of Portsmouth, St Edmund of Canterbury is a Double of the First Class with an Octave. At both Vespers, and at Lauds:

Verse. O Holy Father Edmund pour out upon us in exile here

Answer. The love of our true country in heaven.

Antiphon at the Songs of the Blessed Virgin and of Zacharias. He loved righteousness and hated iniquity, and therefore he died in exile.

And so also during the Octave and in the Suffrages of the Saints throughout the year.

The Lessons of the First Nocturn are from Timothy iii. 1, &c., (*p.* 400.)

NOVEMBER 23.

Octave of St Edmund of Canterbury.

Double.

As on the Feast, except the following.

Vespers are of the Octave from the Chapter, with Commemorations of the preceding and of St Felicity.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Lessons from St Gregory, as on the Octave of St Augustine, (vol. ii. *p.* 933, or vol. iii. *p.* 599.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matth. (xxv. 14.)

AT that time: JESUS spake unto His disciples this parable: A man travelling into a far country called his own servants, and delivered unto them his goods. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*On the Call of the Gentiles,* ii. 2.)

Here there is given unto every one without any desert of his own that wherewith he may begin to deserve something. Before any work hath been done, that is given wherewith man may earn some wages by working. That so it is we know by the testimony of the Gospel, where it is said by a parable that the kingdom of heaven "is as a man travelling into a far country who called his own servants, and delivered unto them his goods; and unto one he gave five talents, to another two, and to another one, to every man according to his several ability"—that is to say, according to what each was capable of doing, not according to what each had done; for to be able to work is not the same thing as working, and to be capable of love is not the same thing as loving.

Eighth Lesson.

SO all things are not restored that are capable of restoration, nor is every man healed that is susceptible of health; to be reparable and curable

are the gifts of nature, but restoration and health are the gifts of grace. Thus they unto whom the talents were confided in varying amounts according to their several ability, did not receive therein payment for anything which they had done already, but the means of working for payment.

Ninth Lesson of St Felicity, who is also commemorated at Lauds.

NOVEMBER 29.

The Blessed Cuthbert Maine, Martyr.

Double.

All from the Common Office for Feasts of One Martyr, (p. 366,) except the following.

Prayer throughout.

O GOD, Who didst choose Thy blessed servant Cuthbert to be the first among all the students of our seminaries to run the path of suffering for the saving of souls, mercifully grant unto us that we may be so enkindled with love of souls even as he was, that like him we may be ready to lay down our lives for others. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers Commemoration of St Saturninus.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

CUTHBERT MAINE was born near Barnstaple in Devonshire. In his youth he was brought up outside the Church, and became a heretical minister. After he had passed several years at St John's College at Oxford, some friends—who had before left Oxford in order to avoid heresy, and among whom was the Blessed Edmund Campion, that afterward was a martyr—persuaded him to yield himself to the Catholic Church and to pass over to the seminary at Doway. There he devoted himself to the study of theology, and took the degree of Bachelor; he was ordained Priest, and in the year 1576 he was sent into England along with the Blessed John Payne, who also was afterward a martyr, by William Allen, of illustrious memory, the President of the College. Each of them prepared himself for the establishing of souls by the health-giving exercises of holy Ignatius.

Fifth Lesson.

HE went into Cornwall to see to the salvation of souls left among the heretics, and took up his abode in the house of a most godly Catholic, named Francis Tregian, whose steward he was supposed by outsiders to be. But he had only worked for one year when he fell into the hands of the heretics. The sheriff came with a body of armed men to the house of Master Tregian and broke into it. Blessed Cuthbert was then in the garden, whence he could easily have escaped, but he came in and himself opened to the sheriff the door of his chamber. The sheriff and his company seized him and opened the breast of his clothes, where they found hung

round his neck a waxen image of the Lamb of God; this they seized and called him a traitor and a rebel. He was brought to Launceston, where he was confined in a dark and foul prison, where he was not only most cruelly loaded with fetters, but even chained to his bed, and where no one was allowed to come near him. But when the adversary offered him his choice, either to swear that the Queen was the head of the English Church, or to undergo execution at the hands of the common hangman, he kissed the Holy Bible and said that the Queen never had been, was not, and never would be the head of the English Church.

Sixth Lesson.

AFTER about three months Cuthbert was convicted by a jury and condemned to death, ostensibly for having in his possession a Papal Bull, blessed beads, and waxen figures of the Lamb of God, but in reality because he was a Catholic priest. He remained in prison until the arrival of the royal warrant for his execution. Three days before his death a servant warned him to make ready for the end. He thanked him heartily for his information, and thenceforth gave himself up wholly to the consideration of things heavenly. After midnight on the second night his cell became filled with light, so that the prisoners who were near it marvelled. He was drawn on an hurdle to the place of execution; when he arrived at the gallows he knelt down and prayed for the help of God, and thereafter went up the ladder, and when the noose was round his neck was fain to speak to the people, but the justices hindered him. While he was commending his spirit into the hands of the Lord after the example of the Saviour, he was turned off the ladder, and when he had hung a little while the rope was cut, his inner parts were taken out, and he was quartered. Thus did he give up his soul to the Chief Shepherd, being the first martyr among the Papal students. Gregory the XIIIth first permitted the same honours to be paid to him as are given to martyrs, and Leo XIII. confirmed the same.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (x. 34.)

AT that time: JESUS said unto His disciples: Think not that I am come to send peace on earth: I came not to send peace, but a sword. And so on.

Homily by St Hilary, Bishop [of Poitiers.]

["For I am come to set a man at variance against his father."] What variance is this? Among the foremost commandments of the law we read, "Honour thy father and thy mother," (Ex. xx. 12); and the Lord Himself also saith, "Peace I leave with you, My peace I give unto you," (John xiv. 27); but here it is said, "I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Therefore henceforth public authority will be set before the failure of natural duty, — everywhere hatred, everywhere war, —

and the sword of the Lord cutting fiercely between the father and the son, between the mother and the daughter.

Eighth Lesson.

A SWORD is the sharpest of all weapons, it is the symbol of the power of law, of the sternness of judgment, and of the punishment of evil-doers. In the prophets the preaching of the new gospel is oftentimes likened unto the sword. We remember that the Word of God is the sword of the Spirit, (Eph. vi. 17,) and this sword is sent upon earth, that is to say, the preaching of the Word of God entereth into the hearts of men. And there is sore variance in one house, and a man's foes are they of his own household, for through the Word of God he will rejoice in newness of spirit to remain separate from others both within and without, both in soul and in body.

The Ninth Lesson is sometimes of the Eve of St Andrew, (*p.* 780,) *in which case the following Lesson is either omitted or read along with the Eighth.*

Ninth Lesson.

HE proceedeth then in the same course of commandments and of understanding; for after that He had taught that all the things which are dearest in this world must be left, He said, moreover, "And he that taketh not his cross, and followeth after Me, is not worthy of Me," for "they that are Christ's have crucified the flesh with the affections and lusts," (Gal. v. 24,) and he is unworthy of Christ who taketh not up his Cross whereon to suffer with Him, to die with Him, to be buried with Him, and to rise again with Him, and so followeth after the Lord, in the mystery of the faith to live in newness of spirit.

Commemorations are made of the Eve of St Andrew, unless the feast of B. Cuthbert fall on a Sunday, and of St Saturninus.

DECEMBER 1.

The Blessed Edmund Campion, and the Priests, his Companions, Martyrs of the Society of Jesus.

Double.

All from the Common Office for Many Martyrs, (*p.* 382), *except the following.*

Prayer throughout.

O LORD JESUS Christ, Who hast honoured Thy blessed servants Edmund, and Thy Priests, his Companions, with a likeness to Thine own sufferings by betrayal and a death of shame, grant unto us for their sakes, and at their prayers, the grace steadfastly to bear Thy Cross, and to attain unto a crown of everlasting glory. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

EDMUND CAMPION was born in London, studied arts at the University of Oxford, and afterwards

divinity at the English College at Doway, and lastly joined the Society of Jesus at Rome. He was sent back to his native country by command of the Supreme Pontiff Gregory XIII., along with Robert Persons, of the same Society, and there, by the example of his life, the power of his teaching, and the skill of his acts, turned all men's minds on him: those of the Catholics, that they might hear him and preserve him, and those of his enemies, that they might destroy him. He fought the Catholic fight not by his voice only, but by his writings also; and while his famous pamphlet, entitled *Ten Reasons*, was being printed at Stonor, he preached the Word of God in the country round about. After he had laboured for one year in the Lord's vineyard in England, he was taken, along with the blessed Thomas Ford and many others, in the house of a Catholic named Edward Yates, at Lyford, in the present diocese of Portsmouth; they having all been betrayed by a most wicked wretch who had that day been present when the blessed Edmund said Mass and preached. On his way to London he passed a night at Abingdon, the birthplace of Holy Edmund Rich, once Archbishop of Canterbury, and many came from the University of Oxford, not many miles distant, and treated him with great reverence, all chained and guarded as he was.

Fifth Lesson.

THOMAS FORD was a native of Devonshire, and the companion of the blessed Edmund Campion, both at the University of Oxford and at the English college at Doway. He had finished more than five years' ministry, with no small profit to souls in England, during the very height of the persecution, when he was arrested at Lyford, along with the same blessed father, and taken to London. While they lay together concealed in the hiding-hole of the house at Lyford, before they were revealed by the traitor, they confessed to one another, and each laid upon the other the same penance, that is to say, to call thrice upon St John the Baptist, and to repeat thrice the words of the Lord, Thy will be done. During their journey, the blessed William Filby, who had come to see them, was united to them at Henley for chains and death. To make a mark of them, their feet were fastened together under their horses' bellies, and their hands tied behind their backs. Upon Edmund's head was fastened a placard as upon the head of a traitor, the which insult he bore patiently, after the example of the Lord. Thus were they brought, amidst the insults of the people, to the Tower of London, where they were most grievously entreated.

Sixth Lesson.

INTO the same prison there were cast also other priests, so that after they had passed some months under punishment, while they were interrogated concerning the authority of the Roman Pontiff, the places where they had said Mass, and the persons whom they had reconciled to the Church, the blessed martyrs were placed at the bar to the number of ten, and were unjustly condemned to death for treason, ostensibly for having conspired against the Queen, but in reality because they were Catholic priests. These ten were all condemned to death together in the month of November 1581, but they did not all suffer together. Edmund Campion and two of his companions

received the crown of a glorious death upon the 1st day of December, and Thomas Ford and two others upon the 28th day of the month of May following, and the remaining four upon the 30th day of the same month. They were drawn to the place of execution upon an hurdle, and after they had hung for a little while, the rope was cut, and they were cast down in full life and feeling upon the ground, where their hearts and other inner parts were torn out, and their heads and limbs cut off, to be afterwards set up above the gates of the city. Nor was even this all, since they were wronged even in their fame by the false accusation of treason, whereas these most innocent martyrs had done nothing but refused to deny their faith in the Vicar of Christ upon earth. Gregory XIII. first sanctioned the honours paid to them, and Leo XIII. hath confirmed the same.

THIRD NOCTURN.

Lessons from Luke xxi. 9, *with the Homily of St Gregory*, (*p.* 389.)

Votive Office of the Passion of our Lord Jesus Christ.

(*For Fridays.*)

(*See ante*, p. 866, footnote.)

Translation by the Rev. E. Caswall of the hymn *Mærentes oculi*, &c., (Hymns and Poems, p. 35):—

NOW let us sit and weep,
And fill our hearts with woe;
Pondering the shame, and torments deep,
Which God from wicked men did undergo.

See! how the multitude,
With swords and staves, draw nigh;
See! how they smite with buffets rude
That Head divine of awful majesty:

How, bound with cruel cord,
Christ to the scourge is given;
And ruffians lift their hands, unaw'd
Against the King of kings and Lord of Heaven.

Hear it! ye people, hear!
Our good and gracious God,
Silent beneath the lash severe,
Stands with His sacred Shoulders drench'd in Blood.

O scene for tears! but now
The sinful race contrive
A torment new; deep in His Brow,
With all their force the jagged thorns they drive.

Then roughly dragged to death,
Christ on the Cross is slain;
And as He dies, with parting Breath,
Into His Father's Hands gives back His Soul again.

To Him who so much bore,
To gain for sinners grace,
Be praise and glory evermore
From the whole universal race.

Translation by the Rev. E. Caswall of the hymn *Aspice, infami*, &c., (Hymns and Poems, p. 36):—

SEE! where in shame the God of glory hangs,
All bathed in His own Blood:
See! how the nails pierce with a thousand pangs
Those Hands so good.

Th' All Holy, as a minister of ill,
Betwixt two thieves they place;
Oh, deed unjust! yet such the cruel will
Of Israel's race.

Pale grows His Face, and fixed His languid Eye;
His wearied Head He bends;
And rich in merits, forth with one loud cry
His Spirit sends.

Oh heart more hard than iron! not to weep
At this; thy sin it was
That wrought His death; of all these torments deep
Thou art the cause.

Praise, honour, glory be through endless time
To th' everlasting God;
Who washed away our deadly sins of crime
In His own Blood.

Offices peculiar to Ireland.

The Translator did not live to revise his translation of the following Offices. It differs in some places from the fuller Irish Supplement which is now in use; but in the circumstances it has seemed advisable to insert it as its Author left it, altering only the rubrics indicating the rite of the Office, where the rite has been changed, and making one or perhaps two other adjustments.

AUGUST 30.

St Fiacre, Confessor.

Double.

All from the Common Office, (p. 415,) except the following.

Prayer throughout, "O Lord, mercifully hear, &c.," (*p.* 424.)

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

(*From the Breviary of Meaux.*)

Fourth Lesson.

FIACRE was born of noble parents in Ireland, where he was called Fefrach, and came with some companions to St Faro at Meaux, seeking to live a solitary life. The blessed Bishop heard his prayer, and gave him a place far removed from men and surrounded with woods, called Breuil, upon his own family estate. There Fiacre cleared away the trees and built a monastery in honour of the most holy Virgin, wherein he received pilgrims and strangers, having built himself a little house beside it.

Fifth Lesson.

BUT when the fame of his virtues spread abroad, sick folk were brought to him from all quarters, whom he healed only by laying his hand on them. He forbade any woman to enter his place of prayer. He was illustrious for miracles, and died towards the end of the seventh century. His body remained buried in his place of prayer until the year 1234, when Peter, Bishop of Meaux, took it out of the grave and exposed it for the veneration of the faithful; from thence it was carried to the Cathedral, in the year

1568, lest the Calvinists should wreak their rage upon it after their manner.

Sixth Lesson.

NEVERTHELESS the place which had been hallowed by the footsteps and conversation of this holy hermit hath not been forsaken. Hildegar, Bishop of Meaux, in the ninth century, recordeth the praises of Fiacre in his book upon the life of St Faro, and so doth the poet Falconius, subdeacon of Meaux, in the eleventh century, and they both testify that the province of Meaux is illustrious and ennobled because of the signs and miracles of Fiacre. Indeed, there is hardly any one who now worketh more miracles in Gaul, hardly any other place whither resort more pilgrims, who come thither for vow's sake, that is to say to his place of prayer at Breuil [en Brie,] now called St Fiacre, [two leagues from Meaux.] Many Churches and houses of prayer in all parts of France have been built in honour of St Fiacre. In the year 1695, the Grand Duke of Tuscany obtained a large piece of his body from James Benignus Bossuet, Bishop of Meaux, and built a splendid Church in Florence, wherein St Fiacre is piously and reverently honoured.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (xiii. 33.)

AT that time: JESUS said unto His disciples: Take ye heed, watch and pray, for ye know not when the time is. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Epistle* 199.)

"And what I say unto you, I say unto all, Watch." Who are these "all" whom He biddeth to watch, but His own chosen and loved ones, who belong unto His Body, which is the Church? He commandeth not them only to watch who then heard Him speak, but them also who have been since them and before us, and ourselves, and they that shall be after us, even unto His last coming. For He will not find all in this life when that day cometh, neither can it be said that those words are addressed to the dead, "lest coming suddenly He find you sleeping."

Eighth Lesson.

WHY then saith He, "I say unto all," whereas these words concern them only who shall then be, unless it be that they concern all in some sense? A day will come unto every one, wherein it will behove him to go forth hence, such as he will have to stand to receive judgment at that day, and this is why every Christian must needs watch, lest the Lord should come and find him unprepared.

Ninth Lesson. Of St Felix and the other, but if transferred, the following.

IF the last day of thy life find thee unprepared, the day of the Lord's coming will find thee unprepared. Verily it was plain enough to the Apostles that the Lord was not to come in their times, while yet they were alive in

this flesh, and yet we know that they unceasingly watched and kept that saying which He said unto all, lest that day should come suddenly, and find them unprepared.

SEPTEMBER 3.

St Macnisius, Bishop [of Connor,] Confessor.[1]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 408.)

Lessons of the Third Nocturn, (*p.* 406.)

SEPTEMBER 9.

St Ciaran, Abbat.[2]

Greater Double.

Prayer throughout, "O Lord, we beseech Thee, &c.," (*p.* 429.)

Lessons of the Third Nocturn, (*p.* 355.)

SEPTEMBER 12.

St Albey, Bishop [of Emly,] Confessor.[3]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 408.)

Lessons of the Third Nocturn, (*p.* 406.)

SEPTEMBER 23.

St Eunan, (Adamnan,) Bishop and Confessor.[4]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 408.)

Lessons of the Third Nocturn, (*p.* 406.)

SEPTEMBER 25.

St Finbarr (Barry) Bishop [of Cork,] Confessor.[5]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 408.)

Lessons of the Third Nocturn, (*p.* 406.)

[1] Angus Macnisius, disciple of St Olcan, disciple of St Patrick; first Bishop of Connor; died in the year 506 or 513.

[2] Called "Son of the Carpenter;" a disciple of St Finnan of Cluain-iraird; founder of Clon-mac-nois; "he never looked upon a woman, and never told a lie;" he composed a lay asking God for long life to serve Him in, but died at the age of thirty-three, in the year 548. St Columba is said to have composed a poem in honour of him.

[3] Patron of Munster; he was converted by certain Britons, and had travelled to Rome, before the arrival of St Patrick among the Irish; after his return he joined St Patrick, by whom he was consecrated Bishop, and fixed his See at Emly; he received a gift of the Isle of Arran, and founded a monastery there.

[4] Born in Raphoe in the year 626, being eighth in descent from Niall of the IX. Hostages; became a monk and went to Iona, of which he became Abbat; during an embassy in England in 701, he was converted to the Roman view of the Paschal controversy, but failed to convert his monks, left Iona, and returned to Ireland, where he was more successful in spreading the Roman practice; he went back again to Iona, and died in 705. He is best known by his 'Life of St Columba,' 'Travels in Palestine' (written from descriptions,) and other works. Though the monastic Church of Raphoe, founded by St Columba, became a Cathedral in or about the time of Adamnan, there does not seem much proof that he was the first Bishop of it.

[5] Properly called Lochan; founded a monastery which was the origin of the city and see of Cork, which latter he occupied for seventeen years; flourished in the sixth century.

Second Sunday of October.

Dedication Feast of all the Churches of Ireland.

Double of the First Class with an Octave.

All from the Common Office, (*p.* 472.)

Ninth Lesson and Commemoration of the Sunday.

OCTOBER 9.

St Kenny, Abbat.[1]

Greater Double.

All from the Common Office, (*p.* 415.)

Prayer throughout, "O Lord, we beseech Thee," (*p.* 429.)

Third Nocturn from Matth. xix. 27, *with the Homily of St Jerome*, (*p.* 355.)

OCTOBER 16.

St Gall, Abbat.

Greater Double.

All from the Common Office, (*p.* 415,) *except the following.*

Prayer throughout, "O Lord, we beseech Thee, &c.," (*p.* 429.)

FIRST NOCTURN.

Lessons from Ecclus. xxxi. 8, (*p.* 426.)

SECOND NOCTURN.

(*From the Benedictine Breviary.*)

Fourth Lesson.

GALL was born of noble parents in Ireland, and even when he was young chose to live a life of poverty in the monastery of Bennchor. He ever followed after lowliness, and obedience, and perfect subjection. There he began to gain a great reputation, not only for his good life, but also for his wit, and for his knowledge of the Holy Scriptures. That he might preach the Gospel, he followed Columbanus the Abbat, first into Britain, and then into Gaul, and at the wish of King Sigebert he dwelt in the wilderness of Luxeuil, where he brought many to believe in Christ, and moved many to become monks. However, the Abbat Columbanus would not rest from rebuking the concubinage of King Theodoric, wherefore they were turned out of Luxeuil at the wish of Queen Brunechild. They received permission from Theodebert, King of the Austrasians, to go into Germany, and settled first on the Lake of Constance, and then in the city of Bregenz, where they reconsecrated the Church of St Aurelia, but Gall raised against himself the hatred of the Gentiles by his unceasing contentions against their crime of idolatry, and his destruction of their temples and images. Columbanus, therefore, found it needful to go hence also, and he himself went into Italy to Agilulf, King of the Lombards, leaving Gall in Germany, sick of a fever, along with the monks, Maynoald and Theodore.

[1] Born at Ciannaght in Derry, in the year 517; spent a great part of his life in Scotland, where he is generally called Kenneth, and where he is very popular, as a friend and fellow-worker of St Columba; he afterwards returned to Ireland, and there died, October 11, 598.

Fifth Lesson.

GALL was now in the eighty-fifth year of his age, but as soon as he was well, he withdrew himself into the wilderness along with his disciples before named, hallowed three days with fasting, prayer, and tears, and founded a monastery. Therein he taught to many heathens the discipline of a monk's life, and the understanding of God's written Word, and made known the faith of JESUS Christ to the people round about. He chastened his body with hunger, cold, hair-cloth, and chains, but so secretly, that, while he lived, his disciples never knew of the brazen chain, and the hair shirt, which he used. He delivered from a cruel devil Fridiburga, daughter of the Duke of Germany, and wife of King Sigebert, but he broke up the rich gifts which the Duke gave him for that cause, and gave all to the poor at Arbon. He refused the Bishopric of Constance, and the abbacy of Luxeuil. He knew by a vision in Germany when Columbanus brought his life to a holy end in Italy.

Sixth Lesson.

HE turned many peoples from the worship of idols. On Michaelmas Day, he preached the Gospel at Arbon, after the Solemn Mass, and then was taken again with fever, and gave up the ghost in that city, in the arms of his disciples, upon the 16th day of October, in the year of our Lord 624, the seventh of Pope Boniface V., and of his own age the ninety-fifth. They could not bury him there, and therefore laid him, with lighted tapers, upon a carriage harnessed to unbroken horses, which drew him into his holy wilderness, and there he was buried in his own place of prayer by the hands of John, Bishop of Constance, his old disciple, and of his brethren, and there became famous for miracles.

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of St Jerome*, (*p.* 355.)

OCTOBER 22.

St Donatus, Bishop [of Fiesole,][1] Confessor.

Double.

All from the Common Office, (*p.* 399.)

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 408.)

Lessons of the First Nocturn from Scripture according to the Season; of the Second from St Maximus; and of the Third from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 406). *All as in the Common.*

OCTOBER 27.

St Odran, (Oran,) Bishop [of Scattery Island,] Confessor.[2]

Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 408.)

Lessons of the Third Nocturn, (*p.* 406.)

[1] An Irishman, who was made Bishop of Fiesole, while on a pilgrimage to Rome in the year 816, and there lived and died.

[2] Disciple and immediate successor of St Senan in Scattery Island; went to Iona with St Columba, and there died and is buried.

OCTOBER 29.

St Colman, Bishop [of Kilmacduagh,] Confessor.[1]

Greater Double.

All from the Common Office, (*p.* 399.)

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 408.)

Lessons of the Third Nocturn from Matth. xxv. 14, (*p.* 406,) *with the Homily of St Gregory.*

NOVEMBER 3.

St Maleachlan,[2] Archbishop [of Armagh,] Confessor.

Greater Double.

All from the Common Office, (*p.* 399,) *except the following.*

Prayer throughout the Office.

LORD, we humbly beseech Thy Majesty to help us for the sake of Thy blessed Confessor and Bishop Maleachlan, whose ensample instructeth us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from 1 Tim. iii. 1, *as in the Common*, (*p.* 400.)

SECOND NOCTURN.

Fourth Lesson.

MALEACHLAN was born in Ireland of parents who were noble by race and by power, and by goodness also. When he was a little boy, being trained up in godliness and good learning, because his lessons hindered him from going to Church as often as he would, he was fain to lift up his pure hands in every place. He had learned as a lad to bear the yoke of Christ, but although he was ordained Deacon very unwillingly, he girded up his loins to every good work, especially the burying of the dead poor. After no long while, he was ordained Priest, and diligently carried out the ministry which the Bishop committed unto him. He unweariedly preached the Word of God, put away the old superstitions, and brought in the rites of the Church. Filled with zeal for the public worship of God, he went to Malchus, Bishop of Lismore, to learn better from him as regarded these rites, and Malchus sent him to learn from the King of Munster, who had abdicated his throne to become a hermit. This king's sister, who was suffering in purgatory, he delivered thence by his prayers.

Fifth Lesson.

HE was called back from Lismore, and finding that the monastery of Bennchor had been destroyed by pirates, he restored it, and ruled it for a while in holiness and righteousness. He was consecrated Bishop, and prevailed so by toil, prayer, and watching that he turned his people from their

[1] Colman Macduagh, a Connaught-man, founder and first Bishop of the See called after him, flourished about the end of the sixth or beginning of the seventh century.

[2] Latinized Malachi; the name signifies "tonsured in honour of Seachnall" (Secundinus)—a disciple of St Patrick.

degraded instincts to live like Christians. Churches were built, clergy were ordained, the Sacraments were solemnly celebrated. When he was ordained Primate of all Ireland he divided his Bishoprick into two parts; he left his own proper See and went to Down, where he formed his own disciples into a community of regular Clergy, combining the strictest discipline of a monastery with the ministry of the Church. He went to Rome to ask for the use of the pallium from Pope Innocent II., who kindly welcomed him, but refused his request to be allowed to go and live in the monastery of Clairvaux, and appointed him his Legate for all Ireland.

Sixth Lesson.

AFTER he returned home, he lived as a perfect model to his flock, and he took none of his income either from the Church or from worldly property. He had no house of his own, but wandered unceasingly from Church to Church; he served the Gospel and lived by the Gospel. When he was forced to rest sometimes, he remained in holy places, content to take part in the common table and in the common life. He was famous for every kind of miracle, especially for the spirit of prophecy, whereby he foretold the place and day of his own death. He was on his way to Rome a second time, and had reached Clairvaux, when the fever took him. He was anointed with holy oil, and received the Provision for the last journey. He commended himself to the prayers of the brethren, and the brethren to God, and died in the fifty-fourth year of his age. He was buried in the Church of St Mary, upon the 2nd day of November, in the year of Christ 1148.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxv. 14.)

AT that time: JESUS spake unto His disciples this parable: A man travelling into a far country called his own servants, and delivered unto them his goods. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Book* iv. *on Matth.* xxv.)

There can be little doubt that this man travelling into a far country is Christ, Who after His resurrection, being about to ascend as a Conqueror to the Father, called His Apostles and delivered unto them the doctrine of the Gospel, not more to one and less unto another, but as each was able to receive it, even as the Apostle also hath said, that they should be fed on milk who cannot bear strong meat. He also who with five talents had gained five talents more, and he who with two talents had gained two talents more, both entered into the like joy, not in consideration of what sum it was which they had gained, but of what good will they had shown to gain it.

Eighth Lesson.

BY the difference between the five talents, and the two talents, and the one talent, we may either understand divers graces given unto this and that person, or by the five talents the five senses, by the two talents wit and work, and by the one talent understanding, which is the distinction between man and the other animals. "Then he that had received the five talents went"—having received earthly senses, he doubled them by gaining a

knowledge of things heavenly; from the creature, he discerned the Creator; from things bodily, things without body; from things which are seen, things which are not seen; and from things temporal, things eternal. And likewise he which had received two by learning what he might in the law, he also joined thereunto other two in the Gospel, having understood that wit and work in this life, are figures of something better in a blessed life which is to come.

Ninth Lesson.

THE time is very long between the Ascension of our Saviour and His second coming. If even the Apostles are to rise again, as they that must give an account, and in dread of the Judge, what ought we to do? And we must note well, that whatever things we have at this present, however great or manifold they may seem, are very small and scanty in comparison with those things which are to come. "'Enter thou into the joy of thy Lord,' and receive that which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive." And what more can be given unto the faithful servant than to be with his Lord, and to see his Lord's joy?

NOVEMBER 12.

St Livin, Bishop [of Dublin,] Martyr.

Double.

All from the Common Office, (p. 366,) except the following.

Prayer throughout the Office.

O GOD, Whose Son, by His most precious Blood, hath hallowed the sufferings of Thy blessed martyrs, look in mercy upon them who honour the birthday of Thine happy martyr and Bishop Livin, and grant unto them to live here in quietness and peace, and hereafter to behold Thy face in joy without end. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

LIVIN was born of a noble race in Ireland, and even as a child was famous not for godliness only, but also for miracles. As a lad he had for his teacher Benignus the priest, and after his death he withdrew himself into a solitary place along with three comrades, Foillan, Elias, and Killian, to copy books, that he might gain thereby wherewith to support himself and to relieve the poor. Afterwards he left his wilderness and went to Augustin, who trained him for five years, raised him to the order of the Priesthood, and after a while consecrated him Bishop, and sent him back to his own country.

Fifth Lesson.

HE gained great praise in the office of the Bishoprick, but he left his Archdeacon Sylvanus, a man of great holiness, as his Vicar, and passed over with his comrades to Flanders, to preach the Gospel to the unbelievers. He betook him to the monastery of Ghent, which had lately been founded by blessed Amandus, and was tenderly welcomed by Florence, the Abbat, and his monks.

When he found that holy Bavo, who had been dead three years, was famous on account of great miracles, he said Mass at his grave for thirty days running. Thence he went through Flanders and Brabant preaching the Gospel, and led countless numbers to Christ by his word, his example, and the signs which he wrought.'

Sixth Lesson.

WICKED men who saw that Livin was making the light of the Gospel to shine before so many, and turning them away from their errors and vices, persecuted him in divers ways. Some hided him with cudgels, and others belaboured him with thongs loaded with lead. One in especial, named Walbert, put a pair of iron pincers into his mouth, wrenched out his tongue, and threw it to the dogs to eat, but it was forthwith restored to him by a miracle. At length he crowned his martyrdom after receiving many wounds, by having his head cut off at Esche in Flanders. There were murdered along with him Craphaild, the hostess of the holy martyr, and her son Brixius, who was even then wearing the white garments of baptism, because they openly said that Livin was unjustly put to death. His disciples took up the bodies of Livin and Brixius and buried them hard by in the same grave, in the village of Hautem, and near to them holy Craphaild.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xiv. 26.)

AT that time: JESUS said unto the multitudes: If any man come unto Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And so on.

Homily by Pope St Gregory [the Great.] (*27th on the Gospels.*)

We are commanded to hate our neighbours, yea, and even to hate our own selves. It is plain, therefore, that if we are to hate our neighbour as we hate ourselves, we are to hate him in love. Then do we well hate our own soul, when we yield not to the carnal lusts thereof, but check its cravings and contend against its desires. That which is chastened to bring it to better things is, as it were, hated in love. We ought to hate our neighbours with discretion, loving in them what they are, and hating what in them is a barrier between us and God.

Eighth Lesson.

WHEN Paul was going up to Jerusalem, "there came down from Judæa a certain prophet named Agabus, and when he was come . . . he took Paul's girdle and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." But what did that Apostle, who hated his own soul with a perfect hatred, what did he say? "Then Paul answered, . . . I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord JESUS." (Acts xxi. 10, 11, 13.) "Neither count I my life dearer than myself." (Acts xx. 24.) Behold how he hated his soul in love, yea, loved it in hatred, being fain to deliver it up to death, for JESUS' sake, that he might quicken it from the death of

sin. Let us take him as a model of that hatred, wherewith we should hate our neighbour.

Ninth Lesson.

IN this world we are bound to love our enemies, but not to love those who stand between us and God, even although they be very near unto us. Whosoever setteth his desire upon the things eternal, ought in that matter to have nothing to do with wife, or children, or kinsfolk, or with his own self, that he may the better know God, Who in his affair hath had nothing to do with any but with him. It is a great danger lest fleshly trials should weaken the steadfastness of the mind and prevail against the sternness thereof. But we suffer from them without their injuring us, if we keep them well under. We ought therefore to love our neighbours, we ought to love all, whether they be near or far, but that love must never turn us from the love of God.

NOVEMBER 13.

St Stanislaus Kostka, Confessor.

Double.

All from the Common Office, (p. 415,) except the following.

Prayer throughout the Office.

O GOD, Who amidst the other wondrous gifts of Thy wisdom, dost make Thy saints to be as the ancients, though yet they be striplings, grant us the grace to imitate the ensample of Thy blessed servant Stanislaus, and so to redeem the time by working while it is day, that we may hasten to enter into that rest which is eternal. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

STANISLAUS was born of the Senatorial family of Kostka in Poland. The Name of JESUS graven by God on his mother's breast while he was yet in the womb, foreshadowed in what regiment he would enlist him. When he was a child he so loved virginity, that if he heard anything unseemly said at his father's board, he fainted with horror. He was sent to school at Vienna in Austria, and was to his comrades not more an ensample than an object of veneration. Afterwards it behoved him to dwell in the house of a Lutheran, and there his brother Paul urged him, even by ill usage, to live more freely, but he contended with him by the space of two years, protesting that he was born not for temporal but for eternal aims. His one desire was for the things of heaven, he walked unceasingly with God, and in a child-like love for the Mother of God, whom he had tenderly called his own mother.

Fifth Lesson.

HE met the daily annoyance which he received from his brother with repeated fasting, scourging, and torture of his innocent body, until he fell into a serious illness. As this illness grew more dangerous, the devil attacked him under the form of a frightful dog, but he thrice put him

to flight with the sign of the Cross, and as he could not obtain the Holy Communion in the house of hereticks, it was given to him by Angels. The Most Blessed Mother gave him the Child JESUS to fondle in his arms, and commanded him to enter the Society; then he suddenly grew well. But since the fear of his father forbade his entering the Society in Germany, he fled on foot in the dress of a pilgrim, begging his bread, and determined not to stop until he gained his wishes. God helped him on his journey in more ways than one, and among the rest, his brother Paul's horses, as he was in pursuit of him, became unable to move. Stanislaus was again refreshed by Angels, with the Bread of Angels, and after a journey of 1200 miles, was at length received into the Society of JESUS at Rome, by the holy General Francis Borgia.

Sixth Lesson.

THE gifts of the young novice shone brightly in the training school of the religious life, especially his love toward God, in Whom his mind altogether lost itself till he became unconscious. His face was always flushed, and sometimes emitted rays of light, his tears were unceasing, and the heat of his chest was so great, that even in the midst of winter he would bathe it with cold water to cool it. It was rather the fever of his love than any other which called him away upon the day hallowed by the taking of the Virgin into heaven, surrounded by her band of holy Virgins, to behold nearer at hand the procession of her glory. He died in the Novitiate on the Quirinal in the eighteenth year of that guileless life, which counted more works than days. He was famous for many miracles after his death, especially in his own land of Poland. He appeared from heaven more than once to assist his countrymen against the Turks, and delivered some cities from the plague, and others from fires. Clement X. placed him among the chief patrons of the whole kingdom of Poland, and Benedict XIII. carried out the decree of Clement XI. by enrolling his name among those of the Saints.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matth. (xix. 13.)

AT that time: There were brought unto JESUS little children, that He should put His Hands on them. And so on.

Homily by St Austin, Bishop [of Hippo.] (*On Psalm* cxviii.)

I am small and despised, — who is small without being despised? These are Thy wonderful testimonies, O Lord, which the soul of this little one doth keep, and therefore it is that he is despised and is become small. For who is there that doth Thy commandments as they ought to be done, that is to say, in faith, which worketh by the love of God, unless that same love be shed abroad in his heart by the Holy Ghost? And this the same despised little one doth confess, he saith, I opened my mouth, and panted, for I longed for Thy commandments. For what did he long, but to do the commandments of God? But they were mighty and he was weak, they were great and he was little, so that he had not wherewith to do them.

He opened his mouth, confessing that by himself he was not able to do them, and panted for power to do them.

Eighth Lesson.

I AM small and despised, yet do I not forget Thy precepts. He was not like his enemies who have forgotten Thy words. It would seem as though one who is young, yet hath not forgotten the precepts of God, is grieving for his enemies, who are older than he is, but who have forgotten them. For what meaneth this, I am small, yet do I not forget, unless it be, They are old, and have forgotten? But this little one saith that he is despised, and therein is he made as the ancients, because God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised hath God chosen. Yea, and things which are not, to bring to nought things which are. (1 Cor. i. 27, 28.) "So the last shall be first, and the first last." (Matth. xx. 16.)

Ninth Lesson.

BUT this little one did not forget, because he sought not any righteousness of his own, but God's righteousness, whereof he saith, Thy righteousness is an everlasting righteousness, and for this cause his elders persecuted him, that he might say what followeth,—Trouble and anguish have taken hold on me, Thy commandments are my delight; let them rage, let them persecute me as long as I leave not the commandments of God. And those commandments will make me love even them that rage against me. "Give me understanding, and I shall live." This little one asketh for understanding, without which he would not have been wiser than the ancients. But he asked for it in trouble and anguish, that he might thereby understand how trivial was all that they could do who vexed and persecuted him, and by whom he saith that he was despised.

NOVEMBER 14.

St Lorcan,[1] Archbishop [of Dublin,] Confessor.

Greater Double.

All from the Common Office, (p. 399,) except the following.

Prayer throughout the Office.

O GOD, Who hast glorified Thy blessed Confessor and Bishop Lorcan with countless signs and wonders, grant unto us for his sake, and at his prayers, worthily to gain the health both of our bodies and of our souls. Through our Lord JESUS, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from 1 Tim. iii. 1, *as in the Common, (p. 400.)*

SECOND NOCTURN.

Fourth Lesson.

LORCAN was born in a noble station in Ireland, and trained up in Christian living under Count Leo; in the tenth year of his age he was given as a hostage to the savage king Dermod. By his command he was carried off into a barren and fruitless

[1] Latinised Laurentius.

land, where he suffered much hardship and ill usage with a patience and endurance above his years; being set free after two years, he left his earthly inheritance, and enlisted in the divine warfare in the Church of Glendaloch. After the death of the Bishop, all were agreed that Lorcan would worthily fill the vacant See, but he himself protested that his strength was unequal to the burden, and that his age was insufficient for the office of a shepherd of souls.

Fifth Lesson.

SOME while after, Gregory, Archbishop of Dublin, died, and Lorcan, although very unwilling and striving always to be excused, was chosen into his place, and consecrated by Gillies,[1] Primate of all Ireland. In order that he might form the flock committed to him upon the model of the first Christians, and the clergy upon that of the Rule of St Austin, he sent for some canons, of the congregation of Arouasia [near Arras] to come to Dublin, and shared with them his house and his table. Wonderful were his courtesy and his kindness toward the poor, of whom he fed as many as a thousand, during a famine, which lasted three years. So great was his self-denial that it was not more than thrice in the week that he gave a little bread and water to his body, which he wore out, with haircloth, and scourging. He went to Rome and obtained much there for the freedom of his Church, and was appointed Papal Legate for the whole of Ireland. He was famous for the gift of prophecy, and the power of miracles. He often put devils to flight by his prayers. He restored to health them that were sick of divers diseases, and raised the dead to life.

Sixth Lesson.

HE foresaw his own death. He fell into a fever, while he was on his way to Normandy, to make peace between Henry, King of England, and Roderick, King of Ireland. When he stood upon the brow of the hill of Eu, and saw the Church of St Mary, and heard that it was of the institute of regular Canons, he said, "This is my rest for ever, and here will I dwell, for I have chosen it." As soon as he came to the Church, he went to confession, and then received the sacred Provision for the last journey. He entreated the Abbot Osbert and the Canons to receive him as a brother, whereto they joyfully assented, and he received the last anointing, and presently afterwards his eternal crown. Pope Honorius the Third entered his name in the list of the Saints.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxv. 14.)

AT that time: JESUS spake unto His disciples this parable: A man travelling into a far country called his servants, and delivered unto them his goods. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* 2 *on the Call of the Gentiles*, *cap.* 2.)

Each receiveth without any deserts of his own, that wherewith he may go on unto deserts. Each receiveth, without any labour, that wherewith he may labour and gain wages. That

[1] Latinised Gelasius, a transformation of Giolla-Isu (servant of JESUS.)

this is so we know by the truthful witness of the Evangelist, where he saith, "But a man travelling into a far country called his servants, and delivered unto them his goods, and unto one he gave five talents, to another two, and to another one; to every man according to his several ability," that is to say, according to his own natural capacity, not according to his deserts, for to be able to work is one thing, and to work another; and to be able to have charity is one thing, and to have charity is another.

Eighth Lesson.

NOT every one that can be restored is restored, neither every one that can be healed, healed, for to be in a state to be restored, or to be healed, is nature, but restoring and healing are grace. The number of talents was unequally divided according to that limited amount of capacity, which he that delivered unto them his goods saw in them. And they received it not as a payment for any thing that they had done, but as matter wherewith to work.

Ninth Lesson.

THE anxious care of two of the servants is honoured not only with glory and praise, but even by an entrance into the everlasting joy of their Lord, but the idle torpor and slovenly misconduct of the third is punished not only by words of blame and shame, but also by taking from him that which he had received at the beginning. He deserved to lose his barren faith, who had not made it work by love.

NOVEMBER 24.

St Columbanus, Abbat.

Greater Double.

All from the Common Office, (*p.* 415,) *except the following.*

Prayer throughout, "O Lord, we beseech Thee, &c.," (*p.* 429.)

FIRST NOCTURN.

Lessons from Ecclus. xxxi. 8, (*p.* 426.)

SECOND NOCTURN.

Fourth Lesson.

COLUMBANUS was an Irishman by nation; while he was still in his mother's womb she seemed to herself in a vision to be bearing a bright sun, in token of his coming glory, whereof he himself gave tokens, even from his birth. He was excellently skilled in earthly and heavenly learning, and among other monuments of his wit, he published an exposition of the Psalms, while he was still very young. He triumphed over the world, the flesh, and the devil,[1] and entered the monastery of Bennchor, which at that time was in the height of its fame, and therein so advanced in this school of the holier wisdom, that after a few years of being a disciple, he became a teacher, and was called by God to the task of preaching Gospel truth. He took with him twelve monks, out of that monastery, and went over first into Britain, and then into Gaul. Sigebert, King of the Austrasians, very kindly welcomed him, and he built little huts, for himself and his comrades, in the

[1] The printed text here inserts some words the literal meaning of which is so extraordinary that they would appear to be a misprint, and I have therefore omitted them.—TR.

Vosges mountains. They lived there in the utmost sternness of life, and scantiness of all things, and God often marvellously provided them meat. But forasmuch as that wilderness began to be beset by them who came thither to get health from Columbanus, he withdrew himself on the greater feasts to a cave deeper in the desert, and which a bear gave up to him, and there lived upon the fruits of the trees of the wood, and upon water, which like another Moses he drew from the rock, far from the company of men and the trouble of earthly things, exercising his mind upon the things of God.

Fifth Lesson.

THE fame of his holiness shining forth from his hiding-place, brought many from all quarters, seeking to be his disciples, and he founded the monastery of Luxeuil, wherein he taught by his example and precept three hundred monks, who offered up to God the sacrifice of the unceasing prayer. That he might exercise them in obedience, he bade them sometimes to get out of bed when they were ill, and to thresh corn, and when they obeyed him they were restored to health for a reward of their labour. He himself by his prayers multiplied grain, sometimes in the barn, and sometimes in his own hands. Meanwhile, his holiness, teaching, and miracles, were a light to all Gaul. Theodoric, King of Burgundy, whose unclean passion he rebuked, diversely annoyed the man of God, and banished him. When he was thrust out of Luxeuil, the king had him taken to Besançon, where being himself in chains, he broke the chains of the others by a touch, and then returned home in the same freedom which he had given to them.

Sixth Lesson.

UPON this, Theodoric, at the instigation of Queen Brunechild, waxed very wroth, and sent men to thrust him out of his monastery, but Columbanus, like a second Elisha, caused a darkness to come over their eyes and minds, and so escaped them. However, he considered it best to give way to the king's anger, and so took ship for Ireland, after foretelling the destruction of the king and his posterity. A storm drove him back again upon the coast of Gaul, and he betook himself to Theodobert, King of Austrasia, who graciously welcomed him. He settled upon the Lake of Constance, where he destroyed the temples of the idols, and contended on all sides against the false worship. He was expelled by the inhabitants, and went into Italy to Agilulf, King of the Lombards. He built a monastery at Bobbio in the Cottian Alps. By his writings he contended successfully against the Arians. At length he was worn out by the great labours, which during all his long exile he had borne for the glory of God, and went home to our very fatherland, which is in heaven, upon the 21st day of November in the year of Christ 615.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xix. 27.)

AT that time: Peter said unto JESUS: Behold, we have forsaken all, and followed Thee; what

shall we have therefore? And so on.

Homily by St Bernard, Abbat [of Clairvaux.] (*Expos. of this Gospel.*)

I take it that these words are those concerning which the Church crieth, from the ends of the earth unto her undying Bridegroom: "By the words of Thy lips I have kept me to strait paths," (Ps. xvi. 4.) These are the words which throughout all the earth have persuaded men to despise the world, and of their own will to make themselves poor, — these are the words which have filled the cloisters with monks, and the deserts with hermits,— these are the words which have plundered Egypt, and robbed her of her goodliest vessels,—these are the living and effectual words, converting the soul, instinct with the happy desire for holiness, and the truth of the faithful promises.

Eighth Lesson.

THE world passeth away, and the lust thereof, and it is better to pass away from it than to leave it to pass away from us. Behold, we have left all, and have followed Thee. He rejoiced as a strong man to run a race, and neither canst thou follow the runner if thou be weighted. It is not a bad exchange to have left all things for Him Who is above all things, for rather with Him shall things be given unto us—and when thou possessest Him, He alone will be all—in all who for Him have left all. And I say not all possessions but all desires, and them most chiefly.

Ninth Lesson. Of St Chrysogonus, who is also commemorated at Lauds.

NOVEMBER 27.

St Farrell,[1] Bishop [of Salzburg,] Confessor.

Double.

All from the Common Office, (*p.* 399,) *except the following.*

Prayer throughout the Office, "Grant, we beseech Thee, &c.," (*p.* 408.)

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

(*From the Proper Offices of the exempt Church and Diocese of Passau.*)

Fourth Lesson.

FARRELL was born in Ireland of a noble race, and from a little child, his good dispositions were the wonder of all who knew him. He seemed to care for nothing but to study the Divine Scriptures, and to do works of love and worship. He went into France to move men's hearts with the love of Christ, and stood high in the esteem of King Pepin. But God would have him to be as a candle set on a candlestick, that all men might see his light; and Pope Stephen the Second named him to the Bishoprick of Salzburg. In this Office he set before his flock so bright an ensample of wisdom and pastoral care, that all whom he ruled looked upon him as the best of fathers.

Fifth Lesson.

AT a great expense he built the cathedral of Salzburg from the foundations, and brought thither, with great honour and edification of the

[1] Latinised, Vergilius.

people, the reliques of holy Rupert, the first of his predecessors. Concerning the building of this church, we find a miracle mentioned, namely, that the money for the payment of those who were employed was placed in an open vessel for each man to help himself, but that none of them was ever able to take out of it more than was the just due of his labour.

Sixth Lesson.

AT length Farrell was worn out with unceasing toil and old age, and having ruled the Church committed to his care, with great praise of godliness and great profit to souls, and sent into Carinthia that Bishop Modestus, so eminent for holiness, he entered into the heavenly mansions, during the reign of the Emperor Karl the Great. His body is kept honourably in the Church of Salzburg.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 406.)

Office of the Most Pure Heart of the Blessed Virgin.

Assigned, in the Roman Breviary, for certain places, for the Sunday after the Octave of the Assumption.

Greater Double.

All from the Common Office, (p. 436,) except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Verse. Rejoice with all the heart, O daughter of Jerusalem.

Answer. The King of Israel, even the LORD, is in the midst of Thee.[1]

Antiphon at the Song of the Blessed Virgin. My heart rejoiceth in the LORD, and mine horn is exalted in my God; because I rejoice in Thy salvation.[2]

Commemoration of the Sunday.

MATTINS.

Invitatory. Hail Mary, full of grace, * the Lord is with thee.

FIRST NOCTURN.

First Antiphon. Blessed art thou among women, and blessed is the Fruit of thy womb.

Second Antiphon. And Mary said: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

Third Antiphon. For He hath regarded the lowliness of His handmaiden, for, behold, from henceforth, all generations shall call me blessed.

Verse. [3] My soul failed—

Answer. When the beloved spake.

First Lesson.

The Lesson is taken from the Song of Songs (iv. 1.)

[*THE Bridegroom.*] O how beautiful art thou, my love, how beautiful art thou! Thine eyes are like doves' eyes, [glancing] out from [the loveliness] that lieth hid [behind thy veil.] (3.) Thy lips are like a fillet of crimson, and thy speech is sweet. Like a piece of pomegranate, so are thy cheeks, [shining red] out from [the loveliness] that lieth hid [behind thy veil.] Thy neck is like the tower of David, which is builded with battlements, and a thousand bucklers hang from it, all shields of valiant men. (9.) Thou hast wounded my heart, my sister, my spouse, thou hast wounded my heart with one of thine eyes, with one of the hairs on thy neck. (11.) Thy lips, O my

[1] Zeph. iii. 14, 15. [2] 1 Kings (Sam.) ii. 1. [3] Cant. v. 6.

spouse, are a rich honeycomb, honey and milk are under thy tongue,—a garden inclosed, a fountain sealed.

First Responsory.[1]

Teach me Thy way, O LORD, and I will walk in Thy truth; let my heart be glad, that it may fear Thy name.

Verse. Set me as a seal upon thine heart, as a seal upon thine arm.

Answer. That it may fear Thy name.

Second Lesson. (v.)

[*THE Bridegroom.*] I am come into my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey.

[*The Bride.*] (2.) It is the voice of my beloved that knocketh.

[*The Bridegroom.*] Open to me, my sister, my love, my dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night.

[*The Bride.*] I rose up to open to my beloved; my hands dropped with myrrh, and my fingers were steeped in the best myrrh. I opened to my beloved; but he had withdrawn himself and was gone. My soul failed when he spoke.

Second Responsory.[2]

I will rejoice in the LORD, and I will joy in the God of my salvation; the LORD God is my strength, and He will lead me forth, to make me to walk upon mine high places.

Verse. His left hand is under mine head, and his right hand doth embrace me.

Answer. And He will lead me forth to make me to walk upon mine high places.

Third Lesson. (v. 9.)

[*CHORUS of Damsels.*] What is thy beloved more than another beloved, O thou fairest among women, what is thy beloved more than another beloved, that thou dost so charge us?

[*The Bride.*] My beloved is white and ruddy, one among thousands, (16,) yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem!

[*Chorus of Damsels.*] (vi. 1.) Whither is thy beloved gone, O thou fairest among women? Whither is thy beloved turned aside that we may seek him with thee?

[*The Bridegroom.*] (4.) Thou art beautiful, O my love, pleasant and comely as Jerusalem, terrible as a fenced camp set in battle array. (8.) My dove, my undefiled, is but one. She is the only one of her mother, the darling of her that bare her. The daughters saw her and cried out that she was most blessed; the queens praised her.

Third Responsory.[3]

I have found grace in thy sight, my Lord; for that thou hast comforted me, and for that thou hast spoken to the heart of thine handmaid.

Verse. With my whole heart have I sought Thee; O let me not wander from Thy commandments.

Answer. For that thou hast comforted me, and for that thou hast spoken to the heart of thine handmaid.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

[1] Ps. lxxxv. 11; Cant. viii. 6.

[2] Habakkuk iii. 18, 19; Cant. ii. 6.

[3] Ruth ii. 13; Ps. cxviii. 10.

Answer. For that thou hast comforted me, and for that thou hast spoken to the heart of thine handmaid.

SECOND NOCTURN.

First Antiphon. Blessed art thou that hast believed, for there shall be a performance of those things which were told thee from the Lord.

Second Antiphon. He That is Mighty hath done to me great things, and holy is His name.

Third Antiphon. He hath showed strength with His arm, He hath scattered the proud in the imagination of their heart.

Verse. Love is strong as death.[1]

Answer. Jealousy is cruel as the grave.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernardine of Sienna. (*1st on the Visitation.*)

WHAT dying creature, unless indeed he spoke as the oracles of God,[2] would dare with his polluted lips to say anything either great or small concerning her who is the true Mother of God and man, her whom the Father predestinated before all worlds to be worthily a virgin for ever, her whom the Son elected to be His Mother, her whom the Holy Ghost made ready to be the resting-place of all grace? No tongue of man and no tongue of Angels is meet to utter those profound feelings which were generated in her maidenly heart and found expression from her holy mouth. And what can be done by a wretch like me? The Lord hath said: A good man out of the good treasure of his heart bringeth forth that which is good (Luke vi. 45.) And among all mankind can we think of one better than she who earned to become Mother of God, and who gave God Himself an home in her heart and in her womb? And what better treasure could there be than that love for God wherewith the heart of the Virgin was burning.

Fourth Responsory.

I love them that love me, and those that seek me early shall find me. Riches and honour are with me, yea, durable riches and righteousness.

Verse. That I may cause those that love me to inherit substance, and I will fill their treasures.

Answer. Yea, durable riches and righteousness.

Fifth Lesson.

OUT of the treasure of this heart, as out of a furnace of the love of God, the Blessed Virgin brought forth good words, that is, words of burning tenderness; even as from a vessel full of the best wine, the best wine only can flow forth, or from a furnace that is in a white heat, nothing can be taken that is not aglow, even so out of the heart of the Mother of Christ could come forth no word that was not penetrated with the strongest love of God, and that in the highest degree. We read of seven utterances of Christ's most blessed Mother, seven wonders of wisdom and of power. Unto the Angel she spake twice, (Luke i. 34, 38,) unto Elizabeth twice also (40, 46, 56,) and likewise twice unto her Son, (ii. 48, John ii. 3,) and unto the servants at the marriage she spoke once (5.) These seven utterances are as seven acts of love pronounced in a wondrous degree and order, and are like seven flames kindling from her heart.

[1] Cant. viii. 6.

[2] Rom. iii. 2.

Fifth Responsory.

[1] I am the Mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth. In me is all hope of life and of strength.

Verse. Come unto me, all ye that be desirous of me, and fill yourselves with my fruits.

Answer. In me is all hope of life and of strength.

Sixth Lesson.

WHEN the earnest mind pondereth upon these seven sayings, she is fain to cry out with the Prophet—"how sweet are thy words unto my taste!"—that is, unto all my feelings. (Ps. cxviii. 103.) Now this sweetness which the earnest mind tasteth in the words of the Blessed Virgin, is that fire of earnest love for God [wherewith these words are aglow], and which the soul doth sensibly recognise in them. Let us therefore sort out these seven flames of love in the words of the Blessed Virgin. The first is the flame of isolating love, the second is the flame of transforming love, the third is the flame of communicating love, the fourth is the flame of rejoicing love, the fifth is the flame of quieting love, the sixth is the flame of compassionating love, the seventh is the flame of completing love.

Sixth Responsory.

[2] Blessed is the man that heareth me, that watcheth daily at my gates, and waiteth at the posts of my door. Whoso findeth me findeth life, and shall obtain salvation of the LORD.

Verse. But he that sinneth against me wrongeth his own soul. All they that hate me love death.

Answer. Whoso findeth me findeth life, and shall obtain salvation of the LORD.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Whoso findeth me findeth life, and shall obtain salvation of the LORD.

THIRD NOCTURN.

First Antiphon. Whence is this to me that the Mother of my Lord should come to me?

Second Antiphon. His mercy is on them that fear Him from generation to generation.

Third Antiphon. He hath holpen His servant Israël in remembrance of His mercy.

Verse. I am my beloved's.

Answer. And his desire is toward me.[3]

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (ii. 48.)

AT that time: The Mother of JESUS said unto Him: Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing. And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*For the First Sunday after the Epiphany.*)

The Evangelist saith—"His Mother kept all these sayings in her heart." Whatsoever the Maiden Mother knew to have been said either of, or by the Lord, she kept most diligently in her heart, and carefully committed to memory, so that whenever the time should come to preach or write concerning His Incarnation, she might be able sufficiently to unfold how all things happened, to any who might ask of her. O my brethren, let us

[1] Ecclus. xxiv. 24-26. [2] Prov. viii. 34-36. [3] Cant. vii. 10.

copy the tender Mother of the Lord, and keep treasured in our hearts all the sayings and doings of our Lord and Saviour.

Seventh Responsory.

Many waters cannot quench love, neither can the floods drown it.

Verse. If a man would give all the substance of his house for love, it would utterly be contemned.

Answer. Neither can the floods drown it.

Eighth Lesson.

BY pondering day and night on these words and deeds of the Lord, let us keep off the wearisome recurrence of foolish and mischievous thoughts, let us try by often speaking of them to break ourselves and our neighbours of idle story-telling and gossip poisonously seasoned with ill-nature, and stir up rather the wish to be oftentimes praising God. (*If a Ninth Lesson of the Feast be required, the Eighth is divided here.*) Dearly beloved brethren, if we desire in a world of blessedness hereafter to dwell in the house of the Lord, and to praise Him without ceasing, we must be eager to have in this world some foretaste of that world which is to come, by going oftentimes to church, and not singing the praises of the Lord there only, but also in all places of His dominion, showing forth by word and deed whatsoever pertaineth to the praise and glory of our Maker.

Eighth Responsory.

My spirit is sweeter than honey, and mine inheritance than honey and the honeycomb. Whoso give ear to me shall not be put to confusion, and they that work in me shall not sin.

Verse. They that explain me shall have eternal life.

Answer. And they that work in me shall not sin.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And they that work in me shall not sin.

The Ninth Lesson is the Homily of the Sunday.

LAUDS.

First Antiphon. Draw me, * we will run after the odour of thy perfumes.

Second Antiphon. My beloved speaketh * unto me. Arise, make haste, my love.

Third Antiphon. Stay me with flowers, * comfort me with apples, for I am faint with love.

Fourth Antiphon. I charge you, O ye daughters of Jerusalem, * that ye awake not my love till she please.

Fifth Antiphon. I sleep, * but my heart waketh.

Chapter. (Cant. viii. 6.)

SET me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death! jealousy is cruel as the grave. The lamps thereof are lamps of fire and flames.

Verse. Whoso findeth me findeth life,

Answer. And shall obtain salvation of the LORD.

Antiphon at the Song of Zacharias. A certain woman of the company lifted up her voice, and said unto Him: Blessed is the womb that bare Thee, and the paps which Thou hast sucked.

Prayer throughout the Office.

O ALMIGHTY and everlasting God, Who hast made a meet dwelling-place for Thine Holy Spirit in the heart of the Blessed Virgin Mary, mercifully grant that all they who earnestly keep the Feast in

remembrance of that Heart's utter purity, may be enabled to live lives after Thine own heart. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the same Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Sunday.

PRIME.

Antiphon. Draw me, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Ecclus. xxiv. 11.)

I STOOD in all the earth, and in every nation, and in all these I sought rest, and I shall abide in the inheritance of the Lord.

TERCE.

Antiphon. My beloved, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

My soul failed.
Answer. My soul failed.
Verse. When the beloved spake.
Answer. Failed.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. My soul failed.
Verse. Love is strong as death.
Answer. Jealousy is cruel as the grave.

SEXT.

Antiphon. Stay me, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ecclus. xxiv. 5.)

I CAME out of the mouth of the Most High, before there was any creature; I caused the unfading light to arise in the heavens, and covered all the earth as a cloud.

Short Responsory.

Love is strong as death.
Answer. Love is strong as death.
Verse. Jealousy is cruel as the grave.
Answer. Strong as death.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Love is strong as death.
Verse. I am my beloved's.
Answer. And his desire is toward me.

NONE.

Antiphon. I sleep, &c., (*Fifth Antiphon at Lauds.*)

Chapter from the end of Prime.

Short Responsory.

I am my beloved's.
Answer. I am my beloved's.
Verse. And his desire is toward me.
Answer. My beloved's.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. I am my beloved's.
Verse. Whoso findeth me findeth life.
Answer. And shall obtain salvation of the LORD.

SECOND VESPERS.

All as the First, except the following.

Verse. I have run the way of Thy commandments.
Answer. Since Thou hast enlarged my heart.

Antiphon at the Song of the Blessed Virgin. Mine heart hath rejoiced in God my Saviour. For He That is mighty hath done to me great things.

A Commemoration is made of the Sunday.

PRINTED BY WILLIAM BLACKWOOD AND SONS.

DATE DUE

BRODART Cat. No. 23-221

DOMINICAN COLLEGE LIBRARY
3 3645 00031048 5